A COMMENTARIE OF M. DOCTOR MARTIN LVTHER VPON THE EPISTLE OF S. PAVL TO THE GALATHIANS:

First collected and gathered word by word out of his preaching, and now out of Latine faithfully translated into English for the vnlearned.

Wherein is set forth most excellently the glorious riches of Gods grace, and the power of the Gospell, with the difference betweene the Law and the Gospel, & the strength of Faith declared: to the ioyfull comfort and confirmation of all true Christian beleeuers, especially such as inwardly being afflicted and grieued in conscience, do hunger and thirst for iustification in Christ Iesu. For whose cause most chiefly this booke is translated and printed, and dedicated to the same.

My power is made perfect through weakenesse. 2. Cor. 12. 9.

LONDON,
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To the Reader.

THis Booke being brought vnto me to peruse and to consider of, I thought it my part not onely to allow of it to the print, but also to commend it to the Reader, as a Treatise most comfortable to all afflicted consciences exercised in the Schoole of Christ. The Author felt what he spake, and had experience of what he wrote, and therefore able more liuely to expresse both the assaults and the saluing, the order of the battell, and the meane of the victorie. Sathan is the enemie, the victorie is by onely faith in Christ, as Iohn recordeth. If Christ iustifie, who can condemne? saith S. Paul. This most necessary doctrine the Author hath most substantially cleared in this his commentarie. Which being written in the Latine tongue, certaine godly learned men haue most sincerely translated into our language, to the great benefit of all such as with humbled hearts will diligently reade the same. Some began it according to such skill as they had. Others godly affected, not suffering so good a matter in handling to be marred, put to their helping hands for the better framing and furthering of so worthy a worke. They refuse to be named, seeking neither their owne gaine nor glorie, but thinking it their happinesse, if by any meanes they may releeue afflicted minds, and do good to the Church of Christ, yeelding all glorie vnto God, to whom all glorie is due. Aprilis 28. 1575.

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TO ALL AFFLICTED CONSCIENCES WHICH GRONE for Saluation, and wraſtle vnder the Croſſe for the kingdome of Chriſt, grace, peace and victorie in the *Lord Ieſu our Saviour.*

IN few words to declare what is to be ſaid for the commendation of this worke, although in few words all cannot be expreſſed that may be ſaid, yet briefly to ſignifie that may ſuffiſe, this much we thought good to certifie thee, godly Reader: that amongſt many other godly Engliſh bookes in theſe our dayes printed and tranſlated, thou ſhalt find but few, wherein either thy time ſhall ſeeme better beſtowed, or thy labor better recompenced to the profit of thy ſoule, or wherein thou maiſt ſee the ſpirit and veine of S. Paul more liuely repreſented to thee, then in the diligent reading of this preſent commentarie vpon the Epiſtle of S. Paul to the Galathians. In which as in a mirrour or glaſſe, or rather as S. Steuen in the heauens being opened, hou maiſt ſee and behold the admirable glorie of the Lord, and all the riches of heauen, thy ſaluation freely, and onely by faith in Chriſt; his loue and grace toward thee ſo opened, thy victorie and conqueſt in him ſo proued, the wrath of God ſo pacified, his law ſatisfied, the full kingdome of life ſet open; death, hell and hell gates, be they neuer ſo ſtrong, with all the power of ſin, fleſh and the world vanquiſhed: thy conſcience diſcharged, all feares and terrors remoued, thy ſpirituall man ſo refreſhed and ſet at libertie, that either thy heart muſt be heauier then lead, or the reading hereof will lift thee vp aboue thy ſelfe, and giue thee to know that of Chriſt Ieſu, that thy ſelfe ſhalt ſay thou neuer kneweſt before, though before thou kneweſt him right well.

Such ſpirituall comfort, ſuch heauenly doctrine, ſuch experience and practiſe of conſcience herein is contained, ſuch triumphing ouer Sathan, and all his power infernall, ſuch contempt of the Law compared with the Goſpell, ſuch an holy pride and exaltation of the beleeuing man (whom here he maketh a perſon diuine, the ſonne of God, the heire of the whole earth, conquerour of the world, of ſinne, of death, and the diuell) with ſuch phrales and ſpeeches of high contemplation, of Chriſt, of grace, of iuſtification and of faith (which faith, ſaith he, transfigureth a man into Chriſt, and coupleth him more neare vnto Chriſt then the husband is coupled to his wife, and maketh a man more then a man,) with ſuch other mighty voices, full of ſpirituall glorie and maieſtie, as the like hath not bene vſed lightly of any writer ſince the Apoſtles time, neither durſt he euer haue vſed the ſame himſelfe, had not great experience and exerciſe of conſcience, by inward conflicts and profound agonies framed him thereunto, and miniſtred to him both this knowledge of ſpirit and boldneſſe of ſpeech.

And this commonly is the working and proceeding of Gods vocation, euer to work things by the contrary: of infidelity to make faith, of pouerty to make riches, in miſery to ſhew mercie, to turne ſorrow to ſolace, mourning to mirth, from afflictions to aduance to glorie, from hell to bring to heauen, from death to life, from darkneſſe to light, from thraldome to liberty, in wilderneſſe to giue waters, the barren to make fruitfull, of things that be not to make things to be, briefly to make all things of nought. Thus began God firſt to worke, thus he proceeded, thus he continueth, and ſo will vnto the worlds end. The firſt ſeede of promiſe next to Eue, was giuen to Sara: yet in what

1. Sam. 2. Eſa. 41. 1. Cor. 1.

Sara was barre before she had the promise? and in what barrennesse and despaire was she before she enioyed her welbeloued Isaac? The like is to be said of the two mothers of two most excellent children, Samuel and Iohn Baptist; and yet what griefes and sorrowes past ouer their hearts, being both past all hope in nature, before the goodnesse of God did worke? How long did Iacob the Patriarke serue in miserable thraldome for his Rachel? In what excellent glorie was Ioseph exalted? yet what suffered he before of his brethren, and how long imprisonment? In what and how long seruitude were the sons of Israel before Moses was sent vnto them? & afterward in what distresse were they compassed on euery side when the sea was forced to giue them place? After that againe, what an excellent land was promised and giuen vnto them, flowing with milke and honie? But how were they scourged before in the desert, and yet had not they the land, but their children? To ouerpasse many things here by the way, what an excellent worke was it of God to set vp Dauid in his kingdome? Also what excellent promises were giuen to his throne? Yet how hardly escaped he with life? how did the Lord mortifie and frame him to his hand before he placed him in quiet? Infinite it were to recite all. Briefly, in all the workes of God this is vsuall to be seene, that he worketh euermore most excellent things by instruments most humble, and which seeme most furthest off. Which of all the Apostles did euer thinke, when Christ was so humbled and crucified vpon the tree, that they should euer see him againe? although he foretold them of his rising before: insomuch that Thomas did scarcely beleeue when he with his eyes saw him. What man would euer haue thought that Paul in the raging heate of his persecuting spirit, would haue turned from a persecutor to such a professor? from such infidelity to such a faith? Insomuch that Ananias would scarcely beleeue the Lord when he told him. Such is the omnipotencie of the Lord our God, euer working lightly by the contrary, especially whē he hath any excellent thing to worke to his own glory.

After like sort may we esteeme also of Martin Luther, who being first a Frier, in what blindnesse, superstition and darknesse, in what dreames and dregs of Monkish idolatrie he was drowned, his historie declareth, witnesse recordeth, and this booke also partly doth specifie. Whose religion was all in popish ceremonies, his zeale without knowledge, vnderstanding no other iustification but in workes of the law and merits of his owne making, onely beleeuing the historie (as many do) of Christs death and resurrection, but not knowing the power and strength thereof. After he had thus continued a long space, more pharisaicall and zealous in these monkish wayes then the common sort of that order: at length it so pleased almighty God to begin with this man: first to touch his conscience with some remorse and feeling of sinne, his mind with feares and misdoubts, whereby he was driuen to seeke further: so that by searching, seeking, conferring, and by reading of S. Paul, some sparkles of better knowledge began by little and little to appeare, which after in time grew vp to a greater increase. But here it happened to him as commonly it doth to all good Christians: the more that the true knowledge of Christ increased, the more Sathan the enemie stirred with his fierie darts, with doubts and obiections, with false terrors and subtile assaults, seeking by all meanes possible how to oppresse the inward soule, which would faine take his rest in Christ. In these spirituall conflicts and inward wrastlings, how grieuously he was incumbred, fighting against incredulitie, errour and desperation, maruellous it is to consider: insomuch, that three dayes and three nights together he lay vpon his bed without meate, drinke or any sleepe, like a dead man (as some do write of him) labouring in soule and spirit vpon a certaine place of S. Paul in the third Chapter to the Romanes, which was *Ad ostendendam iustitiam suam*; that is, *to shew his iustice*: thinking Christ to be sent to no other end but to shew forth Gods iustice as an executor of his Law, till at length,

being answered and satisfied by the Lord touching the right meaning of those words signifying the iustice of God to be executed vpon his Sonne, to saue vs from the stroke thereof, he immediatly vpon the same started vp from his bed, so confirmed in faith, as nothing afterward could appall him: besides other manifold and grieuous tentations (which I speake not of) of all sorts and kinder, except onely of auarice, with the which vice onely he was neuer tempted nor touched, as of him is written by them that were conuersant with him.

In this meane while, during these conflicts and exercises of M. Luther, which notwithstanding did him no hurt, but rather turned to his more furtherance in spirituall knowledge, Pope Leo the tenth sent a Iubiley with his pardons abroad through all Christian Realmes and dominions, whereby he gathered together innumerable riches and treasure. The collectour whereof promised to euery one that would put ten shillings in the boxe, licence to eate white meates and flesh in Lent, and power to deliuer what soule he would out of Purgatorie; and moreouer full pardon from all his sinnes, were they neuer so hainous. But if it were but one iote lesse then ten shillings, they preached that it would profite him nothing. The abomination whereof was so horrible, that when no other man durst speake, yet Luther could not of conscience hold his peace, but drawing out certaine articles, desired gently to dispute the matter, writing withall a most humble admonition to the Pope, submitting himselfe in most lowly wise to his censure and iudgement. But the Pope thinking great scorne to be controlled of such a Frier, tooke the matter so hote, that he and all his Cardinals, with all the rabble of Monkes and Friers, Bishops and Archbishops, Colledges and Vniuersities, Kings and Princes, with the Emperour also himselfe, were all vpon him. If the omnipotent prouidence of the Lord from aboue had not sustained him, what was it for one poore Frier to haue endured all these sharpe assaults of Sathan, all the violence of the whole world, hauing no lesse then the Sunne, the Moone, and the seuen starres (as they say) against him? Being hated of men, impugned of diuels, reiected of nations, by solemne authoritie condemned, distressed with infirmities, and with all manner of tentations tried and proued. And yet for all these tentations such was his life, that (as Erasmus writing to Cardinall Wolsey affirmeth) none of all his enemies could euer charge him with any note of iust reprehension. Againe, such were his allegations out of the Scripture, that Roffensis writing to Erasmus, confesseth himselfe to be astonied at them.

And thus much by the way of preface touching the conflicts and exercises of this man. Which we thought good to insinuate to the Christian Reader for sundry purposes: first to note the mercifull clemency of Christ our Sauiour, in calling so superstitious and idolatrous a Frier so graciously to such a light of his Gospell, his grace in iustifying him, his might in preseruing him, his helpe in comforting him, his glory in prospering him, one against so many, and so prospering him, that the whole kingdome of the Pope had no power either to withstand him, or to maintaine it selfe: secondly for this respect also and purpose, that the Reader considering the marueilous working of the Lord in this man, may the better credite the doctrine that he teacheth. And though his doctrine as touching a little circumstance of the Sacrament cannot be throughly defended, yet neither is that any great maruell in him, who being occupied in weightier points of religion, had no leisure to trauell in the searching out of this matter, neither ought it to be any preiudice to all the rest which he taught so soundly of the weightier principles and grounds of Christ Gospell, and our iustification onely by faith in Christ. And yet in the same matter of the Sacrament, notwithstanding that he differeth somewhat from Zuinglius, sticking too neare to the letter: yet he ioyneth not so with the Papist, that he leaueth there any transubstantiation or idolatrie. Wherefore the

Hereof reade more in the Apologie of the Church of England, & in the booke of monuments. fol. 992. Col. 2.

matter being no greater then ſo, nor directly againſt any article of our Creed, let not vs be ſo nice, for one little wart to caſt away the whole bodie. It were doubtleſſe to be wiſhed, that in good teachers and preachers of Chriſt, there were no defect or imperfection. But he that can abide nothing with his blemiſh, let him, if he can, name any Doctor or writer (the Scripture onely except) Greeke, or Latine, old or new, either beyond the Alpes, or on this ſide the Alpes, or himſelfe alſo whatſoeuer he be, which hath not erred in ſome ſentence or in ſome expoſition of holy Scripture. But if he cannot ſo do, then let him learne by himſelfe to beare with other, to take the beſt and leaue the worſt, (although there is no ſuch matter in this booke to be feared, foraſmuch as we hauing a reſpect to the ſimple haue purpoſely ſponged out, and omitted ſuch ſtumbling places being but few, which might offend) and to giue God thanks for any thing that is good, and namely for this which he hath giuen to vs by Luther, in opening to vs his grace, mercie and good will in his Sonne ſo excellently through the preaching of this man: who if he had not taught the difference betweene the Law and the Goſpell, and ſet out to vs our iuſtification, victorie and liberty by faith onely in Chriſt ſo plainly, ſo plentifully and ſo aſſuredly as he he hath done, who euer durſt haue bene ſo bold to open his mouth in ſuch words, or ſo confidently to ſtand in this doctrine of faith and grace? For if there haue bene ſince the time of Luther, and be yet ſome, which openly defend that workes be neceſſary to ſaluation, where he before ſo mightily hath taught the contrarie; what then would theſe haue done if Luther had not bene? who alſo did forewarne vs of the ſame, prophecying that after his time this doctrine of iuſtification would be almoſt extinguiſhed in the Church, as in certaine places experience beginneth partly to proue.

Wherefore, ſo much as the Lord ſhall giue vs grace, let vs hold conſtantly the comfortable doctrine of faith and iuſtification, and not loſe that the Lord ſo freely hath giuen, calling vpon the Lord with all obedience and diligence, to giue vs grace with S. Paul, not to refuſe the grace which he beſtoweth vpon vs, nor to be offended with this ioyfull doctrine, as many be. And therefore as our dutie was for our part to ſet it abrode, ſo our counſell is no leſſe to euery ſtudious Reader thereof, to pray for grace rightly to vnderſtand that he readeth. For elſe, vnleſſe the ſpeciall grace of Chriſt do helpe, hard it is to fleſh and bloud to comprehend this myſticall doctrine of faith onely. So ſtrange it is to carnall reaſon, ſo darke to the world, ſo many enemies it hath, that except the Spirit of God from aboue do reueale it, learning cannot reach it, wiſedome is offended, nature is aſtonied, diuels do not know it, men do perſecute it. Briefly, as there is no way to life ſo eaſie, ſo is there none ſo hard: eaſie to whom it is giuen from aboue: hard to the carnall ſenſe not yet inſpired. The ignorance whereof is the roote of all errours, ſects and diuiſions, not onely in all Chriſtendome, but alſo in the whole world. The Iew thinketh to be ſaued by his Moſes law, the Turke by his Alcoran, the Philoſopher by his morall vertues. Beſides theſe, cometh another ſort of people, not ſo ill as the Iew, nor ſo heathen as the Philoſopher, but hauing ſome part of both, which refuſe not vtterly the name of Chriſt, but with Chriſt do ioyne, partly the law of Moſes, partly the morall and nationall diſcipline of Philoſophie, and partly their owne ceremonies and traditions, to make a perfect way to heauen. And theſe here in this commentarie are called Papiſts, of the Pope their author, being diuided within themſelues more then into an hundred diuers ſects, orders and profeſſions of Cardinals, Friers, Monks, Nuns, Prieſts, Hermites, and other votaries. All which ſeeme to ſpring vp of no other cauſe but onely vpon ignorance of this doctrine. And no maruell: for take away this doctrine of iuſtification by faith onely in Chriſt, and leaue a man to his owne inuentions, what end will there be of new deuices?

Such

Such a perillous thing it is to erre in the firſt foundation: whereupon the higher ye build the greater is the fall. And yet ſuch builders are not without their props, to hold vp their workmanſhip of works againſt this doctrine of iuſtifying faith, pretending for their defence the teſtimonie of S. Iames, where he ſeemeth to attribute iuſtification to works and not to faith onely.

Touching which matter of iuſtification, for as much as in the ſequele of this Treatiſe the author hath diſcourſed vpon the ſame at large, it ſhall not be much needfull to vſe many words at this preſent. This briefly may ſuffiſe by the way of preface, in a word or two to aduertiſe the Chriſtian Reader, whoſo taketh in hand with profite and iudgement to reade this booke, that in him two things are ſpecially to be required: firſt to reade it wholy together, and not by peeces and parts here and there, but to take it in order as it lieth, conferring one place with another, wherby to vnderſtand the better the right meaning of the writer, how and in what ſence he excludeth good works, and how not: how he neglecteth the law, & how he magnifieth the law. For as in caſe of iuſtifying before God, the free promiſe of the Goſpell admitteth no condition, but faith onely in Chriſt Ieſu: ſo in caſe of dutifull obedience, Luther here excludeth no good workes, but rather exhorteth thereunto, and that in many places. Thus times and caſes diſcreetly muſt be diſtincted.

The ſecond thing to be required is, that in reading hereof, he that ſeeketh to take fruite hereby, do bring ſuch a mind with him to the reading, as the author himſelfe did to the preaching thereof: that is, he had need to haue his ſenſes exerciſed ſomwhat in ſuch ſpirituall conflicts, and to be well humbled before with the feare of God and inward repentance, or elſe he ſhall hardly conceiue the excellent ſweetneſſe either of this writer or any other. For albeit moſt true it is, that no greater comfort to the ſoule of man can be found in any booke next to the holy Scripture, then in this commentarie of M. Luther: ſo this comfort hath litle place, but onely where the conſcience being in heauineſſe hath need of the Phiſitions hand. The other, who feele themſelues whole, and are not touched in ſoule with any ſorrow, as they little care for theſe bookes, ſo haue they little vnderſtanding of this doctrine when they reade it. And this is the cauſe in my mind, why the Pope and his Papiſts haue ſo little feeling and liking of Luthers doctrine, and all becauſe they commonly are neuer greatly vexed in ſpirit with any deepe affliction, but rather deride them that are beaten downe with ſuch conflicts and tentations of Satan, as they did by Luther, whom becauſe God ſuffered to be tried and exerciſed with the buffets of the enemy, they ſay therefore that he learned his Diuinity of the diuell. But how he learned his Diuinitie, let vs heare what he himſelfe in this booke, fol. 208. pag. 1. line 26. confeſſeth, ſaying: *If we were not outwardly exerciſed with force and ſubtletie by tyrants and Sectaries, and inwardly with terrors and the fierie darts of the diuell, Paul ſhould be as obſcure and vnknowne vnto vs, as he was in times paſt to the world, and yet is to the Papiſts, the Anabaptiſts, and other our aduerſaries. Therefore the gift of the interpretation of the Scriptures and our ſtudies, together with our inward and outward tentations, open vnto vs the meaning of Paul, and the ſence of all the holy Scriptures.*

But let theſe ignorant Papiſts whoſoeuer they be, taſte a little the ſame, or like as Luther did, and then ſee what they will ſay. Experience giueth demonſtration. For how many of them do wee ſee, for all their auricular confeſſion, which puffeth them vp in all ſecurity, but at length when they lie at the point of death, where death on the one ſide, and Gods iuſtice on the other ſide is before their eyes, for the moſt part either they deſpaire, or elſe leauing all other helpes, they only ſticke to faith and the blood of Chriſt Ieſus, and in very deed many of them are glad to die Lutherans howſoeuer they hated Luther before. And what ſhall we ſay then of this doctrine of Luther? If the Papiſts

themselues be glad to die in it, why are they vnwilling to liue in it? And if it be true at one time, how can alteration of time make that false which is once true?

And therefore where these men so stoutly withstand this doctrine of iustification by faith onely, they are much deceiued. And when they alledge S. Iames for them, that is soone answered if we rightly discerne the meaning of S. Iames and of S. Paul: of whom the one speaketh of mans righteousnesse or iustification onely before men, which is a true demonstration of a true faith or a true beleeuer before man, rather then the working of true iustification before God. And so is it true which S. Iames saith, how that faith without workes doth not iustifie: whose purpose is, not to shew vs what maketh a man iust before God, but onely to declare the necessary coniunction of good workes in him that by faith is iustified. The other speaketh of righteousnesse or iustification, not before men, but onely before God: meaning not to exclude good workes from true faith, that they should not be done: but to teach vs wherein the true stay and hope of our saluation ought to be fixed, that is, in faith onely. And so it is true likewise that S. Paul saith, that faith onely without works doth iustifie.

The which proposition of S. Paul the better to vnderstand and to ioyne it with S. Iames, here is to be noted for the satisfying of the cauelling aduersarie, that the proposition is it to be taken full and whole, as S. Paul doth meane it, so that with the right subiect we ioyne the right predicatum, as the Schoolemen terme it: that is, so that faith on Christ in iustifying, euer haue relation to the true penitent and lamenting sinner. And so is the Article most true, that faith onely without workes doth iustifie. But whom doth it iustifie? the worldling? the licencious ruffian? the voluptuous Epicure? the carnall Gospeller? Paul meaneth no such thing, but onely the mourning and labouring soule, the grieued conscience, the repenting heart, the mending sinner. And in him the proposition is true, according to the doctrine of S. Paul: *Credenti in eum qui iustificat impium, fides eius imputatur ad iustitiam*: that is, *To him that beleeueth in him which iustifieth the vngodly, his faith is counted for righteousnesse.* Rom. 4. Contrariwise, let faith haue relation to the obstinate and wilfull rebell, who contrary to conscience continueth and delighteth in sinne, and in him is true likewise that S. Iames saith: *& non ex fide tantùm*, that is, *and not by faith onely*: meaning thereby, that faith auaileth not to iustification, but onely in such persons as haue a good will and purpose to amend their liues: not that repentance and turning from iniquitie doth saue them; but that faith in Christ worketh iustification in none but onely in such as heartily repent and are willing to amend. Iam. 2. So that: *Credite Euangelio, beleeue the Gospell*, hath euer, *agite pœnitentiam, repent and amend*, going withall. Not that repentance saueth any malefactor from the law, but onely sheweth the person whom faith in Christ onely doth saue and iustifie. Mar. 1. Mat. 3. But of this enough, and more then greatly needed, especially seeing the booke it selfe here following will satisfie the Reader at large in all such doubts to this matter appertaining. And thus ceassing to trouble thee, gentle Reader, with any longer preface, as we commend this good worke to thy godly studies: so we commend both thee and thy studies to the grace of Christ Iesu the Sonne of God, hartily wishing and craving of his Maiestie, that thou maist take no lesse profite and consolation by reading hereof, then our purpose was to do thee good in setting the same forth to thy comfort and edification, which the Lord grant. Amen. Amen.

The Preface of Martine Luther vpon the Epistle to the Galathians.

MY selfe can scarcely beléeue that I was so plentifull in wordes when I did publikely expound this Epistle of S. Paul to the *Galathians*, as this booke sheweth me to haue bene. Notwithstanding, I perceiue al the cogitations which I find in this Treatise by so great diligence of the brethren gathered together, to be mine: so that I must néeds confesse either all or perhaps more, to haue bene vttered by me in this publike Treatise. For in my heart this one article reigneth, euen the faith of Christ: from whom, by whom, and vnto whom all my diuine studies day and night haue recourse to and fro continually. And yet I perceiue that I could not reach any thing neare vnto the height, bredth and depth of such high and inestimable wisedome: onely certaine pore and bare beginnings, & as it were fragments do appeare. Wherefore I am ashamed that my so barren and simple Commentaries should be set forth vpon so worthy an Apostle, and elect vessell of God. But when I consider againe the infinite and horrible prophanation and abomination which alwaies hath raged in the Church of God, and yet at this day ceasseth not to rage against this onely and grounded rocke, which we hold to be the article of our iustification (that is to say, how, not by our selues, neither by our workes, which are lesse then our selues, but by another helpe, euen the Sonne of God Iesus Christ, we are redéemed from sinne, death, the diuell, and made partakers of eternall life:) I am compelled to cast off all shame, and to be bold aboue measure.

This rocke did Sathan shake in Paradise, when he perswaded our first parents that by their owne wisedome and power they should be like vnto God: forsaking true faith in God, who had giuen them life, promised the continuance thereof. By and by after, this lier and murtherer, which will be alwaies like vnto himselfe, stirred vp the brother to the murthering of his brother, & for none other cause, but for that his godly brother by Faith had offered vp a more excellent sacrifice; and he offering vp his owne workes, *Gen. 3. 2.* *Gen. 4.*

without faith, had not pleased God. After this, against the same Faith followed a most intollerable persecution of Sathan by the sonnes of Caine, vntill God was euen constrained at once by the flood to purge the whole world, and to defend Noe the preacher of righteousnes. This notwithstanding Sathan continued his séede in Cham, the third sonne of Noe. But who is able to recken vp all examples? After these things the whole world waxed mad against this faith, finding out an infinite number of idols and strange religions, whereby euery one (as S. Paul saith) walked his owne way, trusted by their works, some to pacifie and please a god, some a goddesse, some gods, some goddesses: that is to say, without the helpe of Christ, and by their owne workes, to redéeme themselues from all calamities and from their sinnes, as all the examples and monuments of all nations do sufficiently witnesse.

Gen. 6.
2 Pet. 2. 5.
Gene. 10. 6.
&c.

But these are nothing in comparison of that people and congregation of God, *Israel*: which not onely had the sure promise of the fathers, and afterward the law of God giuen vnto them from God himselfe by his Angels, aboue all other: but alwaies and in all things were also certified by the words, by the miracles, and by the examples of the Prophets. Notwithstanding euen among them also Sathan (that is to say, the mad and outragious opinion of their owne righteousnesse) did so preuaile, that afterwards they killed all the Prophets, yea euen Christ himselfe the Sonne of God their promised Messias, for that they had taught that men are accepted and receiued into the fauour of God, by grace onely and not by their owne righteousnesse. And this is the summe of the doctrine of the diuell and of the world from the beginning: We will not séeme to do euill, but yet whatsoeuer we do, that must God allow, and all his Prophets must consent to it, which if they refuse to do, they shall die the death. Abel shall die, but Caine shall flourish. Let this be our law (say they,) and euen so it cometh to passe.

But in the Church of the *Gentiles*, the matter is and hath bene so behemently handled, that the fury of the Iewish sinagogue may well séeme to haue bene but a sport. For they (as S. Paul saith) did not know Christ their annointed, & therfore they crucified the Lord of glorie. But the Church of the *Gentiles* hath receiued and confessed Christ to be the Sonne of God, being made our righteousnes, and this doth she publikely record, reade and teach. And yet notwithstanding this confession, they that would be accounted the Church.

The Church of the Gentiles.

do kill and persecute, and continually rage against those which beléeue & teach, and in their déeds declare nothing else, but that Christ is the selfe same thing that they themselues (though with fained wordes and hypocriticall déedes) are constrained maugre their heads, to allow and confesse. For vnder the name of Christ at this day they reigne. And if they could without the name of Christ hold that seate and kingdome, no doubt but they would expresse him to be such a one openly as in their hearts they estéeme him secretly. But they estéeme him a great deale lesse then the Iewes do, which at the least thinke him to be Thola, that is to say, a théefe worthily hanged on the crosse. But these men account him as a fable, & take him as a fained god among the Gentiles, as it may plainly appeare at Rome in the Popes court, and almost throughout all *Italy*.

Because therefore Christ is made as it were a mocke amongst his Christians (for Christians they will be called,) and because Cain doth kill Abel continually, and the abhomination of Sathan now chiefly reigneth, it is very necessary that we should diligently handle this article, and set it against Sathan, whether we be rude or eloquent, learned or vnlearned. For this rocke must be published abroad, yea though euery man should hold his peace, yet euen of the very rockes and stones themselues. Wherefore I do most willingly herein accomplish my duty, and am contented to suffer this long commentary and full of words, to be set forth for the stirring vp of all the brethren in Christ, against the sleights and malice of Sathan, which in these dayes is turned into such extreme madnes against this healthfull knowledge of Christ now reuealed & raised vp againe, that as hitherto men haue séemed to be possessed with diuels and starke mad, euen so now the diuels themselues do séeme to be possessed of far worse diuels, and so rage euen aboue the fury of diuels: which is indéede a great argument that that enemy of truth & life doth perceiue the day of iudgement to be at hand, which is the horrible day of his destruction, but the most comfortable day of our redemption, and shall be the end of all his tyranny and cruelty. For not without cause is he disquieted, when his members and powers are so assailed: euen as a théefe or an adulterer, when the morning appeareth and discloseth his wickednesse, is taken tardy and apprehended for the same. For who euer heard (to passe ouer the abhominations of the Pope) so many monsters to burst out at once into the world, as we sée at this day in the Anabaptistes

The article of iustification must be diligently taught.

The rage of Sathan, a sure argument that the day of iudgement is at hand.

The outrages of the Anabaptists

alone? In whom Sathan breatheth out as it were the last blast of his kingdome, through horrible byrores setting them euery where in such a rage, as though he would by them suddenly, not onely destroy the whole world with seditions, but also by innumerable sects swallow vp and deuoure Christ wholy with his Church.

The diuell troubleth not those that are buried & dead in sinne, but those that are godly & hate sinne.

Against the wicked liues and opinions of others he doth not so rage: to wit, against whoremongers, theeues, murtherers, perinred persons, rebels against God, vnbeleeuers. No, to these rather he giueth peace and quietnesse: these he maintaineth in his court with all manner of pleasures and delights, and giueth to them all things at will: Euen like as sometime in the beginning of the Church, he did not onely suffer all the idolatries and false religions of the whole world to be quiet and vntouched, but also mightily maintained, defended and nourished the same. But the Church & religion of Christ alone he vexed on euery side. After this, permitting peace and quietnesse to many hereticks, he troubled onely the Catholicke doctrine. Euen so likewise at this day he hath no other businesse in hand but this onely (as his owne and alwaies proper vnto himselfe) to persecute and vexe our Sauiour Christ: which is our perfect righteousnesse without any of our works, as it is written of him: Thou shalt tread vpon his heele.

Gen. 3. 15.

For whose cause specially Luther setteth forth this worke, & who they be that only vnderstand this doctrine

But I do not set forth these my Meditations so much against these men, as for my brethren, which will either shew themselues thankfull in the Lord for this my trauell, or else will pardon my weakenesse and temerity. But of the wicked I would not in any wise they should be liked or allowed: but rather that thereby both they and their god might be the more vexed, seeing with my great trauell they are set forth onely for such as Saint Paul writeth this Epistle vnto: that is to say, the troubled, afflicted, vexed, tempted (for they onely vnderstand these things) and miserable *Galathians* in the faith. Who so are not such, let them heare the Papists, Monkes, Anabaptistes, and such other maisters of profound wisedome and of their owne religion, and let them stoutly contemne our doctrine and our doings. For at this day the Papists and Anabaptists conspire together against the Church in this one point (though they dissemble in words) that the worke of God dependeth vpon the worthinesse of the person. For thus do the Anabaptists teach, that baptisme is nothing except the person do beleeue. Out of this principle must needes follow,

that

that all the woꝛkes of God be nothing if the man be nothing. But baptiſme is the woꝛke of God, and yet an euill man maketh it not to be the woꝛke of God. Moꝛeouer, hereof it muſt followe, that matrimonie, authoꝛitie, libertie and bondage are the woꝛks of God: but becauſe men are euill, therefoꝛe they are not the woꝛks of God. Wicked men haue the Sunne, the Mone, the earth, the water, the aire and al other creatures which are ſubiect vnto man; but becauſe they be wicked and not godly, therefoꝛe the Sunne is not ỹ Sunne, the Mone, the earth, the water are not that which they are. The Anabaptiſts themſelues had bodies and ſoules befoꝛe they were rebaptized: but becauſe they were not godly, therfoꝛe they had not true bodies and true ſoules. Alſo their parents were not lawfully maried (as they grant themſelues) becauſe they were not rebaptized: therefoꝛe the Anabaptiſts themſelues are all baſtards, and their parents were all adulterers and whoꝛemongers, and yet they do inherite their parents lands and goods, although they grant themſelues to be baſtards and vnlawfull heires. Who ſeeth not here in the Anabaptiſts, men not poſſeſſed with diuels, but euen diuels themſelues poſſeſſed with woꝛſe diuels?

The dignitie of Gods word & the Sacraments depend not vpon the worthineſſe or vnworthineſſe of the miniſter.

The Papiſts in like manner vntil this day do ſtand vpon woꝛks and the woꝛthineſſe of man, contrary to grace, and ſo (in woꝛds at the leaſt) do ſtrongly aſſiſt their bꝛethꝛen the Anabaptiſts. Foꝛ theſe Foxes are tied together by the tailes, although by their heads they ſéeme to be contrarie. Foꝛ outwardly they pꝛetend to be their great enemies, when as inwardly notwithſtanding they thinke, teach and defend indéede all one thing againſt our Sauiour Chꝛiſt, who is our onely righteouſneſſe. Let him theꝛefoꝛe that can, hold faſt this one article, and let vs ſuffer the reſt which haue made ſhipwacke thereof, to be carried whither the ſea and winds ſhall dꝛiue them, vntill either they returne to the ſhippe oꝛ ſwim to the ſhoꝛe.

The concluſion and end of his complaint is, to hope foꝛ no quietneſſe oꝛ end of complaint, ſo long as Chꝛiſt and Belial do not agꝛee. One generation paſſeth, and another cometh. If one hereſie die, by and by another ſpꝛingeth vp: foꝛ the Diuell doth neither ſlumber noꝛ ſleepe. I my ſelfe, which (although I be nothing) haue bene now in the miniſtery of Chꝛiſt about twenty yeares, can tꝛuly witneſſe that I haue bene aſſailed with moe then twenty ſects, of the which ſome are already deſtroyed, other ſome (as the paꝛts and

Eccl. 1.4. The Church ſhall neuer be quiet in this world.

themberſ of wormes or bées that are cut aſunder,) do yet pant for life. But Satan the god of all diſſention, ſtirreth vp daily new ſects, and laſt of all (which of all other, I ſhould neuer haue foreſeene or once ſuſpected) he hath raiſed vp a ſect of ſuch as teach that the ten Commandements ought to be taken out of the Church, and that men ſhould not be terrified with the law, but gently exhorted by the preaching of the grace of Chriſt, that the ſaying of the Prophet Micheas might be fulfilled: "Let none rebuke or reproue another: They ſhall not prophecie vnto them. As though we were ignorant, or had neuer taught that afflicted and broken ſpirits muſt be comforted by Chriſt: but the hard hearted Phariſes, vnto whom the grace of God is preached in vaine, muſt be terrified by the law. And they themſelues alſo are forced to deuiſe and imagine certaine Reuelations of Gods wrath againe the wicked and vnbeléeuers. As though the law were or could be any thing elſe but a reuealing of Gods wrath againſt impiety. Such is the blindneſſe and preſumption of theſe franticke heads, which euen by their owne iudgement do condemne themſelues. Wherefore it behoueth the Miniſters of Gods word to be ſurely perſwaded (if they will be accounted faithfull and wiſe in the day of Chriſt) that the word of S. Paul is not ſpoken in vaine, or prophecied of a matter of no importance: to wit, that there muſt be hereſies, that they which are proued may be knowne. Yea I ſay, let the Miniſter of Chriſt know, that ſo long as he teacheth Chriſt purely, there ſhall not be wanting peruerſe ſpirits, yea euen of our owne and among our ſelues, which ſhall ſéeke by all meanes poſſible, to trouble the Church of Chriſt. And herewithall let him comfort himſelfe, that there is no peace betweene Chriſt and Beliall, or betweene the ſeede of the Serpent, and the ſeede of the woman. Yea let him reioyce in the troubles which he ſuffereth by theſe ſects and ſeditious ſpirits, continually ſpringing vp one after another. For this is our reioycing, euen the teſtimonie of our conſcience, that we be found ſtanding and fighting in the behalfe of the ſeede of the woman, againſt the ſéede of the Serpent. Let him bite vs by the héele and ſpare not. We againe will not ceaſſe to cruſh his head, by the grace and helpe of Chriſt the principall bruſer thereof, who is bleſſed for euer.

Oſea 4. 4. Mich. 2. 6.

An exhortation to Miniſters.

1 Cor. 11. 19.

2 Cor. 6. 11. Gene. 3. 5.

2 Cor. 1. 12.

Fiftie diſcommodities that riſe of mans owne righteouſneſſe, proceeding of workes, gathered out of this Epiſtle to the Galathians, by *M. Luther*.

Cap. I.

1 TO bring men from the calling of grace.
2 To receiue another Goſpell.
3 To trouble the minds of the faithful.
4 To peruert the Goſpell of Chriſt.
5 To be accurſed.
6 To obey humaine traditions.
7 To pleaſe men.
8 Not to be the ſeruant of Chriſt.
9 To build vpon men, and not vpon God.
10 That the moſt excellent righteouſnes of the law is nothing.
11 To deſtroy the Church of God.

Cap. II.

12 To teach a man to be iuſtified by by works, is to teach to be iuſtified by impoſſibility.
13 To make the righteous in Chriſt, ſinners.
14 To make Chriſt a miniſter of ſinne.
15 To build vp ſinne againe when it is deſtroyed.
16 To be made a tranſgreſſour.
17 To reiect the grace of God.
18 To iudge that Chriſt died in vaine.

Cap. III.

19 To become fooliſh Galathians.
20 To be bewitched.
21 Not to heare the truth.
22 To crucifie Chriſt againe.
23 To hold that the ſpirit is receiued by workes.
24 To forſake the ſpirit, and to end in the fleſh.
25 To be vnder the curſe.
26 To ſet the teſtament of men aboue the teſtament of God.
27 To make ſinne to abound.
28 To be ſhut vnder ſinne.
29 To ſerue beggerly ceremonies.

Cap. IIII.

30 That the Goſpell is preached in vaine.
31 That all is vaine whatſoeuer the faithfull do worke or ſuffer.
32 To be made a ſeruant, and the ſonne of the bond woman.
33 To be caſt out with the ſonne of the bond woman, from the inheritance.
34 That Chriſt profiteth nothing.
35 That we are debters to fulfill the whole law.

Cap. V.

36 To be ſeparate from Chriſt.
37 To fall from grace.
38 To be hindered from the good courſe of well doing.
39 That this perſwaſion of the doctrine of workes, cometh not of God.
40 To haue the leauen of corruption.
41 That iudgement remaineth for him which teacheth this doctrine.
42 To bite and conſume one another.
43 That this doctrine is accounted among the workes of the fleſh.

Cap. VI.

44 To thinke thy ſelfe to be ſomething, when thou art nothing.
45 To glorie in others then in God.
46 Carnally to pleaſe the carnally minded.
47 To hate the perſecution of the Croſſe.
48 Not to keepe the law it ſelfe.
49 To glorie in the maiſter and teacher of carnall things.
50 That nothing profiteth, and whatſoeuer a man doth is in vaine.

After that M. Luther had once publickly expounded this Epiſtle, he tooke in hand to interprete the ſame againe, in ſuch ſort as in this Treatiſe hereafter doth enſue, the cauſe whereof he doth declare in few words following.

I Haue taken in hand, in the Name of the Lord, yet once againe to expound this Epiſtle of *S. Paul* to the *Galathians*: not becauſe I do deſire to teach new things, or ſuch as ye haue not heard before, eſpecially ſince that by the grace of Chriſt, *Paul* is now throughly knowne vnto you: but for that (as I haue often forewarned you) this we haue to feare as the greateſt and neareſt danger, leſt Sathan take from vs this doctrine of faith, and bring into the Church againe the doctrine of workes and mens traditions. Wherefore it is very neceſſarie that this doctrine be kept in continuall practiſe and publike exerciſe both of reading and hearing. And although it be neuer ſo well knowne, neuer ſo exactly learned, yet the diuell, which continually rangeth about ſeeking to deuoure vs, is not dead. Likewiſe our fleſh and old man is yet aliue. Beſides this, all kinds of tentations vexe and oppreſſe vs on euery ſide: wherefore this doctrine can neuer be taught, vrged and repeated enough. If this doctrine be loſt, then is alſo the doctrine of truth, life and ſaluation, loſt and gone. If this doctrine flouriſh, then all good things flouriſh, Religion, the true ſeruice of God, the glorie of God, the right knowledge of all things which are neceſſarie for a Chriſtian man to know. Becauſe therefore we would be occupied and not be idle, we will there now begin where we made an end, according to the ſaying of the ſonne of Syrach: *When a man hath done what he can he muſt begin againe.*

Eccl. 18. 7.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATHIANS.

FIrſt of all it behoueth that we ſpeake of the Argument of this Epiſtle: that is to ſay, what matter S. Paul here chiefly treateth of. The Argument therefore is this.

S. Paul goeth about to eſtabliſh the Doctrine of faith, grace, forgiuenelle of ſinnes, or Chriſtian righteouſneſſe, to the end that we may haue a perfect knowledge and difference betweene Chriſtian righteouſneſſe, and all other kinds of righteouſneſſe. For there be diuers ſorts of righteouſneſſe. There is a politicall or ciuill righteouſneſſe, which Emperours, Princes of the world, Philoſophers and Lawyers deale withall. There is alſo a Ceremoniall righteouſneſſe, which the traditions of men do teach. This righteouſneſſe Parents and Schoolemaiſters may teach without danger, becauſe they do not attribute vnto it any power to ſatiſfie for ſinne, to pleaſe God, or to deſerue grace: but they teach ſuch Ceremonies as are onely neceſſarie for the correction of manners, and certaine obſeruations concerning this life. Beſides theſe, there is another righteouſnes, which is called the righteouſneſſe of the Law, or of the ten Commandements, which Moyſes teacheth. This do we alſo teach after the doctrine of Faith.

How many kindes of righteouſneſſe there are.

There is yet another righteouſneſſe, which is aboue all theſe: to wit, the righteouſneſſe of Faith or Chriſtian righteouſneſſe, the which we muſt diligently diſcerne from the other afore rehearſed: for they are quite contrary to this righteouſnes, both becauſe they flow out of the lawes of Emperours, the traditions of the Pope, and the Commandements of God, and alſo becauſe they conſiſt in our workes, and may be wrought of vs either by our pure naturall ſtrength (as the Papiſts terme it,) or elſe by the gift of God. For theſe kinds of righteouſneſſe are alſo the gift of God, like as other good things are which we do enioy.

Chriſtian righteouſneſſe.

But this most excellent righteousnesse, of faith I meane, (which God through Christ, without workes imputeth vnto vs) is neither Politicall, nor Ceremoniall, nor the righteousnesse of Gods law, nor consisteth in workes, but is cleane contrary: that is to say, a meere passiue righteousnesse, as the other aboue are actiue. For in this we worke nothing, we render nothing vnto God, but onely we receiue and suffer another to worke in vs, that is to say, God. Therefore it seemeth good vnto me to call this righteousnesse of faith or Christian righteousnesse, the passiue righteousnesse.

The righteousnesse of faith aptly called the passiue righteousnes, because it consisteth in suffering and receiuing: like as the righteousnesse of the law is called the actiue righteousnes, because it consisteth in doing and working.

This is a righteousnesse hidden in a mysterie, which the world doth not know, yea Christians themselues do not throughly vnderstand it, and can hardly take hold of it in their tentations. Therefore it must be diligently taught and continually practised. And who so doth not vnderstand or apprehend this righteousnesse in afflictions & terrors of conscience, must needs be ouerthrowne. For there is no comfort of conscience so firme and so sure as this passiue righteousnesse is.

The infirmitie of man in temptations

But mans weakenesse and miserie is so great, that in the terrors of conscience and danger of death, we behold nothing else but our workes, our worthinesse and the law: which when it sheweth vnto vs our sinne, by and by our euill life past cometh to remembrance. Then the poore sinner with great anguish of spirit groneth, and thus thinketh with himselfe: Alas, how desperatly haue I liued? would to God I might liue longer: then would I amend my life. Thus mans reason cannot restraine it selfe from the sight and beholding of this actiue or working righteousnesse, that is to say, her owne righteousnesse: nor lift vp her eyes to the beholding of the passiue or Christian righteousnesse, but resteth altogether in the actiue righteousnesse: so deeply is this euill rooted in vs.

On the other side, Sathan abusing the infirmitie of our nature, doth increase and aggrauate these cogitations in vs. Then can it not be but that the poore conscience must be more grieuously troubled, terrified and confounded. For it is impossible that the mind of man of it selfe should conceiue any comfort, or looke vp vnto grace onely in the feeling and horrour of sinne, or constantly reiect all disputing and reasoning about workes. For this is farre aboue mans strength, and capacity, yea, and aboue the law

of

of God also. True it is, that of all things in the world, the law is most excellent: yet is it not able to quiet a troubled conscience, but encreaseth terrors, and driueth it to desperation. For by the law, sinne is made aboue measure sinfull.

The law can not comfort vs in afflictions. Rom. 7.

Wherefore the afflicted and troubled conscience hath no remedie against desperation and eternall death, vnlesse it take hold of the forgiuenesse of sinnes by grace, freely offered in Christ Iesus, that is to say, this passiue righteousnes of Faith or Christian righteousnesse. Which if it can apprehend, then may it be at quiet, and boldly say: I seeke not this actiue or working righteousnesse: although I know that I ought to haue it, and also to fulfill it. But be it so that I had it, and did fulfill it indeede: yet notwithstanding I cannot trust vnto it, neither dare I set it against the iudgement of God. Thus I abandon my selfe from all actiue righteousnesse, both of mine owne and of Gods law, and embrace onely that passiue righteousnesse, which is the righteousnesse of grace, mercie and forgiuenesse of sinnes. Briefly I rest onely vpon that righteousnes which is the righteousnesse of Christ and of the holy Ghost.

Like as the earth engendreth not raine, nor is able by her owne strength, labour and trauell to procure the same, but receiueth it of the meere gift of God from aboue: so this heauenly righteousnesse is giuen vs of God without our works or deservings. Loke then how much the earth of it selfe is able to do in getting and procuring to it selfe seasonable showers of raine to make it fruitfull: euen so much and no more are we able to do by our strength and workes in winning this heauenly and eternall righteousnesse, and therefore shall neuer be able to attaine vnto it, vnlesse God himselfe by meere imputation and by his vnspeakeable gift do bestow it vpon vs. The greatest knowledge then, and the greatest wisedome of Christians is, not to know the law, to be ignorant of works and of the whole actiue righteousnesse, especially when the conscience wrastleth with the iudgement of God. Like as on the contrarie, amongst those which are not of the number of Gods people, the greatest point of wisedome is, to know and earnestly to vrge the law and the actiue righteousnesse.

But it is a thing very strange and vnknowne to the world, to teach Christians to learne to be ignorant of the Law, and so to

The law is not giuen to a righteous man: but to the lawlesse and disobedient. Rom. 3. 10.

liue before God, as if there were no law: notwithstanding except thou be ignorant of the law, and be assuredly perswaded in thine heart that there is now no law nor wrath of God, but altogether grace and mercie for Christs sake, thou canst not be saued: for by the law cometh the knowledge of sinne. Contrariwise, workes and the keeping of the Law must be so streightly required in the world, as if there were no promise or grace: and that because of the stubborne, proud, and hard hearted, before whose eyes nothing must be set but the law, that they may be terrified and humbled. For the law is giuen to terrifie and kill such, and to exercise the old man: and both the word of grace and of wrath, must be rightly deuided according to the Apostle. 2. Tim. 2.

Here is then required a wise and faithfull disposer of the word of God, which can so moderate the law, that it may be kept within his bounds. He that teacheth that men are iustified before God by the obseruation of the law, passeth the bounds of the law, and confoundeth these two kinds of righteousnesse, actiue and passiue, and is but an ill Logitian, for he doth not rightly deuide. Contrariwise, he that setteth forth the law and workes to the old man, and the promise of forgiuenesse of sinnes and Gods mercie to the new man, deuideth the word well. For the flesh or the old man must be coupled with the law and workes: the spirit or new man must be ioyned with the promise of God and his mercy. Wherfore when I see a man that is bruised enough already, oppressed with the law, terrified with sinne, and thirsting for comfort, it is time that I should remoue out of his sight the law and actiue righteousnesse, and that I should set before him by the Gospell the Christian and passiue righteousnesse, which excluding Moyses with the law, offereth the promise made in Christ, who came for the afflicted, and for sinners. Here is man raised vp againe, and conceiueth good hope, neither is he any longer vnder the law, but vnder grace. How not vnder the law? According to the new man, to whom law doth not pertaine. For the law hath his bounds vnto Christ, as Paul saith afterwards: The Law continueth vnto Christ: who being come, Moyses ceaseth with his law, Circumcision, the Sacrifices, the Sabboths, yea and all the Prophets. Rom. 10. 4.

This is our Diuinitie, whereby we teach how to put a difference betweene these two kinds of righteousnesse, actiue and passiue: to the end that manners and faith, workes and grace, polit

and

nd religion ſhould not be confounded or taken the one for the o-
ther. Both are neceſſary, but both muſt be kept within their
ounds: Chriſtian righteouſneſſe pertaineth to the new man, and
he righteouſneſſe of the law pertaineth to the old man, which is
orne of fleſh and bloud. Vpon this old man, as vpon an aſſe, there
uſt be layed a burden that may preſſe him downe, and he muſt not
nioy the freedome of the Spirit of grace, except he firſt put vpon
im the new man by faith in Chriſt (which notwithſtanding is not
ully done in this life:) then may he enioy the kingdome and ineſti-
nable gift of grace.

This I ſay to the end that no man ſhould thinke we reiect or forbid good workes, as the Papiſts do moſt falſely ſlander vs, neither vnderſtanding what they themſelues ſay, nor what we teach. They know nothing but the righteouſneſſe of the law, and yet they will iudge of that doctrine which is farre aboue the law, of which it is vnpoſſible that the carnall man ſhould be able to iudge. Therefore they muſt néeds be offended, for they can ſée no higher then the law. Whatſoeuer then is aboue the law, is to them a great offence. But we imagine, as it were two worlds, the one heauenly and the other earthly. In theſe we place theſe two kinds of righteouſneſſe, being ſeparate the one far from the other. The righteouſneſſe of the law is earthly and hath to do with earthly things, and by it we do good works. But as the earth bringeth not forth fruite except firſt it be watered and made fruitfull from aboue: euen ſo by the righteouſnes of the law, in doing many things we do nothing, and in fulfilling of the law we fulfill it not, except firſt, without any merite or worke of ours, we be made righteous by the Chriſtian righteouſnes, which nothing pertaineth to the righteouſnes of the law, or to the earthly and actiue righteouſnes. But this righteouſneſſe is heauenly: which (as is ſaid) we haue not of our ſelues, but receiue it from heauen: which we worke not, but which by grace is wrought in vs, and apprehended by faith: whereby we mount vp aboue all lawes and works. Wherefore like as we haue borne (as S. Paul ſaith) the image of the earthly Adam: ſo let vs beare the image of the heauenly, which is the new man in a new world, where is no law, no ſinne, no remorſe or ſting of conſcience, no death, but perfect ioy, righteouſneſſe, grace, peace, life, ſaluation and glory.

Good works not forbidden.

Chriſtian righteouſneſſe not wrought by vs, but wrought in vs. 1 Cor. 15. 49.

Why, do we then nothing? do we worke nothing for the ob-

We can do nothing for the obtaining of christian righteousnesse.

taining of this righteousnes: I answer, nothing at all. For this is perfect righteousnesse, to do nothing, to heare nothing, to know nothing of the law, or of workes: but to know and to beleeue this onely, that Christ is gone to the Father: and is not now seene: that he sitteth in heauen at the right hand of his Father, not as a Iudge but made vnto vs of God, wisedome, righteousnesse, holines and redemption: Briefly, that he is our high Priest, intreating for vs, reigning ouer vs and in vs by grace. In this heauenly righteousnesse, sinne can haue no place: for there is no law, and where no law is, there can be no transgression. Rom.4.15.

Seeing then that sin hath here no place, there can be no anguish of conscience, no feare, no heauinesse. Therefore S. Iohn saith: he that is borne of God, cannot sinne. But if there be any feare or griefe of conscience, it is a token that this righteousnesse is withdrawne, that grace is hidden, and that Christ is darkned and out of sight. But where Christ is truly seene indeede, there must needes be full and perfect ioy in the Lord, with peace of conscience, which most certainly thus thinketh: Although I am a sinner by the law, and vnder the condemnation of the law, yet I despaire not, yet I die not, because Christ liueth, who is both my righteousnes and my euerlasting life. In that righteousnesse and life I haue no sinne, no feare, no sting of conscience, no care of death. I am indeede a sinner as touching this present life, and the righteousnesse thereof, as the child of Adam: where the law accuseth me, death reigneth ouer me, and at length would deuoure me. But I haue another righteousnesse and life aboue this life, which is Christ the Sonne of God, who knoweth no sinne nor death, but is righteousnesse and life eternall: by whom this my body being dead and brought into dust, shall be raised vp againe, and deliuered from the bondage of the law and sinne, and shall be sanctified together with the spirit. 1 Iohn 3.18. Rom.8.9.10. 11. &c.

So both these continue whilest we here liue. The flesh is accused, exercised with temptations, oppressed with heauines and sorrow: bruised by his actiue righteousnesse of the law: but the spirit reigneth, reioyceth, and is saued by this passiue and Christian righteousnesse, because it knoweth that it hath a Lord in heauen at the right hand of his Father, who hath abolished the law, sinne, death, and hath troden vnder his feete all euils, led them captiue, and triumphed ouer them in himselfe. Coloss. 2.15.

S. Paul

S. Paul therefore in this Epistle goeth about diligently to instruct vs, to comfort vs, to hold vs in the perfect knowledge of this most excellent and Christian righteousnesse. For if the article of Iustification be once lost, then is all true Christian doctrine lost. And as many as are in the world that hold not this doctrine, are either Iewes, Turkes, Papists, or Heretickes. For betweene the righteousnesse of the law and Christian righteousnesse, there is no meane. He then that strayeth from this Christian righteousnesse, must needes fall into the righteousnesse of the law, that is to say, when he hath lost Christ, he must fall into the confidence of his owne workes. The drift of the Apostle in the Epistle to the Galathians.

Therefore do we so earnestly set forth and so often repeate this doctrine of Faith or Christian righteousnesse, that by this meanes it may be kept in continuall exercise, and may be plainely discerned from the actiue righteousnesse of the law. Otherwise we shall neuer be able to hold the true diuinitie (for by this onely doctrine the Church is built, and in this it consisteth:) but by and by we shal either become Canonists, obseruers of ceremonies, obseruers of the law, or Papists, and Christ so darkned, that none in the Church shall be either rightly taught or comforted. Wherefore, if we will be teachers and leaders of other, it behoueth vs to haue a great care of these matters, and to marke well this distinction betweene the righteousnesse of the law, and the righteousnes of Christ. And this distinction is easie to be vttered in words: but in vse & experience it is very hard, although it be neuer so diligently exercised and practised, for that in the houre of death, or in other agonies of the conscience, these two sorts of righteousnesse do encounter more neare together then thou wouldest wish or desire. Wherefore I do admonish you, especially such as shall become instructers and guiders of consciences, and also euery one apart, that ye exercise your liues continually by studie, by reading, by meditation of the word and by prayer, that in the time of temptation ye may be able to instruct and comfort both your owne consciences and others, and to bring them from the law to grace, from the actiue and working righteousnesse, to the passiue and receiued righteousnesse: and to conclude, from Moses to Christ. For the diuell is wont in affliction and in the conflict of conscience, by the law to make vs afraid, and to lay against vs the gilt of sinne, our wicked life past, the wrath and iudgement of God, hell and eternall death, that by

See what we fal into when we neglect this doctrine or want true zeale to aduance the same.

this meanes he may driue vs to desperation, make vs bondslaues to himselfe, and plucke vs from Christ. Furthermore, he is wont to set against vs those places of the Gospell, wherein Christ himselfe requireth works of vs, and with plaine words threatneth damnation to those that do them not. Now, if here we be not able to iudge betweene these two kinds of righteousnesse, if we take not hold of
Heb. 7.25. Christ by faith sitting at the right hand of God, who maketh intercession vnto ỹ Father for vs wretched sinners, then are we vnder the law and not vnder grace, and Christ is no more a Sauiour, but a lawgiuer: so that now there remaineth no more saluation, but certaine desperation and euerlasting death, except repentance follow.

Let vs then diligently learne to iudge betweene these two kinds of righteousnesse, that we may know how farre we ought to obey the law. Now, we haue said before, that the law in a Christian ought not to passe his bounds, but ought to haue dominion onely ouer the flesh, which is in subiection vnto it & remaineth vnder the same. When it is thus, the law is kept within his bounds. But if it shall presume to crepe into thy conscience, and there seeke to reigne, see thou play the cunning Logitian, and make the true diuision. Giue no more to the law then is conuenient, but say thou: O law, thou wouldest climbe vp into the kingdome of my conscience, and there reigne and reproue it of sinne, and wouldest take from me the ioy of my heart which I haue by faith in Christ, and driue me to desperation, that I might be without all hope and vtterly perish. This thou doest besides thine office: keepe thy selfe within thy bounds, and exercise thy power vpon the flesh, but touch not my conscience, for I am baptized, and by the Gospell am called to the partaking of righteousnes and of euerlasting life, to the kingdome of Christ, wherein my conscience is at rest, where no law is, but altogether forgiuenes of sins, peace, quietnesse, ioy, health and euerlasting life. Trouble me not in these matters, for I will not suffer
1 Cor. 6.19. thee so intollerable a tyrant and cruell tormentor to reigne in my conscience, for it is the seate and temple of Christ the Sonne of God, who is the King of righteousnesse and peace, and my most sweete Sauiour and Mediator: he shall keepe my conscience ioyful and quiet in the sound and pure doctrine of the Gospell, and in the knowledge of this Christian and heauenly righteousnesse.

When I haue this righteousnes reigning in my heart, I descend

from

om heauen as the raine making fruitfull the earth: that is to say, come forth into another kingdome, and I do good works, how d whensoeuer occasion is offered. If I be a minister of the word, preach, I comfort the broken hearted, I administer the Sacraents. If I be an housholder, I gouerne my house and my family, ring vp my children in the knowledge and feare of God. If I be Magistrate, the charge that is giuen me from aboue, I diligently ecute. If I be a seruant, I do my maisters busines faithfully. o conclude, whosoeuer he be that is assuredly perswaded that hrist is his righteousnesse, doth not onely chearfully and gladly orke well in his vocation, but also submitteth himselfe through ue to the Magistrates and to their lawes, yea though they be seere, sharpe and cruell, and (if necessitie do so require) to all manner of burdens; and to all dangers of this present life, because he noweth that this is the will of God, and that this obedience pleaseth him. Thus far as concerning the argument of this Epistle, whereof Paul intreateth, taking occasion of false teachers which had darkned this righteousnesse of faith amongst the *Galathians*, against whom he setteth himselfe in defending and commending his authoritie and office.

The first Chapter.

Verse 1. Paul an Apoſtle, not of man, neither by man, but by Ieſus Chriſt, and God the Father, which hath raiſed him from the dead.

The occaſion of writing this Epiſtle to the Galathians.

NOw that we haue declared the Argument and ſumme of this Epiſtle to the *Galathians*, we think it good before we come to the matter it ſelfe, to ſhew what was the occaſion that S. Paul wrote this Epiſtle. He had planted among the *Galathians* the pure doctrine of the Goſpell, and the righteouſneſſe of faith: but by and by after his departure, there crept in certaine falſe teachers which ouerthrew all that he had planted and truly taught among them. For the diuell cannot but furiouſly impugne this doctrine with all force and ſubtilty, neither can he reſt ſo long as he ſéeth any ſparke thereof remaining. We alſo for this onely cauſe that we preach the Goſpell, do ſuffer of the world, the diuell and his miniſters, all the miſchiefe that they can worke againſt vs, both on the right hand and on the left.

The diuell hateth the Goſpell, and ſtirreth vp wicked men againſt it.

The doctrine of the Goſpell.

For the Goſpell is ſuch a doctrine as teacheth a farre higher matter then is the wiſedome, righteouſneſſe, and religion of the world, that is to ſay, frée remiſſion of ſinnes through Chriſt, &c. It leaueth thoſe things in their degrée to be as they are, and commendeth them as the good creatures of God. But the world preferreth theſe creatures before the Creator, and moreouer by them would put away ſinne, be deliuered from death, and deſerue euerlaſting life. This doth the Goſpell condemne. Contrariwiſe the world cannot ſuffer thoſe things to be condemned, which it moſt eſtéemeth and beſt liketh of, and therefore it chargeth the Goſpell that it is a ſeditious doctrine and full of errors, that it ouerthroweth commonwealths, countries, dominions, kingdomes & empires, and therefore offendeth both againſt God and the Emperour, aboliſheth lawes, corrupteth good manners, and ſetteth all men at libertie to do what they liſt. Wherefore with iuſt zeale and high ſeruice to God (as it would ſéeme) it perſecuteth this doctrine, and abhorreth the teachers and profeſſors thereof, as the greateſt plague that can be in the whole earth.

Moreouer

Moreouer, by the preaching of this doctrine, the diuell is ouer- The effects of the Gospell.
throwne, his kingdome is destroyed, the law, sinne & death (where-
with, as most mighty and inuincible tyrants, he hath brought all
mankind in subiection vnder his dominion) are wrested out of his
hands: Briefly, his prisoners are translated out of the kingdome of Col. 1.13.
darknesse, into the kingdome of light and liberty. Should the diuell
suffer all this? Should not the father of lies employ all his force and
subtill policies, to darken, to corrupt, and vtterly to roote out this
doctrine of saluation and euerlasting life? Indéede S. Paul complai-
neth in this and all other his Epistles, that euen in his time the
diuell shewed himselfe a cunning workman in this businesse.

We thought good to shew here by the way, that the Gospell is
such a doctrine as condemneth all manner of righteousnesse, and
preacheth the onely righteousnesse of Christ, and to them that em-
brace the same, it bringeth peace of conscience and all good things:
and yet notwithstanding, the world hateth and persecuteth it most
bitterly.

I said before that the occasion why S. Paul wrote this Epistle,
was for that by and by after his departure, false teachers had de-
stroyed those things among the *Galathians*, which he with long
and great trauell had builded. And these false Apostles being of the The authority of the false Apostles.
circumcision and sect of the Phariseis, were men of great estimati-
on and authority, which bragged among the people that they were
of that holy and chosen stocke of the Iewes, that they were Israe- Iohn 8.
lites, of the séede of Abraham, that they had the promises and the Rom. 4. 4. 5. 6.
fathers, and finally, that they were the ministers of Christ and the
Apostles schollers, with whom they had bene conuersant and had
séene their miracles, and perhaps had also wrought some signes or
miracles themselues: For Christ witnesseth that the wicked also
do worke miracles. Moreouer these false Apostles by all the crafty Mat. 7. 22.
meanes they could deuise, defaced the authority of S. Paul, saying:
Why do ye so highly estéeme of Paul? why haue ye him in so great
reuerence? Forsooth he was but the last of all that were conuerted
vnto Christ. But we are the disciples of the Apostles, and were fa-
miliarly conuersant with them. We haue séene Christ working
miracles, and heard him preach. Paul came after vs, and is infe-
rior vnto vs: and it is not possible that God should suffer vs to erre
which are of his holy people, the ministers of Christ, and haue re-
ceiued the holy Ghost. Againe, we are many and Paul is but one,

and alone, who neither was conuersant with the Apostles, nay hath séene Christ: yea he persecuted the Church of Christ a great while. Would God (thinke ye) for Paules sake onely, suffer so many Churches to be deceiued?

When men hauing such authority come into any country or citie, by and by the people haue them in great admiration, and vnder this colour of godlinesse and religion, they do not only deceiue the simple, but also the learned, yea and those also which séeme to be somewhat confirmed in the faith, especially when they brag (as these did) that they are the offspring of the Patriarkes, the ministers of Christ, the Apostles schollers, &c. Euen so the Pope at this day, when he hath no authority of the Scripture to defend himself withall, vseth this one argument continually against vs, The Church, the Church: Thinkest thou that God is so offended, ỹ for a few heretickes of Luthers sect he will cast off his whole Church? Thinkest thou that he would leaue his Church in errour so many hundreth yeares? And this he mightily maintaineth, that the Church can neuer be ouerthrowne. Now, like as many are moued with this argument at this day: so in Paules time these false Apostles through great bragging and setting forth of their owne prayses, blinded the eyes of the *Galathians*, so that Paul lost his authority among them, and his doctrine was brought into suspition.

The argument of the Papists against vs.

Against this vaine bragging and boasting of the false Apostles, Paul with great constancy and boldnesse setteth his Apostolicke authority, highly commending his vocation, and defending his ministery. And (although elsewhere he neuer doth the like) he will not giue place to any, no not to the Apostles themselues, much lesse to any of their schollers. And to abate their Pharisaicall pride and shameleſse boldnes, he maketh mention of the history done in Antioch, where he withstood Peter himselfe. Besides this, not regarding the offence that might rise thereof, he saith plainly in the text, that he was bold to accuse and reproue Peter himselfe the chiefe of the Apostles, who had séene Christ, and had bene most familiarly conuersant with him. I am an Apostle (saith he) and such a one as passe not what others are: yea, I was not afraid to chide the very pillar of all the rest of the Apostles. And to conclude, in the first two Chapters he doth in a manner, nothing else but set out his vocation, his office and his Gospel, affirming that it was not of men, and that he had not receiued it by man, but by the reuelation of

With how great constancy Saint Paul defendeth his vocation and authority against the false Apostles.

The summe of the two first Chapters.

Iesus

Iesus Christ: Also, that if he, yea or an Angell from heauen should bring any other Gospel then that which he had preached, he should be holden accursed.

The certainty of calling.

BVt what meaneth Paul by this his boasting? I answer: This common place serueth to this end, that euery minister of Gods word should be sure of his calling, that before God & man he may with a bold conscience glory herein, that he preached the Gospell as one that is called and sent: euen as the Embassadour of a King glorieth and vaunteth in this, that he cometh not as a priuate person, but as the Kings Embassadour, and because of this dignitie that he is the Kings Embassadour, he is honored and set in the highest place. Which honour should not be giuen vnto him, if he came as a priuate person. Wherefore let the preacher of the Gospell be certaine that his calling is from God. And it is expedient that according to the example of Paul, he should magnifie this his calling, to the end that he may win credite and authoritie among the people, like as the Kings Embassadour magnifieth his office and calling. And thus to glory, is not a vaine, but a necessary kind of glorying, because he glorieth not in himselfe, but in the King which hath sent him, whose authoritie he desireth to be honoured and magnified.

The Minister of God must be sure of his calling

Likewise when Paul so highly commendeth his calling, he seeketh not his owne praise, but with a necessary and a holy pride he magnifieth his ministery: as to the *Rom.* 11. he saith: For as much as I am the Apostle of the *Gentiles*, I will magnifie mine office: that is to say, I will that men receiue me, not as Paul of *Tarsus*, but as Paul the Apostle or Embassadour of Iesus Christ. And this he doth of necessitie to maintaine his authoritie, that the people in hearing this, might be more attent and willing to giue eare vnto him. For they heare not onely Paul, but in Paul Christ himselfe, and God the Father sending him out in his message: whose authoritie and maiesty, like as men ought religiously to honour, so ought they with great reuerence to receiue and to heare his messengers bringing his word and message.

The glorying of Paul as touching his vocation necessarie and holy.

The Preachers are to be receiued as messengers from God, by whose ministerie God himselfe speaketh.

This is a notable place therefore, wherein Paul so glorieth and boasteth as touching his vocation, that he despiseth all others. If any man after the manner of the world should despise all others in

respect of himselfe, and attribute all vnto himselfe alone, he should not onely shew himselfe a very foole, but also grieuously offend. But this manner of boasting is necessary, and pertaineth not to the glory of Paul, but to the glory of God, whereby is offered vnto him the sacrifice of praise & thanksgiuing. For by this boasting, the name, the grace and the mercie of God is made knowne vnto the world. Thus therefore he beginneth his Epistle.

Verse 1. Paul an Apostle not of men, &c.

Here in the very beginning he toucheth those false teachers, which boasted themselues to be the Disciples of the Apostles, and to be sent of them, but despised Paul as one that was neither the Apostles scholler, nor sent of any to preach the Gospell, but came in some other way, and of his owne head thrust himselfe into that office. Against those Paul defendeth his calling, saying: My calling seemeth base to your preachers: but whosoeuer they be which haue come vnto you, are sent either of men or by man: that is to say, they haue entred either of themselues being not called, or else called by others. But my calling is neither of men nor by man, but it is aboue all manner of calling that can be made by the Apostles, for it is by Iesus Christ and by God the Father, &c.

Of men. Where he saith, of men, I meane such as call and thrust in themselues when neither God nor man calleth or sendeth them, but they runne and speake of themselues: as at this day certaine phantastical spirits do, which either lurke in corners and seeke places where they may powre out their poyson, & come not into publike congregations, or else they resort thither where the Gospell is planted already. By man. These I call such as are sent of men. But where he saith, by man, vnderstand such as haue a Diuine calling, but yet by man as by meanes. God calleth then two manner of waies: by meanes and without meanes. He calleth vs to the ministery of his word at this day, not immediatly by himselfe, but by other meanes, that is to say, by man. But the Apostles were called immediatly of Christ himselfe, as the Prophets in the old time were called of God himselfe. Therefore when Paul saith: Not of men, neither by man, he beateth downe the false Apostles. As though he would say: Albeit those vipers brag neuer so much, what can they brag more then that they are either come from men, that is to say, of themselues without any calling, or, by man, that is to say, sent of others:

A double calling, by meanes and without meanes.

passe not vpon any of these things, neither ought you to regard them. As for me, I am called and sent neither of men, nor by man, but without meanes, that is to wit, by Iesus Christ himselfe, and my calling is like in all points to the calling of the Apostles, and I am indéede an Apostle. Paul therefore handleth this place of the calling of the Apostles effectually. And elsewhere he separateth the degrée of Apostleship from others, as in the first to the *Cor.* chap. 12. and in the fourth to the *Ephesians*, where he saith: And God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers, &c. setting Apostles in the first place: so that they be properly called Apostles which are sent immediatly of God himselfe without any other ordinary meanes.

The calling of the Apostles.

Who be Apostles.

So Mathias was called onely of God. For when the other Apostles had appointed two, they durst not chuse the one nor the other, but they cast lots, and prayed that God would shew which of them he would haue. For séeing he should be an Apostle, it behoued that he should be called of God. So was Paul called to be an Apostle of the *Gentiles*. Hereof the Apostles are also called Saints. For they are sure of their calling and doctrine, and haue continued faithfull in their office, and none of them became a cast away saving Iudas, because their calling is holy.

Act. 1. 14. 15 The calling of Mathias.

Act. 9. 15. The Apostles saints.

Mat. 27. 5.

This is the first assault that Paul maketh against the false Apostles, which ran when no man sent them. Calling therefore is not to be despised. For it is not enough for a man to haue the word and pure doctrine, but also he must be assured of his calling, and he that entreth without this assurance, entreth to no other end but to kill and to destroy. For God neuer prospereth the labour of those that are not called. And although they teach some good and profitable matters, yet they edifie not. So our phantasticall spirits at this day haue the words of faith in their mouthes, but yet they yéeld no fruite, but their chiefe end and purpose is to draw men to their false and peruerse opinions. They that haue a certaine and holy calling, must sustaine many and great conflicts: as they must do whose doctrine is pure and sound, that they may constantly abide in their lawfull calling, against the infinite and continuall assaults of the diuell and rage of the world. Here what should he do whose calling is vncertaine and doctrine corrupt?

The certainty of calling.

They which be not called, do kill and destroy.

This is therefore our comfort which are in the ministery of the word, that we haue an office which is heauenly and holy, to the

which we being lawfully called, do triumph against all the gates of hell. On the other side, it is an horrible thing when the conscience saith: This thou hast done without any lawfull calling. Here such terrour shaketh a mans mind which is not called, that he would wish he had neuer heard the word which he teacheth. For by his disobedience he maketh all his workes euill, were they neuer so good, in so much that euen his greatest workes and labours become his greatest sinnes.

What danger they be in, which haue no lawfull calling.

We see then how good and necessary this boasting and glorying of our Ministery is. In times past when I was but a yong Diuine, me thought Paul did vnwisely in glorying so oft of his calling in all his Epistles: but I did not vnderstand his purpose. For I knew not that the Ministery of Gods word was so weighthie a matter. I knew nothing of the doctrine of faith and a true conscience indeede, for that there was then no certainty taught either in the Schooles or Churches, but all was ful of Sophistical subtilties of the Schoolemen: And therefore no man was able to vnderstand the dignity and power of this holy and spirituall boasting of the true and lawfull calling, which serueth first to the glory of God, and secondly to the aduancing of our office, and moreouer to the saluation of our selues and of the people. For by this our boasting we seeke not estimation in the world, or praise among men, or money, or pleasures, or fauor of the world: But for as much as we be in a diuine calling and in the worke of God, and the people haue great neede to be assured of our calling, that they may know our word to be the word of God, therefore we proudly vaunt and boast of it. It is not then a vaine, but a most holy pride against the diuell and the world, and humility before God.

Why Paul so exalteth his calling in euery place.

The profite that cometh by the extolling & magnifying of our calling.

A holy pride.

Verse 1. And by God the Father, which hath raised him from ỹ dead.

Paul is so enflamed here with zeale, that he cannot tarrie till he come to the matter it selfe, but forthwith in the very title he bursteth out and vttereth what he hath in his heart. His intent in this Epistle is, to treate of the righteousnesse that cometh by faith, and to defend the same: Againe, to beate downe the law & the righteousnesse that cometh by workes. Of such cogitations he is full, and out of this wonderfull and exceeding great abundance of the excellent wisedome & knowledge of Christ in his heart, his mouth

The summe of the Epistle to the Galathians.

speaketh.

aketh. This flame, this great burning fire of the heart cannot hid, nor suffer him to hold his tongue: and therefore he thought not inough to say that he was an Apostle sent by Iesus Christ, but also addeth: by God the Father which hath raised him vp from the dead.

But it seemeth here that the adding of these words: And by God the Father, &c. is not necessary. But because (as I said) Paul speaketh out of the abundance of his heart, his mind burneth with desire to set forth euen in the very entry of this Epistle, y vnsearchable riches of Christ, and to preach the righteousnes of God, which is called the resurrection of the dead. Christ who liueth and is risen againe, speaketh out of him, and moueth him thus to speake: Therefore not without cause he addeth, that he is also an Apostle, By God the Father, which hath raised vp Iesus Christ from the dead. As if he should say: I haue to deale with Sathan and with those vipers the instruments of Sathan, which go about to spoile me of the righteousnesse of Christ, who was raised vp by God the Father from the dead: by the which alone we are made righteous, by the which also we shall be raised vp at the last day from death to euerlasting life. But they that in such sort go about to ouerthrow the righteousnesse of Christ, do resist the Father and the Sonne, and the worke of them both.

Thus Paul, euen at the first entrance, bursteth out into the whole matter whereof he intreateth in this Epistle. For (as I said) he treateth of the resurrection of Christ, who rose againe to make vs righteous, and in so doing he hath ouercome the law, sin, death, and all euils. Christs victory then is the ouercoming of the law, of sinne, our flesh, the world, the diuell, death, hell and all euils: and this his victory he hath giuen vnto vs. Although then that these tyrants and these enemies of ours do accuse vs and make vs afraid: yet can they not driue vs to despaire, nor condemne vs. For Christ whom God the Father hath raised vp from the dead, is our righteousnesse and victory. Therefore thanks be to God, who hath giuen vs victory by our Lord Iesus Christ. Amen.

What Paul goeth about in this Epistle.

Rom. 4.24.25

Christs victory is ours.

1 Cor. 15.57.

But marke how fitly and to the purpose Paul here speaketh. He saith not, by God which hath made heauen and earth, which is Lord of Angels, which commanded Abraham to go out of his owne country, which sent Moses to Pharao the King, which brought Israel out of Egypt (as the false Apostles did, who boasted of the

God of their fathers, the Creator, maintainer and preseruer of all things, working wonders among his people:) but Paul had another thing in his heart, namely the righteousnesse of Christ, and therefore he speaketh words that make much for this purpose, saying: I am an Apostle, neither of men nor by men, but by Iesus Christ, and God the Father who hath raised him vp from the dead. Ye see then with what feruency of spirit Paul is led in this matter, which he goeth about to establish and maintaine against the whole kingdome of hell, the power and wisdome of the world, and against the diuell and his Apostles.

Verse 2. And all the brethren with me.

This maketh much for the stopping of the mouthes of these false Apostles. For all his arguments tend to the aduancing and magnifying of his ministery, & contrariwise to the discrediting of theirs. As if he should thus say: Although it be enough, that I through a diuine calling am sent as an Apostle by Iesus Christ, and God the Father which hath raised him vp from the dead, yet lest I should be alone, I adde ouer and besides (which is more then néedeth) all the brethren which are not Apostles, but fellow souldiers: they write this Epistle as well as I, and beare witnesse with me that my doctrine is true and godly. Wherefore we be sure that Christ is present with vs, and that he teacheth and speaketh in the midst of vs and in our Church. As for the false Apostles, if they be any thing, they be but sent either of men or by men: but I am sent of God the Father, and of Iesus Christ, who is our life and resurrection. My other brethren are sent from God, howbeit by man, that is to wit, by me. Therefore, lest they might say, that I onely set my selfe proudly against them, I haue my brethren with me all of one mind, as faithfull witnesses, which thinke, write, and teach the selfe same thing that I do.

Iob. 11. 25.

Why he saith, And all the brethren.

Verse 2. Vnto the Churches of Galatia.

Paul had preached the Gospell throughout all *Galatia*, and albeit he had not wholly conuerted it vnto Christ, yet he had many Churches in it, into the which the false Apostles, Sathans ministers had crept. So likewise at this day the fantasticall Anabaptists come not to those places where the aduersaries of the Gospell beare rule: but where Christians and good men are, which loue the

Gospell.

Gospell. With such they wind in themselues euen in the domini-
ons of tyrants and persecutors of the Gospell: where they, creeping
into houses vnder crafty pretence, poure out their poyson to the
subuersion of many. But why go they not rather into ye cities, coun-
tries, and dominions of the Papists, and there professe and main-
taine their doctrine in the presence of wicked Princes, Bishops
and Doctors in the Vniuersities, as we by Gods helpe & assistance
haue done? These tender Martyrs will aduenture no perill, but
they resort thither where the Gospell hath an harbor already,
where they may liue without danger in great peace and quietnes.
So the false Apostles would not endanger themselues to come to
Ierusalem to Caiphas, or to Rome to the Emperor, or to other pla-
ces where no man had preached afore, as Paul and the other Apo-
stles did: but they came into *Galatia*, which was won vnto Christ
already by the labour and trauell of Paul; and into *Asia*, *Corinth*,
and such other places, where good men were and professed the name
of Christ, persecuting no man, but suffering all things quietly.
Here might the enemies of Christs crosse liue in great securitie
and without any persecution.

Sectaries shun the crosse, and therefore they resort to those places where they may do most harme and be out of danger.

And here we may learne that it is the lot of all godly teachers,
that besides the persecution which they suffer of the wicked and
thankfull world, and the great trauell which they sustaine in
planting of churches, they are compelled to suffer that thing which
they of long time before had purely taught, to be quickly ouer-
throwne of fantasticall spirits, who afterwards reigne and rule
ouer them. This grieueth godly ministers more then any perse-
cution of tyrants. Therefore let him not be a minister of the Gos-
pell which is not content to be thus despised, or is loath to beare
reproch: or if he be, let him giue ouer his charge to another.
We also at this day do find the same thing to be true by experi-
ence. We are miserably contemned and vexed outwardly by Ty-
rants, inwardly by those whom we haue restored to libertie by
the Gospel, and also by false brethren. But this is our comfort and
ioy, that being called of God, we haue a promise of euerlasting
life, and looke for that reward, which eye hath not seene, nor eare
hath heard, nor hath entred into the heart of man. For when the
great shepheard Christ shall appeare, we shall receiue an incorrup-
tible crowne of glory: who here also in this world will not suffer vs
to perish for hunger.

The condition of all godly preachers.

The comfort of faithfull teachers labouring vnder the crosse.

1 Cor. 2. 9.

The constant faith of Luther

1 Pet. 5. 4.

Ierome moueth here a great question, why Paul calleth those Churches, which were no Churches. Is it (saith he) because Paul writeth to the *Galathians*, that were perverted and turned back from Christ and from grace, vnto Moses and the law? Hereunto I answer, that Paul calleth them the Churches of *Galatia*, by putting a part for the whole, which is a common thing in the Scriptures. For writing in like manner to the *Corinthians*, he reioyceth on their behalfe, that the grace of God was giuen them in Christ, namely, that they were made rich through him in all vtterance and knowledge: and yet many of them were misled by false Apostles, and beleeued not the resurrection of the dead.

Albeit then that the *Galathians* were fallen away from the doctrine of Paul, yet did Baptisme, the word, and the Name of Christ remaine among them. There were also some good men that were not reuolted, which had a right opinion of the word & sacraments, and vsed them well. Moreouer these things could not be defiled through them that were reuolted. For Baptisme, the Gospell and other things are not therefore made vnholy, because many are polluted and vnholy, and haue an euill opinion of them: but they abide holy and the same that they were, whether they be among the godly or the vngodly: by whom they can neither be polluted, nor made holy. By our good or euill conuersation, by our good or euill life and manners they be polluted or made holy in the sight of the heathen, but not afore God. Wherefore whersoeuer the substance of the word & Sacraments remaineth, there is the holy Church, although Antichrist there reigne, who (as the Scripture witnesseth) sitteth not in a stable of fiends, or in a swine-stie, or in a company of Infidels, but in the highest and holiest place of all, namely in the temple of God. Wherefore although spirituall tyrants reigne, yet there must be a temple of God, and the same must be preserued vnder them. Therefore I answer briefly to this question, that the Church is vniuersal throughout the whole world, whersoeuer the Gospell of God and the Sacraments be. The Iewes, the Turks and other vaine spirits are not the Church, because they fight against these things, & deny them. Hitherto as touching the title or inscription of this Epistle. Now followeth the salutation or greeting of Paul.

The word & Sacraments are not polluted by our vngodlines.

The seate of Antichrist.

2 *Thess.* 2.4.

The Church dispersed through the world.

Verse 3 Grace be with you and Peace from God the Father, and from our Lord Iesus Christ.

I hope ye are not ignorant what Grace and Peace meaneth, see- Grace, Peace.
ing that these termes are common in Paul, and now not obscure
vnknowne. But for asmuch as we take in hand to expound this
Epistle (which we do, not because it is nædfull, or for any hardnes
that is in it, but that our consciences may be confirmed against
heresies yet to come) let it not be tedious vnto you if we repeate
these thinges againe, that elsewhere and at other times we teach,
preach, sing, and set out by writing. For if we neglect the Article The Article of Iustification must be continually taught.
of Iustification, we lose all together. Therefore most necessary it is
chefly and above all things, that we teach and repeate this Article
continually: Like as Moses saith of his law: for it cannot be beaten
into our eares enough or too much. Yea though we learne it and
understand it well, yet is there none that taketh hold of it perfectly,
or beleeueth it with his whole heart: so fraile a thing is our flesh,
and disobedient to the spirit.

The greeting of the Apostle is strange vnto the world, and was The greeting of the Apostle strange and vnheard of to the world
neuer heard of before the preaching of the Gospell. And these two
words Grace and Peace comprehend in them whatsoever belon-
geth to Christianity. Grace releaseth sinne, and peace maketh the
conscience quiet. The two fiends that torment vs, are sin and con- Sinne and conscience, two fiends vexing and tormenting vs.
science. But Christ hath banquished these two monsters and tro-
den them vnder foote both in this world and in the world to come.
This the world doth not know, and therefore it can teach no cer-
tainty of the ouercoming of sinne, conscience and death. Onely
Christians haue this kind of doctrine, and are exercised and armed The doctrine of Christians.
with it, to get victory against sinne, despaire and euerlasting death.
And it is a kind of doctrine neither proceeding of free will, nor in-
uented by the reason or wisedome of man, but giuen from aboue.
Moreouer these two words, Grace and Peace, do containe in them Grace and Peace what they bring.
the whole summe of Christianity. Grace containeth the remission
of sinnes, Peace a quiet and ioyfull conscience. But peace of con-
science can neuer be had, vnlesse sinne be first forgiuen. But sinne
is not forgiuen for the fulfilling of the law: for no man is able to
fulfil the law: but the law doth rather shew sinne, accuse and ter-
rifie the conscience, declare the wrath of God, and driue to despera-
tion. Much lesse is sinne taken away by the workes and inuentions
of men, as wicked worshippings, strange religions, bowes and
pilgrimages. Finally there is no worke that can take away sinne:
but sinne is rather increased by workes. For the Iusticiaries and

Peritmongers, the more they labour and sweate to bring them
selues out of sinne, the deeper they are plunged therein. For there
Sinne is not released, but by grace alone. is no meanes to take away sinne but grace alone. Therefore Paul
in all the greetings of his Epistles, setteth grace and peace against
sinne and an euill conscience. This thing must be diligently mar-
ked. The words are easie: but in tentation it is the hardest thing
that can be, to be certainly perswaded in our hearts that by grace
alone, all other meanes either in heauen or in earth set apart, we
haue remission of sinnes and peace with God.

The world knoweth not the doctrine of true godlinesse. The world vnderstandeth not this doctrine, and therefore it nei-
ther will nor can abide it, but condemneth it as hereticall and wic-
ked. It braggeth of free will, of the light of reason, of the soundnes
of the powers and qualities of nature, & of good works, as meanes
whereby it could deserue & attaine grace and peace, that is to say,
Onely by grace is the conscience quieted. forgiuenes of sins and a quiet conscience. But it is impossible that
the conscience should be quiet and ioyfull, vnlesse it haue peace
through grace, that is to say, through the forgiuenesse of sins pro-
mised in Christ. Many haue carefully laboured by finding out di-
uerse and sundry religious orders and exercises for this purpose,
to attaine peace and quietnesse of conscience: but by so doing they
haue plunged themselues in more and greater miseries: for all such
deuices are but meanes to increase doubtfulnesse and despaire.
Therefore there shall be no rest to my bones or thine, vnlesse we
heare the word of grace, and cleaue vnto it stedfastly and faithfully.
Then shall our conscience vndoubtedly find grace and peace.

What peace Paul wisheth to Christians. The Apostle doth fitly distinguish this grace and peace from all
other kinds of grace and peace, whatsoeuer. He wisheth to the *Ga-
lathians* Grace and Peace, not from the Emperour, or Kings and
Princes: for these do commonly persecute the godly, and rise vp
Psal. 2. 1. against the Lord and Christ his annointed, *Psal.* 2: nor from the
world (for in the world, saith Christ, ye shall haue trouble:) but
Ioh. 14. 27. from God our Father, &c. which is as much to say, as he wisheth
vnto them a heauenly peace. So Christ saith: My peace I leaue
vnto you: my peace I giue vnto you: not as the world giueth it, do I
Peace of the world. The fauor of the world. giue it vnto you. The Peace of the world granteth nothing but the
Peace of our goods and bodies. So the grace or fauor of the world
giueth vs leaue to enioy our goods, and casteth vs not out of our
possessions. But in affliction & in the houre of death, the grace and
fauor of the world cannot helpe vs, they cannot deliuer vs from

affliction,

affliction, despaire and death. But when the Grace and Peace of God are in the heart, then is man strong, so that he can neither be cast downe with aduersitie, nor puffed vp with prosperitie, but walketh on plainly and keepeth the high way. For he taketh heart and courage in the victory of Christs death, and ỳ confidence thereof beginneth to reigne in his conscience ouer sinne and death, because through him he hath assured forgiuenesse of his sinnes: which after he hath once obtained, his conscience is at rest, and by the word of Grace is comforted. So then a man being comforted and heartned by the Grace of God, that is, by forgiuenesse of sinnes and by this peace of conscience, is able valiantly to beare and ouercome all troubles, yea euen death it selfe. This Peace of God is not giuen to the world, because the world neuer longeth after it nor vnderstandeth it, but to them that beléeue: and this cometh to passe by no other meane, then by the onely Grace of God.

A rule to be obserued, that men ought to abstaine from the curious searching of Gods Maiestie.

BVt why doth the Apostle adde moreouer in this salutation: And from our Lord Iesus Christ? Was it not enough to say: And from God our Father? Why then doth he couple Iesus Christ with the Father? Ye haue oftentimes heard of vs, how it is a rule and principle in the Scriptures diligently to be marked, that we must abstaine from the curious searching of Gods Maiestie, which is intollerable to mans body, and much more to his mind. * No man (saith the Lord) shall see me and liue. The Pope, the Turkes, the Iewes, and all such as trust in their owne merits, regard not this rule, and therefore remouing the Mediator Christ out of their sight, they speake onely of God, and before him onely they pray, and do all that they do.

Why this is added, And from our Lord Iesus Christ.

* Exo. 33. 20.

* The meritmongers seeking to iustifie themselues by their works, shut out Christ, and will haue to do with God alone.

As for example, the Monke imagineth thus: These workes which I do, please God, God will regard these my vowes, and for them will saue me. The Turke saith: if I kéepe the things that are commanded in the * Alcoran, God will accept me, and giue me euerlasting life. The Iew thinketh thus: if I kéepe those things which the law commandeth, I shall find God mercifull vnto me, & shall I be saued. So also a sort of fond heads at this day, bragging of the spirit of reuelations, of visions, and such other monstrous matters I wote not what, do walke in wonders aboue

* The Alcoran is a booke containing the Turkes religion, receiued from Mahomet a false Prophet that was among them.

their reaches. These new Monks haue inuented a new crosse and new workes, and they dreame that by doing them they please God. To be briefe, as many as know not the article of Iustification, take away Christ the mercy seate, and will néedes comprehend God in his Maiestie by the iudgement of reason, and pacifie him with their owne workes.

But true Christian diuinitie (as I giue you often warning) setteth not God forth vnto vs in his Maiestie, as Moses and other doctrines do. It commandeth vs not to search out the nature of God: but to know his will set out to vs in Christ, whom he would haue to take our flesh vpon him, to be borne and to die for our sins, and that this should be preached among all nations. For séeing ỹ world by wisedome knew not God in the wisdome of God, it pleased God by the foolishnesse of preaching to saue them that beléeue. 1. *Cor.* 1. Wherefore, when thy conscience standeth in the conflict, wrastling against the law, sinne and death in the presence of God, there is nothing more dangerous then to wander with curious speculations in heauen, and there to search out God in his incomprehensible power, wisedome and Maiestie, how he created the world, and how he gouerneth it. If thou séeke thus to comprehend God, and wouldst pacifie him without Christ the Mediator, making thy workes a meanes betwéene him and thy selfe, it cannot be but that thou must fall as Lucifer did, and in horrible despaire lose God and all together. For as God is in his owne nature vnmeasurable, incomprehensible and infinite, so is he to mans nature intollerable.

The will of God is to be sought in Christ.

The fall of Lucifer.

What God is in his own nature.

Wherefore if thou wouldest be in safetie and out of peril of conscience and saluation, bridle this climbing and presumptuous spirit, and so séeke God as Paul teacheth thée. 1. *Cor.* 1. We (saith he) preach Christ crucified, a stumbling blocke vnto the Iewes, and foolishnesse vnto the Grecians: but vnto them which are called both of the Iewes and Grecians, we preach Christ the power of God and the wisedome of God. Therefore begin thou there where Christ began, namely in the wombe of the virgine, in the manger and at his mothers breasts, &c. For to this end he came downe, was borne, was conuersant among men, suffered, was crucified and died, that by all meanes he might set forth himselfe plainly before our eyes, and fasten the eyes of our hearts vpon himselfe, that he thereby might kéepe vs from climbing vp into heauen, and from the curious searching of the diuine Maiestie.

Where the will of God is to be sought.

When

Whensoeuer thou hast to do therefore in the matter of iustifica-
tion, and disputest with thy selfe how God is to be found that iusti-
fieth and accepteth sinners: where & in what sort he is to be sought:
then know thou that there is no other God besides this man Christ
Iesus. Embrace him and cleaue to him with thy whole heart, set-
ting aside all curious speculations of the diuine maiestie: For he
that is a seacher of Gods maiestie shall be ouerwhelmed of his
glory. I know by experience what I say. But these vaine spirits
which so deale with God that they exclude the Mediatour, do not
beléeue me. Christ himselfe saith: I am the way, the truth and the life:
No man commeth to the Father but by me. Therefore besides this
way Christ, thou shalt finde no way to the Father, but wandering:
no verity, but hypocrisie & lying: no life but eternall death. Where-
fore mark this wel in the matter of iustification, that when any of
vs all shall haue to wrastle with the law, sinne, death and all other
euils, we must loke vpon no other God, but onely this God incar-
nate and clothed with mans nature.

Prou.17.15. Prou.25.27.

Ioh.14.6. Christ the way, the truth, and the life.

But out of the matter of iustification, when thou must dispute
with Iewes, Turkes, Papists, Heretikes, &c. concerning the pow-
er, wisedome and maiestie of God, then imploy all thy wit and
industry to that end, and be as profound and as subtil a disputer as
thou canst: for then thou art in another veine. But in the case of
conscience, of righteousnesse and life (which I wish here diligently
to be marked) against the law, sinne, death and the diuell, or in the
matter of satisfaction, of remission of sinnes, of reconciliation and
of euerlasting life, thou must withdraw thy minde wholly from all
cogitations and searching of the maiestie of God, and loke onely
vpon this man Iesus Christ, who setteth himselfe forth vnto vs to
be a Mediatour, and saith: Come vnto me all ye that labour, and
are heauie loden, and I will refresh you. Thus doing thou shalt
perceiue the loue, goodnesse and swéetnesse of God: thou shalt sée
his wisedome, power and maiestie swéetned and tempered to thy
capacity: yea and thou shalt finde in this mirrour and pleasant con-
templation, all things according to that saying of Paul to the *Co-
lossians*: In Christ are hid all the treasures of wisedome and know-
ledge. Also in the 2. chapter. For in him dwelleth the fulnesse of
the Godhead bodily. The world is ignorant of this, and therefore
it searcheth out the wil of God, setting aside the promise in Christ,
to his great destruction. For no man knoweth the Father but the

The afflicted conscience wrastling with the iudgement of God, is raised vp by onely faith in Christ.

Mat.11.28.

Col.2.3. 2.9.

Mat.11.27. Sonne, and he to whom the Sonne wil reueale him.
Ieh.10.15.

And this is the cause why Paul is wont so often to couple Iesus Christ with God the Father, euen to teach vs what true Christian Religion is, which beginneth not at the highest as other religions
Gen.28.12. do, but at the lowest. It will haue vs to climbe vp by Iacobs ladder, whereupon God himselfe leaneth, whose feete touch the very earth, hard by the head of Iacob. Wherfore whensoeuer thou art occupied in the matter of thy saluation, setting aside al curious speculations of Gods vnsearchable maiestie, all cogitations of workes, of traditions, of Philosophie, yea and of Gods law too, run straight to the manger and embrace this infant, and the Virgines little babe in thine armes, & behold him as he was borne, sucking, growing vp, conuersant among men, teaching, dying, rising againe, ascending vp aboue all the heauens, & hauing power aboue al things. By this meanes shalt thou be able to shake off all terrors and errours, like as the sunne driueth away the clouds. And this sight & contemplation will keepe thée in the right way, that thou mayst follow whither Christ is gone. Therfore Paul in wishing Grace and Peace, not only from God the father, but also from Iesus Christ, teacheth, first that we should abstaine from the curious serching of the diuine ma-
Ioh.1.18. iestie (for no man knoweth God,) & to heare Christ, who is in ỹ bosome of ỹ Father, & vttereth to vs his will, who also is appointed of the father to be our Teacher, to ỹ end that we should all heare him.

Christian diuinitie beginneth at Christ lying in the lap of the Virgine Marie.

Christ is God by name.

Christ God. THe other thing that Paul teacheth here, is a confirmation of our faith, that Christ is very God. And such like sentences as this is concerning the Godhead of Christ, are to be gathered together and marked diligently, not onely against the *Arians* and other heretikes which either haue bene or shall be hereafter, but also for
The diuell an aduersary to faith. 1.Ioh.5.4. ỹ confirmation of our faith. For Sathan will not faile to impugne in vs all the articles of our faith, ere we die. He is a most deadly enemy to faith, because he knoweth that it is the victorie which ouercometh the world. Wherefore it standeth vs in hand to labour that our Faith may be certaine, and may increase & be strengthened by diligent & continuall exercise of the word and feruent prayer, that we may be able to withstand Sathan.

Now that Christ is very God, it is manifestly declared, in that

Paul

Paul attributeth the same things equally vnto him, which he doth vnto the father, namely Diuine power, as the giuing of grace, the forgiuenesse of sinnes, peace of conscience, life, victory ouer sinne, death, the diuell and hell. This were by no meanes lawfull for him to do, nay it were sacriledge this to do, except he were very God, according to that saying: I will not giue my glory vnto another. Esay 42.8. Againe: no man giueth that to others, which he himselfe hath not. But seeing Christ giueth Grace, Peace and the holy Ghost, deliuereth from the power of the diuell, from sin and death, it is certaine that he hath an infinite and Diuine power equall in all points to the power of the Father.

The power of the Father and of Christ equall.

Neither doth Christ giue Grace and Peace, as the Apostles gaue and brought the same vnto men by preaching of the Gospell: but he giueth it as the Authour and Creator. The Father createth and giueth Life, Grace, Peace and all other good things. The selfe same things also the Sonne createth and giueth. Now, to giue Grace, Peace, euerlasting life, to forgiue sinnes, to make righteous, to quicken, to deliuer from death and the diuell, are not the workes of any creature, but of the Diuine maiestie alone. The Angels can neither create nor giue these things. Therefore these workes pertaine onely to the glorie of the soueraigne Maiestie, the maker of all things. And seeing Paul doth attribute the selfe same power of creating, and giuing all these things vnto Christ equally with the Father, it must needes follow that Christ is verily and naturally God.

How Christ giueth grace and peace.

The workes of Christ are diuine and proper to God alone.

Many such arguments are in Iohn, where it is proued and concluded by the workes which are attributed to the Sonne, as wel as to the Father, that the diuinitie of the Father and of the Son is al one. Therfore the gifts which we receiue of the Father, and which we receiue of the Sonne, are all one. For els Paul would haue spoken otherwise, after this manner: Grace from God the Father, and Peace from our Lord Iesus Christ. But in knitting them both together, he attributeth them equally, as well to the Sonne as to the Father. I do therefore so diligently admonish you of this thing, because it is dangerous lest among so many errours, and in so great varietie and confusion of sectes, there might step vp some *Arians*, *Eunomians*, *Macedonians*, and such other heretikes, that might do harme to the Churches with their subteltie.

One and the selfe same Godhead of the Father and of the Sonne.

In déede the *Arians* were sharpe and subtile fellowes. They

granted that Christ hath two natures, and that he is called very God of very God, howbeit in name onely: Christ (said they) is a most noble and perfect creature aboue the Angels, whereby God afterward created heauen and earth, and all other things. So Mahomet also speaketh honourably of Christ. But all this is nothing else but godly imaginations and words pleasant and plausible to mans reason, whereby the phantasticall spirits do deceiue men, except they take good héede. But Paul speaketh otherwise of Christ. Ye (saith he) are rooted and established in this beléefe, namely that Christ is not onely a perfect creature, but very God, who doth the selfe same things that God the Father doth. He hath the Diuine workes, not of a creature, but of the Creatour, because he giueth Grace and Peace: and to giue them, is to condemne sinne, to vanquish death, and to tread the diuell vnder foot. These things no Angell can giue: but séeing they are attributed vnto Christ, it must nædes follow that he is very God by nature.

Mahomet.

The workes of Christ.

Verse 4. Which gaue himselfe for our sinnes.

Paul in a manner in euery word handleth the argument of this Epistle. He hath nothing in his mouth but Christ, and therefore in euery word there is a feruency of spirite and life. And marke how well and to the purpose he speaketh. He saith not, which hath receiued our workes at our hands, nor, which hath receiued the sacrifices of Moses law, worshippings, religions, Masses, vowes, and pilgrimages: But hath giuen. What? not gold, nor siluer, nor beastes, nor paschall lambes, nor an Angell, but himselfe. For what? Not for a crowne, not for a kingdome, not for our holinesse or righteousnesse, but for our sinnes. These words are very thunderclaps from heauen against all kindes of righteousnesse: like as is also this sentence of Iohn: Behold the Lambe of God that taketh away the sinnes of the world. Therfore we must with diligent attention marke euery word of Paul, and not slenderly consider them or lightly passe them ouer: for they are full of consolation, and confirme fearefull consciences exceedingly.

Which hath giuen himselfe.

But how may we obtaine remission of our sinnes? Paul answereth, that the man which is called Iesus Christ the Sonne of God hath giuen himselfe for them. These are excellent and most comfortable words, and are promises of the old law, that our sinnes are taken away by none other meane, then by the Sonne of God de-

liuered

liuered vnto death. With such gunshot and such artillerie must the Papacie be destroyed, and all the religions of the Heathen, all workes, all merits and superstitious ceremonies. For if our sins may be taken away by our owne workes, merits and satisfactions, what néeded the Sonne of God to be giuen for them? But seeing he was giuen for them, it followeth, that we cannot put them away by our owne workes.

Againe, by this sentence it is declared, that our sinnes are so great, so infinite and inuincible, that it is impossible for the whole world to satisfie for one of them: and surely the greatnesse of the ransome (namely Christ the Sonne of God, who gaue himselfe for our sinnes) declareth sufficiently, that we can neither satisfie for sinne, nor haue dominion ouer it. The force and power of sinne is set forth and amplified exceédingly by these words: Which gaue himselfe for our sinnes. Therefore here is to be marked the infinite greatnesse of the price bestowed for it, and then will it appeare euidently, that the power of it is so great, that by no meanes it could be put away, but that the Sonne of God must néeds be giuen for it. He that considereth these things well, vnderstandeth that this one word Sinne, comprehendeth Gods euerlasting wrath and the whole kingdome of Sathan, and that it is a thing more horrible then can be expressed: which ought to moue vs and make vs afraid indéede. But we are careless, yea we make light of sinne, and a matter of nothing: which although it bring with it the sting and remorse of conscience, yet notwithstanding we thinke it not to be of such weight and force, but that by some little worke or merite we may put it away.

The greatnes of sinne is to be estéemed by the greatnes of the price whereby it is abolished.

This sentence therefore witnesseth, that all men are seruants and bondslaues to sinne, and (as Paul saith in another place) are sold vnder sinne. And againe, that sinne is a most cruell and mightie tyrant ouer all men: which cannot be vanquished by the power of any creatures, whether they be Angels or men, but by the soueraigne and infinite power of Iesus Christ, who hath giuen himselfe for the same.

Rom 7.14.

Sinne a mightie tyrant, holding all men in captiuity and thraldome.

Furthermore this sentence setteth out to the consciences of all men which are terrified with the greatnesse of their sins, a singular comfort. For albeit sinne be neuer so inuincible a tyrant: yet notwithstanding, forasmuch as Christ hath ouercome it through his death, it cannot hurt them that beléeue in him. Moreouer, if we

arme our selues with this beléefe, and cleaue with all our hearts vnto this man Iesus Christ, then is there a light opened & a sound iudgement giuen vnto vs, so as we may most certainly and frely iudge of all kinds of life. For when we heare that sinne is such an inuincible tyrant, thus incontinent by a necessary consequence we inferre: Then what do the Papists, Monkes, Nunnes, Priests, Mahometists, Anabaptists, and all such as trust in their works, which will abolish and ouercome sinne by their owne traditions, works preparatiue, satisfactions, &c. Here forthwith we iudge all those sects to be wicked and pernicious: whereby the glory of God and of Christ is not onely defaced, but also vtterly taken away, and our owne aduanced and established.

The iudgement of the godly.

But weigh diligently euery word of Paul, and specially marke well this pronoune, Our. For the effect altogether consisteth in the well applying of the pronounes, which we finde very often in the Scriptures. Wherein also there is euer some vehemencie and power. Thou wilt easily say and beleeue that Christ the Sonne of GOD was giuen for the sinnes of Peter, of Paul and of other Saints, whom we account to haue beene worthie of this grace. But it is a very hard thing that thou which iudgest thy selfe vnworthy of this grace, shouldst from thy heart say and beléeue, that Christ was giuen for thine inuincible, infinite and horrible sinnes. Therefore generally and without the pronoune, it is an easie matter to magnifie and amplifie the benefite of Christ, namely that Christ was giuen for sinnes, but for other mens sinnes which are worthy. But when it cometh to the putting to of this pronoune Our, there our weake nature and reason starteth backe, and dare not come neare vnto God, nor promise to her selfe that so great a treasure should be truly giuen vnto her, and therefore she will not haue to do with God, except first she be pure and without sinne. Wherefore, although she reade or heare this sentence: Which gaue himselfe for our sinnes, or such like, yet doth she not apply this pronoune (Our) vnto her selfe, but vnto others which are worthy and holy, and as for her selfe, she will tarrie till she be made worthy by her owne workes.

There is a great vehemencie alwayes to be marked in pronounes.

The weakenes of faith in vs.

This then is nothing else, but that mans reason faine would that sinne were of no greater force and power, then she her selfe dreameth it to be. Hereof it cometh that the hypocrites being ignorant of Christ, although they féele the remorse of sinne, do thinke

Reason doth extenuate and lessen sinne.

not

notwithstanding that they shall be able easily to put it away by their good workes and merits, and secretly in their hearts they wish that these words: Which gaue himselfe for our sinnes, were but as words spoken in humility, and would haue their sinnes not to be true and very sinnes indéede, but light and small matters. To be short, mans reason would faine bring and present vnto God a fained and a counterfeit sinner, which is nothing afraid nor hath any féeling of sinne. It would bring him that is whole, and not him that hath néede of a Phisition, and when it féeleth no sinne, then would it beléeue that Christ was giuen for our sinnes.

The hypocrites would that these words of Paul were rather spoken to shew his humility, then the greatnesse of our sins: for that they cannot heare.

The whole world is thus affected, and especially they that would be counted more holy and religious then others, as Monkes, and all Iusticiaries. These confesse with their mouth that they are sinners, and they confesse also that they commit sinnes daily, howbeit not so great and many, but that they are able to put them away by their owne workes: yea and besides all this, they will bring their righteousnes and deserts to Christs iudgement seate, and demand the recompence of eternall life for them at the Iudges hand. In the meane while notwithstanding (as they pretend great humility) because they will not vant themselues to be vtterly void of sinne, they faine certaine sinnes, that for the forgiuenesse thereof, they may with great deuotion pray with the Publican; God be mercifull vnto me a sinner. Vnto them these words of S. Paul: for our sins, séeme to be but light and trifling: Therefore they neither vnderstand them, nor in temptation when they féele sinne indéed, can they take any comfort of them, but are compelled flatly to despaire.

The picture of the Iusticiaries and such as seek righteousnesse by works.

Luke 18.13.

This is then the chiefe knowledge and true wisedome of Christians, to count these words of Paul, that Christ was deliuered to death, not for our righteousnesse or holines, but for our sins (which are very sinnes indéed, great, many, yea infinite and inuincible) to be most true, effectuall and of great importance. Therefore thinke them not to be small, and such as may be done away by thine owne workes: neither yet despaire thou for the greatnesse of them, if thou féele thy selfe oppressed therewith either in life or death: but learne here of Paul to beléeue that Christ was giuen, not for fained or counterfeit sins, nor yet for small sinnes, but for great and huge sinnes: not for one or two, but for all, not for banquished sins (for no man, no nor Angel is able to ouercome ỹ least sin that is) but for inuincible sins. And except thou be found in the number of those that say:

The chiefe wisedome of Christians.

Our sinnes, that is, which haue this doctrine of faith, & teach, heare, learne, loue and beléeue the same, there is no saluation for thée.

Labour therefore diligently, that not onely out of the time of tentation, but also in the danger and conflict of death, when thy conscience is throughly afraid with the remembrance of thy sinnes past, and the diuell assaileth thée with great violence, going about to ouerwhelme thée with heapes, flouds and whole seas of sinnes, to terrifie thée, to draw thée from Christ, and to driue thée to despaire: that then I say, thou maist be able to say with sure confidence: Christ the sonne of God was giuen, not for the righteous and holy, but for the vnrighteous and sinners. If I were righteous and had no sinne, I should haue no néede of Christ to be my reconciler. Why then, O thou péeuish holy Sathan, wilt thou make me to be holy and to séeke righteousnesse in my selfe, when in very déede I haue nothing in me but sinnes, and most grieuous sinnes: not fained or trifling sinnes, but such as are against the first Table: to wit, great infidelity, doubting, despaire, contempt of God, hatred, ignorance and blaspheming of God, vnthankfulnesse, abusing of Gods name, neglecting, lothing, and despising the word of God, and such like: And moreouer, these carnall sinnes against the second Table: as not to yéeld honour to my parents, not to obey the Magistrates, to couet another mans goods, his wife, and such like: albeit that these be light faults in respect of those former sinnes. And admit that I haue not committed murther, whoredome, theft and such other sinnes against the second Table, in fact: yet I haue committed them in heart, and therefore I am a transgressour of all Gods commandements, and the multitude of my sinnes is so great that they cannot be numbred: For I haue sinned aboue the number of the sands of the sea.

Sinnes against the first table.

Besides this, Sathan is such a cunning iuggler, that he can make of my righteousnesse and good works, great sins. For so much then as my sinnes are so weighty, so infinite, so horrible and inuincible, and that my righteousnes doth nothing further me, but rather hinder me before God: therefore Christ the sonne of God was giuen to death for them, to put them away, & so saue all men which beléeue. Herein therefore consisteth the effect of eternall saluation, namely in taking these words to be effectuall, true and of great importance. I say not this for nought, for I haue oftentimes proued by experience, and I daily find what an hard matter it is to beléeue (especially

Sathan is wont to change righteousnesse into sinnes.

in

in the conflict of conscience) that Christ was giuen, not for the holy, righteous, worthy, and such as were his friends, but for wicked sinners, for the vnworthy, and for his enemies, which haue deserued Gods wrath and euerlasting death.

Let vs therefore arme our selues with these and such like sentences of the holy Scripture, that we may be able to answer the diuel (accusing vs and saying: thou art a sinner, and therefore thou art damned) in this sort: Because thou sayest I am a sinner, therefore will I be righteous and saued. Nay (saith the diuell) thou shalt be damned. No (say I) for I flie vnto Christ, who hath giuen himselfe for my sinnes. Therefore Sathan thou shalt not preuaile against me in that thou goest about to terrifie me in setting forth the greatnesse of my sinnes, and so to bring me into heauinesse, distrust, despaire, hatred, contempt and blaspheming of God. Yea rather, in that thou sayest, I am a sinner, thou giuest me armour and weapon against thy selfe, that with thine owne sword I may cut thy throate, and tread thée vnder my féete: for Christ died for sinners. Moreouer thou thy selfe preachest vnto me the glorie of God. For thou puttest me in mind of Gods fatherly loue towards me wretched and damned sinner: Who so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life. Also as often as thou obiectest that I am a sinner, so often thou callest me to remembrance of the benefit of Christ my redéemer, vpon whose shoulders, and not vpon mine, lye all my sinnes: For the Lord hath layed all our iniquity vpon him. Againe: For the transgression of his people was he smitten. Wherefore when thou sayest I am a sinner, thou doest not terrifie me, but comfort me aboue measure.

How we must answer the diuell disputing with vs.

Ioh.3.16.

Esay 53.6.

Esay 53.8.

Who so knoweth this one point of cunning well, shall easily auoide all the engines and snares of the diuell, who by putting man in mind of his sinnes, driueth him to despaire, and destroyeth him, vnlesse he withstand him with his cunning and with this heauenly wisedome, whereby onely sinne, death and the diuell are ouercome. But the man that putteth not away the remembrance of his sinne, but keepeth it still, and tormenteth himselfe with his owne cogitations, thinking either to helpe himselfe by his owne strength and policie, or to tarrie the time till his conscience may be quieted, falleth into Sathans snares and miserably afflicteth himselfe, and at length is ouercome with the continuance of the tentation: for the

diuell will neuer ceasse to accuse his conscience.

The true definition of Christ.

Against this tentation we must vse these words of Paul, in the which he giueth a very good and a true definition of Christ in this manner: Christ is the Sonne of God and of the virgin, deliuered & put to death for our sinnes. Here if the diuell alledge any other definition of Christ, say thou: The definition and the thing defined are false: therefore I will not receiue this definition. I speake not this without cause: For I know what moueth me to be so earnest that we should learne to define Christ out of the words of Paul. For indéed Christ is no cruel exactor, but a forgiuer of the sins of the whole world. Wherefore if thou be a sinner (as indéed we are all) set not Christ downe vpon the rain-bow as a iudge, (for so shalt thou be terrified and despaire of his mercy) but take hold of his true definition, namely that Christ the Sonne of God and of ỹ virgine is a person, not that terrifieth, not that afflicteth, not that condemneth vs of sinne, not that demandeth an account of vs for our liues euill passed: but hath giuen himselfe for our sinnes, and with one oblation hath put away the sinnes of the whole world, hath fastned them vpon the crosse, and put them cleane out by himselfe.

Col. 2. 14.

Let euery man learne to apply this pronoune (our) vnto himselfe.

Learne this definition diligently, and especially so exercise this pronoune our, that this one sillable being beléeued, may swallow vp all thy sinnes: that is to say, that thou maist know assuredly that Christ hath taken away the sinnes, not of certaine men onely, but also of thée, yea and of the whole world. Then let not thy sinnes be sinnes onely, but euen thy owne sins indéed: That is to wit, beléeue thou that Christ was not onely giuen for other mens sins, but also for thine. Hold this fast, & suffer not thy selfe by any meanes to be drawne away from this most swéete definition of Christ, which reioyceth euen the very Angels in heauen: that is to say, that Christ according to the proper & true definition, is no Moses, no lawgiuer,

The true picture of Christ.

no tyrant, but a Mediator for sinnes, a frée giuer of grace, righteousnesse and life: who gaue himselfe, not for our merits, holinesse, righteousnesse & godly life, but for our sinnes. Indéed Christ doth interprete the law, but that is not his proper and principall office.

These things, as touching the words, we know well inough and can talke of them: but in practise and in the conflict, when the diuel goeth about to deface Christ, and to plucke the word of grace out of our hearts, we find that we do not yet know them well and as we should do. He that at that time could define Christ truly, and could

magnifie

magnifie him and behold him as his moſt ſweéte Sauiour and high prieſt, and not as a ſtreit Iudge, this man had ouercome all euils, and were already in the kingdome of heauen. But this to do in the conflict, is of all things ẏ moſt hardeſt. I ſpeake this by experience: for I know the diuels ſubtelties, who at that time not onely goeth about to feare vs with the terror of the law, yea and alſo of a little mote maketh many beames, that is to ſay, of that which is no ſin he maketh a very hell (for he is maruellous craftie both in aggrauating ſin, and in puffing vp the conſcience euen in good workes:) but alſo is wont to feare vs with the very perſon of the Mediator: into the which he transformeth himſelfe, & laying before vs ſome place of the Scripture or ſome ſaying of Chriſt, ſuddenly he ſtriketh our hearts, & ſheweth himſelfe vnto vs in ſuch ſort, as if he were Chriſt indéed, leauing vs ſticking ſo faſt in that cogitation, that our conſcience would ſweare it were the ſame Chriſt whoſe ſaying he alledged. Moreouer, ſuch is the ſubtilty of the enemy, that he will not ſet before vs Chriſt entirely and wholy, but a péece of Chriſt onely, namely that he is ẏ Sonne of God, & man borne of the virgine: and by and by patcheth thereto ſome other thing, that is to ſay, ſome ſaying of Chriſt wherewith he terrifieth the impenitent ſinners, ſuch as that is in ẏ 13 of Luke: Except ye repent ye ſhall all likewiſe periſh: & ſo corrupting the true definition of Chriſt with his poiſon, he bringeth to paſſe that albeit we beléeue him to be Chriſt the true Mediator, yet in very déede our troubled conſcience féeleth & iudgeth him to be a tyrant and a iudge. Thus we being deceiued by Satan, do eaſily loſe ẏ ſwéet ſight of our high prieſt & Sauiour Chriſt: which being once loſt, we ſhun him no leſſe then the diuel himſelfe.

What ſnares Satan layeth for vs.

And this is the cauſe why I do ſo earneſtly call vpon you, to learne the true and proper definition of Chriſt out of theſe words of Paul: Which gaue himſelfe for our ſinnes. If he gaue himſelf to death for our ſins, then vndoubtedly he is no tyrant or Iudge which will condemne vs for our ſinnes: he is no caſter downe of the afflicted, but a raiſer vp of thoſe that are fallen, a mercifull releéuer & comforter of the heauy and broken hearted. Elſe ſhould Paul lie in ſaying, Which gaue himſelfe for our ſinnes. If I define Chriſt thus, I define him rightly, and take hold of the true Chriſt, and poſſeſſe him indéed. And here I let paſſe all curious ſpeculations touching the diuine maieſtie, and I ſtay my ſelfe in the humanitie of Chriſt, & ſo I learne truly to know the will of God. Here is then no feare,

This ſentence is diligently to be vrged: Which gaue himſelfe for vs.

but altogether ſweetneſſe, ioy, peace of conſcience, and ſuch like. And herewithall there is a light opened, which sheweth me the true knowledge of God, of my ſelfe, of all creatures, and all the iniquity of the diuels kingdome. We teach no new thing, but we repeate and eſtabliſh old things, which the Apoſtles and all godly teachers haue taught before vs. And would to God we could ſo teach and eſtabliſh them, that we might not onely haue them in our mouth, but alſo well grounded in the bottome of our heart, and eſpecially that we might be able to vſe them in the agonie and conflict of death.

Verſe 4. That he might deliuer vs from this preſent euill world.

Why Paul calleth the world preſent & euill

In theſe words alſo Paul handleth yet more effectually the argument of this Epiſtle. He calleth this whole world, which hath bene, is, and ſhall be, the preſent world, to put a difference betweene this and the euerlaſting world to come. Moreouer he calleth it euill, becauſe that whatſoeuer is in this world, is ſubiect to the malice of the diuell reigning ouer the whole world. For this cauſe the world

The world the kingdom of the diuel.

is the kingdome of the diuell. For there is in it nothing but ignorance, contempt, blaſphemie, hatred of God, and diſobedience againſt all the words and workes of God. In and vnder this kingdome of the world are we.

Sinnes are not taken away by workes.

Here againe you ſée that no man is able by his owne workes or his owne power to put away ſinne, becauſe this preſent world is euill, and as S. Iohn ſaith, is ſet vpon miſchiefe. As many therefore, as are in the world, are the bondſlaues of the diuell, conſtrained to ſerue him, and do all things at his pleaſure. What auailed it then to ſet vp ſo many orders of Religion for the aboliſhing of ſinne: to deuiſe ſo many great and moſt painfull works, as to weare ſhirts of haire, to beate the body with whips till the blood followed, to go on pilgrimages to S. Iames in harneſſe, and ſuch other like? Be it ſo that thou doeſt all theſe things, yet notwithſtanding this is true, that thou art in this preſent euil world, and not in the kingdome of Chriſt. And if thou be not in the kingdome of Chriſt, it is certaine that thou belongeſt to the kingdome of Sathan, which is this euill

That the vngodly with all their gifts do ſerue the diuell.

world. Therefore all ỹ gifts either of the body or of the mind which thou enioyeſt, as wiſedome, righteouſneſſe, holineſſe, eloquence, power, beautie and riches, are but the ſlauiſh inſtruments of the diuell, and with all theſe thou art compelled to ſerue him and to

aduance

aduance his kingdome.

First, with thy wisedome thou darknest the wisedom and knowledge of Christ, and by thy wicked doctrine leadest men out of the way, that they cannot come to the grace and knowledge of Christ. Thou settest out and praisest thine owne righteousnes and holines: but the righteousnes of Christ, by which onely we are iustified and quickned, thou doest hate and condemne as wicked and diuelish. To be briefe, by thy power thou destroyest the kingdome of Christ, and abusest the same to rote out the Gospell, to persecute and kill the ministers of Christ, and so many as heare them. Wherefore if thou be without Christ, this thy wisedom is double foolishnes, thy righteousnesse double sin and impiety, because it knoweth not the wisedome and righteousnesse of Christ: moreouer it darkneth, hindreth, blasphemeth and persecuteth the same. Therefore Paul doth rightly call it the euill or wicked world: for when it is at the best, then is it worst. In the religious, wise, and learned men, the world is at the best, and yet in very deede in them it is double euill. I ouerpasse those grosse vices which are against the second table, as disobedience to parents, to magistrates, adulteries, whoredomes, couetousnes, thefts, murthers, & maliciousnes, wherein the world is altogether drowned, which notwithstanding are light faults if ye compare them with the wisedome and righteousnes of the wicked, whereby they fight against the first table. This white diuell which forceth men to commit spirituall sinnes, that they may sell them for righteousnesse, is far more dangerous then the blacke diuell, which onely enforceth them to commit fleshly sinnes, which the world acknowledgeth to be sinnes.

They that know not Christ, the more wise & righteous they are, the more do they hate & persecute the Gospell.

The white diuell. Spirituall whoredome the most abhominable.

By these words then: That he might deliuer vs, &c. Paul sheweth what is the argument of this Epistle: to wit, that we haue neede of grace and of Christ, and that no other creature, neither man nor Angell, can deliuer man out of this present euill world. For these workes are onely belonging to the diuine maiestie, and are not in the power of any, either man or Angell, that Christ hath put away sinne, and hath deliuered vs from the tyranny and kingdome of the diuell, that is to say, from this wicked world, which is an obedient seruant and a willing follower of the Diuell his god. Whatsoeuer that murtherer and father of lies either doth or speaketh, that the world, as his most loyall and obedient sonne, diligently followeth and performeth. And therefore it is full of the

Christ onely can deliuer vs out of this present world.

The world obeyeth his Prince the diuell.

What sins are in the world.

ignorance of God, of hatred, lying, errours, blasphemie, and of the contempt of God: Moreouer of grosse sinnes, as murthers, adulteries, fornications, thefts, robberies & such like, because he followeth his father the diuell, who is a lier and a murtherer. And the more wise, righteous and holy that men are without Christ, so much the more hurt they do to the Gospell. So we also that were religious men, were double wicked in the Papacie, before God did lighten vs with the knowledge of his Gospell, and yet notwithstanding vnder the colour of true pietie and holinesse.

What the world is, with all his vertues and righteousnesse.

Let these words then of Paul remaine as they are in deede, true and effectuall, not coloured or counterfeit, namely, That this present world is euill. Let it nothing at all moue thee, that in a great number of men there be many excellent vertues, and that there is so great a shew of holinesse in hypocrites. But marke thou rather what Paul saith: out of whose words thou maiest boldly and freely pronounce this sentence against the world, that the world with all his wisedome, power and righteousnesse, is the kingdome of the diuell, out of the which God alone is able to deliuer vs by his onely begotten Sonne.

Therefore let vs praise God the Father, and giue him hartie thankes for this his vnmeasurable mercy, that hath deliuered vs out of the kingdom of the diuel, (in the which we were holden captiues) by his owne Sonne, when it was impossible to be done by our owne strength: And let vs acknowledge together with Paul, that all our workes and righteousnes (with al which we could not make the diuell to stoupe one haire bredth) are but losse and dung. Also let vs cast vnder our feete, and vtterly abhorre all the power of free will, all Pharisaicall wisedome and righteousnes, all religious orders, all masses, ceremonies, vowes, fasting, and such like, as a most filthie defiled cloth, and as the most dangerous poyson of the diuell. Contrariwise let vs extoll and magnifie the glorie of Christ, who hath deliuered vs by his death, not from this world onely, but from this euill world.

Phil. 3. 8.

Esay 64. 6.

The kingdome of the world.

The kingdome of Christ.

Paul then by this word Euill, sheweth that the kingdome of the world, or the diuels kingdome is the kingdome of iniquitie, ignorance, errour, sinne, death, blasphemie, desperation and euerlasting damnation. On the other side, the kingdome of Christ is the kingdome of equitie, light, grace, remission of sinnes, peace, consolation, sauing health, and euerlasting life, into the which we are translated

ſtated by our Lord Ieſus Chriſt, to whom be glorie world without end. So be it.

Verſe 4. According to the will of God, euen our Father.

Here Paul ſo placeth and ordereth euery word, that there is not one of them but it fighteth againſt thoſe falſe Apoſtles for the article of iuſtification. Chriſt (ſaith he) hath deliuered vs from this wicked kingdom of the diuell & the world. And this hath he done according to the will, good pleaſure and commandement of the father. Wherefore we be not deliuered by our owne will or cunning, nor by our own wiſedome or policy, but for that God hath taken mercy vpon vs, and hath loued vs: like as it is written alſo in another place: Herein hath appeared the great loue of God toward vs, not that we haue loued God, but that he hath loued vs, and hath ſent his onely begotten Sonne to be a reconciliation for our ſinnes. 1. Ioh. 3. 16. That we then are deliuered from this preſent euil world, it is of méer grace, and no deſert of ours. Paul is ſo plentifull and ſo vehement in amplifying and extolling the grace of God, that he ſharpneth and directeth euery word againſt the falſe Apoſtles.

There is alſo another cauſe why Paul here maketh mention of the Fathers will, which alſo in many places of S. Iohns Goſpell is declared, where Chriſt commending his office, calleth vs backe to his fathers will, that in his words & works we ſhould not ſo much looke vpon him, as vpon the Father. For Chriſt came into this world and tok mans nature vpon him, that he might be made a ſacrifice for the ſins of the whole world, & ſo reconcile vs to God the Father, that he alone might declare vnto vs how ỹ this was done through ỹ good pleaſure of his father, that we by faſtning our eyes vpon Chriſt, might be drawne and carried ſtraight vnto the father. It is a great conſolation to know that Chriſt is giuen for vs by the will of his Father.

For we muſt not thinke (as before we haue warned you) that by the curious ſearching of the maieſtie of God, any thing concerning God can be knowne to our ſaluation, but by taking hold of Chriſt, who according to the will of the father, hath giuen himſelf to death for our ſinnes. When thou ſhalt acknowledge this to be the will of God through Chriſt, then wrath ceaſſeth, feare & trembling vaniſheth away, neither doth God appéere any other thē merciful, who by his determinate counſell would that his Son ſhould die for vs, that we might liue through him. This knowledge maketh ỹ heart

chearfull, so that it stedfastly beléeueth that God is not angrie, but that he so loueth vs poore and wretched sinners, that he gaue his onely begotten Sonne for vs. It is not for nought therefore, that Paul doth so often repeate and beate into our mindes, that Christ was giuen for our sinnes, and that by the good will of the Father. On the contrary part, the curious seaching of the maiestie of God and his dreadfull iudgements, namely how he destroyed the whole world with the flood, how he destroyed *Sodome*, & such other things, are very dangerous: for they bring men to desperation, and cast them downe headlong into vtter destruction, as I haue shewed before.

Verse 1. Of God and our Father.

God is a cómon Father both to Christ and to vs.

This word OVR, must be referred to both, that the meaning may be this, of our God and of our Father. Then is Christs father and our father all one. So in the 20. of Iohn Christ saith to Marie Magdalene: Go to my brethren, and say vnto them: I ascend vnto my Father and your Father, to my God and to your God. Therfore God is our Father and our God, but through Christ. And this is an Apostolike manner of spéech and euen Pauls owne phrase, who in déede speaketh not with such picked and gay words, but yet very fit and to the purpose, and full of burning zeale.

Verse 4. To whom be glory for euer and euer.

The *Hebrewes* are wont in their writings to intermingle praise and giuing of thankes. This custome the *Hebrewes* and Apostles themselues do obserue. Which thing may very often be séene in Paul. For the name of the Lord ought to be had in great reuerence, and neuer to be named without praise and thankesgiuing. And thus to do is a certaine kinde of worship and seruice of God. So in worldly matters, when we mention the names of Kings or Princes, we are wont to do it with some comely gesture, reuerence and bowing of the knée: much more ought we, when we speake of God to bow the knée of our heart, and to name the name of God with thankfulnesse and great reuerence.

Verse 6. I maruell.

Ye sée here how Paul handleth his *Galathians*, which were fallen away and seduced by the false Apostles. He doth not at the first

set

set vpon them with vehement and rigorous words, but after a very fatherly sort, not onely patiently bearing their fall, but also in a manner excusing the same. Furthermore he sheweth towards them a motherly affection, and speaketh them very faire, and yet in such sort, that he reproueth them notwithstanding: howbeit with very fit words and wisely framed to the purpose. Contrariwise he is very hote and full of indignation against those false Apostles their seducers, vpon whom he layeth the whole fault: and therefore forthwith, euen in the entrance of his Epistle, he bursteth out into plaine thunderings and lightnings against them. If any man (saith he) preach any other Gospell then that ye haue receiued, let him be accursed. And afterwards in the 5. Chapter he threatneth damnation vnto them: Who so troubleth you shall beare his condemnation, whatsoeuer he be. Moreouer he curseth them with horrible words, saying: Would to God they were cut off, which trouble you. These are dreadfull thunderclaps against the righteousnesse of the flesh or the law. *Gal. 5. 10*

He might haue handled the *Galathians* more vncurteously, and haue inueyed against them more roughly after this manner: But vpon this backsliding, I am ashamed of you, your vnthankfulnes grieueth me, I am angry with you: Or else thus tragically haue cried out against them: O vngracious world, O wicked dealings! &c. But forasmuch as his purpose is to raise vp them that were falne, and with a fatherly care to call them backe againe from their errour to the puritie of the Gospell, he leaueth those rough and sharpe words, especially in the first entrance, and most gently and mildly he speaketh vnto them. For séeing he went about to heale them that were wounded, it was not méete that he should now further vexe their grééne wound by laying to it a sharpe and a fretting plaister, and so rather hurt the wounded then heale them. Therfore of all the swéetest and mildest words, he could not haue chosen any one more fit then this, I maruell: whereby he signifieth both that it grieued him, and also displeased him that they had falne away from him.

The Apostle vseth gentle speech towards those that are fallen, that through his mildnes, he may reuoke them and winne them againe.

And here Paul is mindfull of his owne rule, which he giueth hereafter in the 6. Chapter, where he saith: Brethren, if a man be falne by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meekenesse, considering thy selfe, lest thou also be tempted. This example must we also follow, that we

may shew our selues to beare like affection towards such as are misled, as parents beare towards their children, that they may perceiue our fatherly and motherly affection towards them, and may see that we seeke not their destruction but their welfare. But as for the diuell and his ministers, the authors of false doctrine and sects, against them we ought by the example of the Apostle, to be impatient, proud, sharpe and bitter, detesting and condemning their false iugglings and deceits with as much rigour and seuerity as may be. So Parents when their child is hurt with the biting of a dog, are wont to pursue the dog onely, but the weeping child they bemone, and speake faire vnto it, comforting it with most sweete words.

How the weake and such as are fallen, ought to be handled.

The Spirit therefore that is in Paul, is wonderfull cunning in handling the afflicted consciences of such as are falne. Contrariwise the Pope (because he is led with a wicked spirit) breaketh out violently like a tyrant, and rappeth out his thunderclaps and cursings against the miserable and terrified in conscience: which thing may be seene in his Buls, and especially in that Bull touching the Lords supper. The Bishops also do their duty neuer a whit better. They teach not the Gospell, they are not carefull for the sauing of mens soules, but onely they seeke Lordship and soueraignetie ouer them, and therefore their speakings and doings are altogether to maintaine and support the same. In like manner are all the vaine glorious Doctors and teachers affected.

The study of Bishops to maintaine their Lordship and soueraignetie.

Verse 6. That so soone.

Ye see how Paul complaineth, that to fall in faith, is an easie matter. In respect whereof he warneth the faithfull in another place, That he which standeth, should take heede that he fall not. We also do daily proue by experience, how hardly the mind conceiueth and retaineth a sound and stedfast faith: Also with what great difficultie a perfect people is gotten to the Lord. A man may labour halfe a score yeares ere he shall get some little Church to be rightly and religiously ordered, & when it is so ordered, there creepeth in some mad braine, yea and a very vnlearned idiot, which can do nothing else but speak slanderously and spitefully against sincere preachers of the word, and he in one moment ouerthroweth all. Whom would not this wicked and outragious dealing moue?

1 Cor. 10.12.

We by the grace of God haue gotten here at *Wittemberge* the forme of a Christian Church. The word among vs is purely taught, the Sacraments are rightly vsed, exhortations and prayers are made also for all estates, and to be briefe, all things go forward prospe-rously. This most happy course of the Gospel some mad head would some stop, and in one moment would ouerturne all that we in ma-ny yeares with great labour haue builded. Euen so it befell to Paul the elect vessell of Christ. He had won the Churches of *Galatia* with great care and trauell, which the false Apostles in a short time after his departure ouerthrew, as this and diuerse other of his E-pistles do witnesse. So great is the weakenesse and wretchednesse of this present life, and we so walke in the middest of Sathans snares, that one phantasticall head may destroy and vtterly ouer-throw in a short space, all that which many true Ministers, labou-ring night and day, haue builded vp many yeares before. This we learne at this day by experience to our great griefe, and yet we cannot remedy this enormity.

That which in long time of Godly preachers is builded vp, of one wic-ked teacher is quickly destroyed.

Seeing then that the Church is so soft and so tender a thing, and is so soone ouerthrowne, men must watch chærfully against these phantasticall spirits: who when they haue heard two Sermons, or haue read a few leaues in the holy Scriptures, by and by they make themselues maisters and controllers of all learners and tea-chers, contrary to the authority of all men. Many such also thou mayest find at this day among handy crafts men, bold and mala-pert fellowes, who because they haue bene tried by no tentations, did neuer learne to feare God, nor had any taste or feeling of grace. These for that they are void of the holy Ghost, teach what liketh themselues best, and such things as are plausible and pleasant to the common people. Then the vnskilfull multitude, longing to heare newes, do by and by ioyne themselues vnto them: yea and many also which thinke themselues well seene in the doctrine of faith, and after a sort haue bene tried with temptations, are sedu-ced by them.

A true pic-ture of phan tasticall bragging, and glorious spirits.

Since that Paul therefore by his owne experience may teach vs, that congregations which are won by great labour, are easily and soone ouerthrowne, we ought with singular care to watch a-gainst the diuell ranging euery where, lest he come while we sleepe, and sow tares among the wheate: for though the shepheards be neuer so watchfull and diligent, yet is the Christian flocke

The Chur-ches are o-uerthrowne while the teachers sleepe.

in danger of Sathan. For Paul (as I said) with singular study and diligence had planted Churches in *Galatia*, & yet he had scarsly set his foote (as they say) out of the doore, but by and by the false Apostles ouerthrew some, whose fall afterward was the cause of great ruines in the Churches of *Galatia*. This so sudden and so great a losse, no doubt was more bitter vnto the Apostle then death it selfe. Wherefore let vs watch diligently, first euery one for himselfe, secondly all teachers, not onely for themselues, but also for the whole Church, that we enter not into tentation.

Verse 6. Ye are remoued away.

Here once againe he vseth not a sharpe, but a most gentle word. He saith not: I maruell that ye so suddenly fall away, that ye are so disobedient, light, inconstant, vnthankfull: but that ye are so soone remoued. As if he should say: Ye are altogether patients or sufferers: for ye haue done no harme, but ye haue suffered and receiued harme. To the intent therfore that he might call backe againe those backsliders, he rather accuseth those that did remoue, then those that were remoued, and yet very modestly he blameth them also, when he complaineth that they were remoued. As if he would say: Albeit I embrace you with a fatherly affection, and know that ye are deceiued, not by your owne default, but by the default of the false Apostles: yet notwithstanding I would haue wished, that ye had bene growne vp a little more in the strength of sound doctrine. Ye take not hold enough vpon the word, ye roted not your selues deepe enough in it, and that is the cause that with so light a blast of wind, ye are caried and remoued. Ierome thinketh that Paul meant to interpret this word [Galathians] by alluding to the Hebrew word Galath, which is as much to say, as fallen or carried away. As though he would say: ye are right Galathians both in name and indeede, that is to say, fallen or remoued away. Some thinke that the Germanes are descended of the Galathians: Neither is this diuination perhaps vntrue. For the Germanes are not much vnlike to them in nature. And I my selfe also am constrained to wish to my countrimen more stedfastnes and constancy: For in all things that we do, at the first brunt we be very hot: but when the heate of our affections is alayed, anon we become more slacke, and take with what rashnesse we begin things, with the same we giue them ouer and vtterly reiect them.

The nature and disposition of the Germanes.

At the first when the light of the Gospel, after so great darknesse of mens traditions began to appeare, many were zealously bent to godlinesse: they heard sermons greedily, and had the Ministers of Gods word in reuerence. But now when religion is happily refor-med with so great increase of Gods word, many which before seemed to be earnest disciples, are become contemners and very enemies thereof. Who not onely cast off the study and zeale of Gods word, and despise the Ministers thereof, but also hate all good learning, and become plaine hogs and belly gods, worthy (doubtlesse) to be compared vnto the foolish and inconstant *Galathians*.

This may well be said of vs English men, for our heat is soone cooled, and that may appeare by our cold proceedings at this day.

Verse 6. From him that hath called you in the grace of Christ.

This place is somewhat doubtfull, and therefore it hath a double vnderstanding. The first is: From that Christ that hath called you in grace. The other is: From him, that is to say, from God which hath called you in the grace of Christ. I embrace the former. For it liketh me, that euen as Paul a litle before made Christ the redéemer, who by his death deliuereth vs from this present euill world: also the giuer of grace and peace equally with God the Father: so he should make him here also the caller in grace: For Paules speciall purpose is, to beate into our mindes the benefit of Christ by whom we come vnto the Father.

A double exposition vpon this place.

The drift & purpose of Paul in this whole Epistle.

There is also in these words: From him that hath called vs in grace, a great vehemency. Wherein is contained withall a contrary relation. As if he would say: Alas, how lightly do you suffer your selues to be withdrawne and remoued from Christ, which hath called you: not as Moses did to the law, works, sinnes, wrath and damnation, but altogether to grace. So we also complaine at this day with Paul, that the blindnesse and peruersenesse of men is horrible, in that none will receiue the doctrine of grace and saluation. Or if there be any that receiue it, yet they quickly slide backe againe and fall from it, whereas notwithstanding it bringeth with it all good things, as well ghostly as bodily, namely forgiuenesse of sinnes, true righteousnesse, peace of conscience, and euerlasting life. Moreouer it bringeth light and sound iudgement of all kinds of doctrine and trades of life. It approueth and establisheth ciuill gouernment, houshold gouernment, and all kinds of life that are ordained and appointed of God. It roteth vp all doctrines of error, sedition, confusion and such like: and it putteth away the

An *Antithesis* or comparison betweene the calling of Christ to grace, and the calling of Moses to the law and workes.

What good things the doctrine of grace bringeth with it.

feare of sinne and death, and to be short, it discouereth all the subtill sleights and works of the diuell, and openeth the benefites and loue of God towards vs in Christ. What (with a mischiefe) meanes the world to hate this world, this glad tidings of euerlasting comfort, grace, saluation and eternall life, so bitterly, and to persecute it with such hellish outrage?

The world hateth the light, and loueth darknesse. *Iob.* 3.19.

Paul before called this present world euill and wicked, that is to say, the diuels kingdome: For else it would acknowledge the benefite and mercy of God: for asmuch as it is vnder the power of the diuell, therefore doth it most spitefully hate and persecute the same, louing darknesse, errors and the kingdome of the diuell, more then the light, the truth and the kingdome of Christ. And this it doth not through ignorance or error, but through the malice of the diuell. Which thing hereby may sufficiently appeare, in that Christ the Sonne of God by giuing himselfe to death for the sinnes of all men, hath thereby gained nothing else of this peruerse and damnable world, but that for this his inestimable benefit, it blasphemeth him and persecuteth his most healthfull word, and faine would yet still naile him to the crosse, if they could. Therefore not onely the world dwelleth in darkenesse, but it is darknesse it selfe, as it is written in the first of Iohn.

What recompence the world rendreth vnto Christ for his benefits.

Paul therefore standeth much vpon these words: From Christ which hath called you. As though he would say: My preaching was not of the hard tawes of Moses, neither taught I that ye should be bond-slaues vnder the yoke: but I preached the onely doctrine of grace and freedome from the law, sinne, wrath, and damnation: that is to say, that Christ hath mercifully called you in grace that ye should be freemen vnder Christ, and not bondmen vnder Moses, whose disciples ye are now become againe by the meanes of your false Apostles, who by the law of Moses called you not vnto grace, but vnto wrath, to the hating of God, to sinne and death. But Christs calling bringeth grace and sauing health. For they that he called by him, in stead of the law that worketh sorrow, do gaine the glad tidings of the Gospell, and are translated out of Gods wrath into his fauour, out of sinne into righteousnesse, and out of death into life. And will you suffer your selues to be caried, yea and that so sone and so easily another way, from such a liuing fountaine, full of grace and life? Now, if Moses call men to Gods wrath and to sinne by the law of God, whither shall

Moses calleth vnto wrath, but Christ calleth to grace.

the

the Pope call men by his owne traditions? The other sence, that the Father calleth in the grace of Christ, is also good: but the former sence concerning Christ, serueth more fitly for the comforting of afflicted consciences.

Verse 6. Vnto another Gospell.

Here we may learne to espie the craftie sleights and subtilties of the diuell. No heretike cometh vnder the title of errours and of the diuell, neither doth the diuell himselfe come as a diuell in his owne likenesse, especially that white diuell which we spake of before. Yea euen the blacke diuell, which forceth men to manifest wickednesse, maketh a cloke for them to couer that sinne which they commit or purpose to commit. The murtherer in his rage séeth not that murther is so great and horrible a sinne as it is indéede, for that he hath a cloke to couer the same. Whoremongers, théeues, couetous persons, drunkards and such other, haue wherewith to flatter themselues and couer their sinnes. So the blacke diuel also cometh out disguised and counterfeit in all his works and deuices. But in spirituall matter, where Sathan cometh forth not blacke, but white in the likenesse of an Angell or of God himselfe, there he vseth himselfe with most craftie dissimulation and wonderfull sleights, and is wont to set forth to sale his most deadly poyson for the doctrine of grace, for the word of God, for the Gospell of Christ. For this cause Paul calleth the doctrine of the false Apostles Sathans ministers, a Gospell also, saying: Vnto another Gospell: but in derision. As though he would say: ye *Galathians* haue now other Euangelists and another Gospell: My Gospell is now despised of you: it is now no more in estimation among you.

The white diuell.

The blacke diuell.

Satan changeth himself into an Angell of light.

Hereby it may easily be gathered, that these false Apostles had condemned the Gospell of Paul among the *Galathians*, saying: Paul indéede hath begun well, but to haue begun well it is not enough: for there remaine yet many higher matters. Like as they say in the 15 of the Acts: It is not enough for you to beleeue in Christ or to be baptized, but it behoueth also that ye be circumcised: For except ye be circumcised after the law of Moses, ye cannot be saued. This is as much to say, as Christ is a good workeman, which hath indéede begun a building, but he hath not finished it; for this must Moses do.

Pauls doctrine condemned by the false Apostles.

The nature of heretikes liuely painted out.

So at this day, when the fantasticall Anabaptists and others cannot manifestly condemne vs, they say: These Lutherans haue the spirit of fearefulnesse, they dare not frankly and freely professe the truth, and go through with it. In deede they haue layed a foundation, that is to say, they haue well taught faith in Christ, but the beginning, the midst and the end must be ioyned together. To bring this to passe, God hath not giuen it vnto them, but hath left it vnto vs. So these peruerse and diuellish spirits extol and magnifie their cursed doctrine, calling it the word of God, and so vnder the

The diuell will not be blacke in his ministers.

colour of Gods name they deceiue many. For the diuel will not be vgly and blacke in his ministers, but faire and white. And to the end he may appeare to be such a one, he setteth forth and decketh all his words and works with the colour of truth, and with the name of God. Hereof is sprong that common Prouerbe among the *Germanes*: In Gods name beginneth all mischiefe.

The diuell doth more hurt on the right hand then on the left.

Wherefore let vs learne that this is a speciall point of the diuels cunning, that if he cannot hurt by persecuting and destroying, he doth it vnder a colour of correcting & building vp. So now adaies he persecuteth vs with power and sword, that when we are once taken away and dispatched, he may not onely deface the Gospel, but vtterly ouerthrow it. But hitherto he hath preuailed nothing, for he hath slaine many, who haue constantly confessed this our doctrine to be holy and heauenly, through whose bloud the Church is not destroyed, but watered. Forasmuch therefore as he could preuaile nothing that way, he stirreth vp wicked spirits and vngodly teachers, which at the first allow our doctrine, and teach the same with a common consent together with vs. But afterwards they say, that it is our vocation to teach the first principles of Christian doctrine, & that the mysteries of the Scriptures are reuealed vnto them from aboue by God himselfe, and that they are called for this purpose, that they should open them to the world. After this manner doth the diuell hinder the course of the Gospell, both on the right hand and on the left, but more on the right hand (as I said before) by building and correcting, then on the left by persecuting and destroying. Wherefore it behoueth vs to pray without ceasing, to reade the holy Scriptures, to cleaue fast vnto Christ and his holy word, that we may ouercome the diuels subtilties, with the which he assayleth vs both on the right hand & on the left. For we wrastle not against flesh and bloud, but against rule, against power, against

By what meanes pure and sound doctrine is preserued.

the

the worldly gouernors, the princes of the darknesse of this world, against the spirituall wickednesses in heauenly things.

Verse 7. Which is not another Gospell, but that there be some which trouble you.

Here againe he excuseth the *Galathians*, and most bitterly reproueth the false Apostles. As though he would say: ye *Galathians* are borne in hand, that the Gospel which ye haue receiued of me, is not the true and sincere Gospell, and therefore ye thinke ye do well to receiue that new Gospell which the false Apostles teach, and séemeth to be better then mine. I do not so much charge you with this fault, as those disturbers which trouble your consciences, and pull you out of my hand. Here you sée againe, how vehement and hote he is against those deceiuers, & with what rough and sharpe words he painteth them out, calling them troublers of the Churches, which do nothing else but seduce and deceiue innumerable poore consciences, giuing occasions of horrible mischiefes and calamities in the congregations. This great enormitie we also at this day are constrained to sée, to the great griefe of our hearts, and yet are we no more able to remedie it, then Paul was at that time.

The troublers of the Church.

This place witnesseth, that those false Apostles had reported Paul to be an vnperfect Apostle, and also a weake and erronious preacher. Therefore he againe here calleth them troublers of the Churches, and ouerthrowers of the Gospell of Christ. Thus they condemned each other. The false Apostles condemned Paul, and Paul againe the false Apostles. The like contending and condemning is alwaies in the Church: especially when the doctrine of the Gospell flourisheth, to wit, that wicked teachers do persecute, condemne and oppresse the godly: and on the other side, that the godly do reproue and condemne the vngodly.

How the false Apostles had slandered Paul.

Cõtentions alwaies in the Church.

The Papists and the fantasticall spirits, do at this day hate vs deadly, and condemne our doctrine as wicked and erronious. Yea moreouer they lie in waite for our goods and liues. And we againe do with a perfect hatred detest and condemne their cursed and blasphemous doctrine. In the meane time the miserable people are at no stay: wauering hither & thither, as vncertaine and doubtfull to which part they may leane, or whom they may safely follow. For it is not giuen to euerie one to iudge Christianly of such weigh-

tie matters. But the end will shew which part teacheth truly, and iustly condemne the other. Sure it is that we persecute no man, oppresse no man, put no man to death, neither doth our doctrine trouble mens consciences, but deliuereth them out of innumerable errours and snares of the diuell. For the truth hereof we haue the testimonie of many good men, who giue thanks vnto God, for that by our doctrine, they haue receiued certaine and sure consolation to their consciences. Wherefore like as Paul at that time was not to be blamed that the Churches were troubled, but the false Apostles: so at this day it is not our fault, but the fault of the Anabaptists and such frantike spirits, that many and great troubles are in the Church.

Euery one which teacheth that workes do iustifie, is a troubler of mens consciences.

Marke here diligently, that euery teacher of workes and of the righteousnes of the law, is a troubler of the Church, and of the consciences of men. And who would euer haue beléeued that the Pope, Cardinals, Bishops, Monkes, and that whole Sinagogue of Satan, specially the founders of those holy religious orders (of which number neuertheles God might saue some by miracle) were troublers of mens consciences? Yea verily they be yet farre worse then were those false Apostles. For ỹ false Apostles taught, that besides faith in Christ, the works of the law of God were also necessary to saluation. But the Papists omitting faith, haue taught mens traditions and works not commanded of God, but deuised by themselues without and against the word of God: and these haue they not onely made equall with the word of God, but also exalted them farre aboue it. But the more holy the hereticks séeme to be in outward shew, so much the more mischiefe they do. For if the false Apostles had not bene indued with notable gifts, with great authoritie, and a shew of holinesse, and had not vaunted themselues to be Christs Ministers, the Apostles Disciples, and sincere Preachers of the Gospell: they could not so easily haue defaced Pauls authoritie, and led the *Galathians* out of the way.

The Papists worse then the false Apostles among the Galathians.

Why Paul calleth the false Apostles troublers of the Churches.

Now, the cause why he setteth himselfe so sharply against them, calling them the troublers of the Churches, is, for that besides faith in Christ, they taught that circumcision and the kéeping of the law was necessary to saluation. The which thing Paul himselfe witnesseth in the 5 Chapter following. And Luke in the 15 of the Actes declareth the same thing in these words: That certaine men coming downe from *Iudea*, taught the brethren, saying: Except

Act. 15. 1.

ye

ye be circumcised after the custome of Moses, ye cannot be saued. Wherefore the false Apostles most earnestly and obstinately contended that the law ought to be obserued. Vnto whom the stiffenecked Iewes forthwith ioyned themselues, and so afterwards easily perswaded such as were not stablished in the faith, that Paul was not a sincere teacher, because he regarded not the law, but preached such a doctrine as did abolish and ouerthrow the law. For it seemed vnto them a very strange thing, that the law of God should be vtterly taken away, and the Iewes which had alwaies vntill that time bene counted the people of God, to whom also the promises were made, should now be reiected. Yea it seemed yet a more strange thing vnto them, that the Gentiles being wicked Idolaters, should attaine to this glorie and dignitie, to be the people of God without circumcision, and without the workes of the law, by grace onely and faith in Christ.

These things had the false Apostles amplified and set forth to the vttermost, that they might bring Paul into more hatred among the *Galathians*. And to the end they might set them the more sharply against him, they said that he preached vnto the Gentiles freedome from the law, to bring into contempt, yea and vtterly to abolish the law of God and the kingdome of the Iewes, contrary to the law of God, contrary to the custome of the Iewish nation, contrary to the example of the Apostles, and to be short, contrary to his owne example: Wherefore he was to be shunned as an open blasphemer against God, and a rebell against the whole commonweale of the Iewes, saying that they themselues ought rather to be heard, who besides that they preached the Gospell rightly, were also the very Disciples of the Apostles, with whom Paul was neuer conuersant. By this policy they defamed and defaced Paul among the *Galathians*, so that by this their peruerse dealing, of very necessity Paul was compelled with all his might to set himselfe against these false Apostles: whom he boldly reproueth and condemneth, saying that they are troublers of the Churches and ouerthrowers of Christs Gospell, as followeth.

The false Apostles brag of their owne doings, and dispraise other mens.

Verse 7. And intend to peruert the Gospell of Christ.

The false Apostles trouble & ouerthrow the Gospell of Christ.

That is to say, they do not onely go about to trouble you, but also vtterly to abolish and ouerthrow Christs Gospell. For

these two things the diuell practiseth most busily. First, he is not contented to trouble and deceiue many by his false Apostles, but moreouer he laboureth by them vtterly to ouerthrow the Gospell, and neuer resteth till he hath brought it to passe. Yet such peruerters of the Gospell can abide nothing lesse, then to heare that they are the Apostles of the diuell: nay rather they glory aboue others in the name of Christ, and boast themselues to be the most sincere preachers of the Gospell. But because they mingle the law with the Gospell, they must néeds be peruerters of the Gospell. For either Christ must remaine and the law perish: or the law must remaine and Christ perish: For Christ and the law can by no meanes agrée and reigne together in the conscience. Where the righteousnesse of the law ruleth, there cannot the righteousnesse of grace rule. And againe, where the righteousnesse of grace reigneth, there cannot the righteousnes of the law reigne: for one of them must néeds giue place vnto the other. And if thou canst not beléeue that God will forgiue thy sins for Christs sake, whom he sent into the world to be our high Priest: how then I pray thée, wilt thou beléeue that he will forgiue the same for the workes of the law, which thou couldest neuer performe: or for thine owne workes, which (as thou must be constrained to confesse) be such, as it is impossible for them to counteruaile the iudgement of God?

The most wicked teachers, would be counted the most holy.

The righteousnesse of the law, and the righteousnesse of grace are contrary.

Wherefore the doctrine of grace can by no meanes stand with the doctrine of the law. The one must néeds be refused and abolished, and the other confirmed and stablished. For as Paul saith here, to mingle the one with the other, is to ouerthrow the Gospell of Christ. And yet if it come to debating, the greater part ouercommeth the better. For Christ with his side is weake, and the Gospel but a foolish preaching. Contrariwise, the kingdome of the world, and the diuell the prince thereof, are strong. Besides that, the wisedome and righteousnesse of the flesh cary a goodly shew. And by this meanes the righteousnesse of grace and faith is lost, and the other righteousnesse of the law and workes aduanced and maintained. But this is our comfort, that the diuell with all his limmes, cannot do what he would. He may trouble many, but he cannot ouerthrow Christs Gospell. The truth may be assailed, but vanquished it cannot be: For the word of the Lord endureth for euer.

They that mingle the righteousnesse of the law & grace together, are subuerters of the Gospell of Christ.

It séemeth to be a light matter, to mingle the law and the Gospell, faith & workes together: but it doth more mischiefe then mans

reason

reason can conceiue. For it doth not onely blemish and darken the knowledge of grace, but also it taketh away Christ with all his benefits, and it vtterly ouerthroweth the Gospel, as Paul saith in this place. The cause of this great euill is our flesh: which being plunged in sinnes, seeth no way how to get out but by workes, & therefore it would liue in the righteousnesse of the law, and rest in the trust & confidence of her owne workes. Wherefore it is vtterly ignorant of the doctrine of faith & grace: without ỹ which notwithstanding it is impossible for the conscience to find rest and quietnesse. The discommodities that follow the mingling of faith and workes together.

It appeareth also by these words of Paul: And intend to peruert the Gospell of Christ: that the false Apostles were exceeding bold and shameless, which with all their might set themselues against Paul. Wherefore he againe, vsing the spirit of zeale and feruency, and being fully perswaded of the certainty of his calling, setteth himselfe strongly against them, and wonderfully magnifieth his ministery, saying:

Verse 8. But though that we or an Angell from heauen preach vnto you otherwise then that we haue preached vnto you, let him be accursed.

Here Paul casteth out very flames of fire, and his zeale is so feruent that he beginneth also almost to curse the Angels. Although saith he, that we our selues, euen I and my brother Timothy and Titus, and as many as teach Christ purely with me (I speake not now of those seducers of consciences:) yea or if an Angell from heauen preach vnto you, &c. notwithstanding I would rather that I my selfe, my brethren, yea and the very Angels from heauen also, should be holden accursed, then that my Gospell should be ouerthrowne. This is indeede a vehement zeale, that he dare so boldly curse, not onely himselfe and his brethren, but also euen an Angell from heauen. The vehement zeale of Paul against the false Apostles.

The Greeke word Anathema, in Hebrew Herem, signifieth a thing accursed, execrable, and detestable: which hath nothing to do, no participation or communion with God. So saith Iosua: Cursed be the man before the Lord, that raiseth vp and buildeth this citie Ierico. And in the last of Leuiticus it is written: Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but die the death, whether it be man or beast. So God had appointed Amalech, and certaine other cities accursed by Gods. *Iosu. 6. 26.*

owne sentence, should be vtterly rased and destroyed. This is then the mind of Paul: I had rather that my selfe & other my brethren, yea and an Angell from heauen should be accursed, then that we or others should preach any other Gospell then that which we haue preached already. So Paul first curseth himselfe: for cunning artificers are wont first to find fault with themselues, that they may the more freely and sharpely afterwards reprooue others.

The Gospell of Paul.

Paul therefore concludeth, that there is no other Gospell besides that, which he himselfe had preached. But he preached not a Gospell which he had himselfe deuised, but the same which God promised before by his Prophets in the holy Scriptures. *Rom.* 1. Therefore he pronounceth himselfe and others, yea euen an Angell from heauen, to be vndoubtedly accursed, if they teach any thing contrary to the former Gospell. For the voyce of the Gospell once sent forth, shall not be called backe againe till the day of iudgement.

Verse 9. As we said before, so say we now againe, If any man preach vnto you otherwise then that you haue receiued, let him be accursed.

He repeateth the selfe same thing, onely changing the persons. Before he cursed himselfe, his brethren, & an Angell from heauen. Here if there be any (saith he) besides vs, which preach vnto you any other Gospell then that ye haue receiued of vs, let them also be accursed. Therefore he plainly excommunicateth and curseth all teachers in generall, himselfe, his brethren, an Angell, and moreouer all others whatsoeuer, namely all those false teachers his aduersaries. Here appeareth an exceeding great feruency of spirit in the Apostle, that he dare curse all teachers throughout the whole world and in heauen, which peruert his Gospell and teach any other. For all men must either beleeue that Gospell that Paul preached, or else they must be accursed and condemned. Would to God this terrible sentence of the Apostle might strike a feare into their hearts that seeke to peruert the Gospell of Paul: of which sort at this day (the more it is to be lamented) the world is full.

The vehemency of Paul against the false Apostles.

An horrible sentence against the Papists.

The changing of persons is here to be marked.

The changing of persons is here to be marked. For Paul speaketh otherwise in his first cursing then he doth in the second. In the first he saith: If we or an Angell from heauen, preach vnto you

any

ny other Gospell then that we haue preached vnto you: In the se-
ond: then that ye haue receiued. And this he doth of purpose, lest
he *Galathians* should say: We, O Paul do not peruert the Gospell
hat thou hast preached vnto vs: we vnderstood thée not rightly,
ut the teachers that came after thée, haue declared vnto vs the
rue meaning thereof. This (saith he) will I in no case admit.
hey ought to adde nothing, neither to correct it: but that which
ou heard of me, is the sincere word of God: let this only remaine.
either do I desire my selfe to be any other manner of teacher then
was, nor you other disciples. Wherefore if ye heare any man
inging any other Gospell then that ye haue heard of me, or brag-
ing that he will deliuer better things then ye haue receiued of me,
et him and his disciples be both accursed.

The first two Chapters in a manner, containe nothing else but defences of his doctrine, and confutations of errours: so that vntill he cometh to the end of the second Chapter, he toucheth not the chiefest matter which he handleth in this Epistle, namely the article of iustification. Notwithstanding, this sentence of Paul ought to admonish vs, that so many as thinke the Pope to be Iudge of the Scripture are accursed. Which thing the Popish Schoolemen haue wickedly taught, standing vpon this ground: The Church hath allowed foure Gospels onely: therefore there are but foure: for if it had allowed more, there had bene more. Now seeing the Church might receiue and allow such and so many Gospels as it would, therefore the Church is aboue the Gospell. A goodly argument forsooth. I approue the Scripture, Ergo I am aboue the Scripture. Iohn Baptist acknowledgeth and confesseth Christ, and pointeth to him with his finger, therefore he is aboue Christ. The Church approueth the Christian faith and doctrine, therefore the Church is aboue them. For the ouerthrowing of this their wicked and blasphemous doctrine, thou hast here a plaine text like a thunderbolt, wherein Paul subiecteth both himselfe and an Angell from heauen, and Doctors vpon earth, and all other teachers and maisters whatsoeuer, vnder the authority of the Scripture. For they ought not to be maisters, iudges, or arbiters, but onely witnesses, disciples and confessors of the Church, whether it be the Pope, Luther, Augustine, Paul, or an Angell from heauen. Neither ought any doctrine to be taught or heard in the Church besides the pure word of God, that is to say, the holy Scripture. Otherwise accursed be

The cõtents of the two first chapters.

The argument of the Papists to proue, that the Church is aboue the Scripture.

The word of God must onely be taught in the Church.

both the teachers and hearers together with their doctrine.

Verse 10. For now preach I mans doctrine, or Gods?

These words are spoken with the same vehemency of spirit that the former were. As if he should say: Am I Paul so vnknowne amongst you, which haue preached so openly in your Churches: Are my bitter conflicts, and so many sharp battels against the Iewes yet vnknowne vnto you: It appeareth (I thinke) sufficiently vnto you by my preaching, and by so many & so great afflictions which I haue suffered, whether I serue men or God. For all men see that by this my preaching I haue not only stirred vp persecution against me in euery place, but haue also procured the cruell hatred both of mine owne nation and of all other men. I shew therefore plainly enough, that I seeke not by my preaching, the fauour or praise of men, but to set forth the benefite and glorie of God.

What reward Paul receiued for his labour.

What the ministers of God ought to seeke.

Neither do we seeke the fauour of men by our doctrine. For we teach that all men are wicked by nature, and the children of wrath. We condemne mans freewill, his strength, wisedome and righteousnesse, and all religions of mans owne deuising. And to be short we say that there is nothing in vs that is able to deserue grace and the forgiuenesse of sinnes: but we preach, that we obtaine this grace by the free mercie of God onely for Christs sake. For so the heauens shew forth the glory of God and his workes, condemning all men generally with their works. This is not to preach for the fauour of men and of the world. For the world can abide nothing lesse then to heare his wisedome, righteousnesse, religion, and power condemned. And to speake against those mighty and glorious gifts of the world, is not to flatter the world, but rather to procure hatred and indignation of the world. For if we speake against men, or any thing else that pertaineth to their glory, it cannot be but that cruell hatred, persecutions, excommunications, murthers and condemnations must needs follow.

Ephes. 2.3.

The summe of the doctrine of the Gospell.

Psal. 19 1.

If then (saith Paul) they see other matters, why see they not this also, that I teach the things that are of God and not of men, that is to say: that I seeke no mans fauour by my doctrine, but set out Gods mercy offered vnto vs in Christ. For if I sought the fauour of men, I would not condemne their works. Now for as much as I condemne mens works, that is to say, because I shew

To teach the things that are of God.

God

ds iudgement out of his word (whereof I am a Minister) a-
nst all men, how that they are sinners, vnrighteous, wicked,
ldren of wrath, bondslaues of the diuell and damned, & that they
e not made righteous by works or by circumcision, but by grace
ely, and faith in Christ: therefore I procure vnto my selfe the
adly hatred of men. For they can abide nothing lesse, then to
are that they are such: nay rather they would be praised for wise,
hteous and holy. Wherefore this witnesseth sufficiently, that I
ch not mans doctrine. After the same manner Christ speaketh
o in the 7 of Iohn: The world cannot hate you, but me it hateth, *Ioh. 7. 7.*
cause I testifie of it that the works thereof are euill. And in the 3 of
hn: This is condemnation, that light is come into the world, and *Ioh. 3. 19.*
n loued darkenesse more then light, because their works were euill.

Now, that I teach the things which are of God (saith the Apo-
le) hereby it may sufficiently appeare, that I preach the onely
ace, the mercie, the goodnes and the glory of God. Moreouer, he
t speaketh (as Christ saith) those things which his Lord and
aster hath commanded him, and glorifieth not himselfe, but
m whose Messenger he is, bringeth and teacheth the true word
God. But I teach those things onely which are commanded
e from aboue: neither glorifie I my selfe, but him that sent me.
esides that, I stir vp against my selfe the wrath and indignation
both the Iewes and Gentiles, therefore my doctrine is true,
ncere, certaine, and of God, neither can there be any other, (much
sse any better) then this my doctrine is. Wherefore, whatsoeuer
ctrine else teacheth not as mine doth, that all men are sinners,
d are iustified by faith onely in Christ, must néeds be false, wic-
d, blasphemous, accursed and diuellish: and euen such also are
ey which teach or receiue it.

Signes that testifie Pauls doctrine to be true.

So we with Paul do boldly pronounce all such doctrine to be ac-
rsed as agréeth not with ours. For neither do we séeke by our
eaching the praise of men, or the fauor of Princes or Bishops, but
e fauor of God alone, whose onely grace and mercy we preach,
espising and treading vnder foote whatsoeuer is of our selues.
Whosoeuer he be then which shall teach any other Gospell, or that
hich is contrarie to ours, let vs be bold to say that he is sent of
e diuell, and hold him accursed.

Verse 10. Or go I about to please men?

That is, do I ſerue men or God? He hath alwaies a glance at the falſe Apoſtles. Theſe (ſaith he) muſt néds ſéeke to pleaſe and to flatter men: for by this meanes they ſéeke, that they againe may glory in their fleſh. Moreouer, becauſe they will not beare the hatred and perſecution of men, they teach circumciſion, onely to auoide the perſecution of the Croſſe, as followeth in the 5 Chapter.

The falſe Apoſtles ſeeke to pleaſe men.

So at this day ye may find many which ſéeke to pleaſe men, and to the end they may liue in peace & ſecurity of the fleſh, they teach the things which are of men, that is to ſay, wicked things, or elſe they allow the blaſphemies and wicked iudgements of the aduerſaries, contrary to the word of God againſt their owne conſcience, that they may kéepe ſtill the fauour of Princes and Biſhops, and enioy their goods. But we, becauſe we endeuor to pleaſe God and not men, do ſtirre vp againſt vs the malice of the diuell and hell it ſelfe: we ſuffer the reproches and ſlanders of the world, death and all the miſchiefes that can be deuiſed againſt vs.

Teachers of mens traditions ſeek to pleaſe men.

The reward of godly teachers.

So ſaith Paul here: I ſéeke not to pleaſe men, that they may praiſe my doctrine, and report me to be an excellent teacher, but I deſire onely that my doctrine may pleaſe God: and by this meanes I make men my mortall enemies. Which thing I find by experience to be moſt true: for they requite me with infamie, ſlander, impriſonment & ſword. Contrariwiſe the falſe Apoſtles teach the things that are of men, that is to ſay, ſuch things as be pleaſant and plauſible to mans reaſon, and that to the end they may liue in eaſe and purchaſe the fauor, good will and praiſe of the people. And ſuch men find that they ſéeke for: for they are praiſed and magnified of men. So ſaith Chriſt alſo, *Mat.6.* That hypocrites do all things to be prayſed of men. And in the 5 of Iohn he ſharply reproueth ſuch: How can ye beleeue (ſaith he) which receiue honour one of another, and ſeeke not the honour that cometh of God alone? The things which Paul hath hitherto taught, are in a manner examples onely. In the meane time notwithſtanding he is very earneſt euery where in proouing his doctrine to be ſincere and ſound. Therefore he exhorteth the *Galathians* that they forſake it not for any other doctrine.

The reward of falſe and vngodly teachers.

Verſe 10. For if I ſhould yet pleaſe men, I were not the ſeruant of God.

Theſe things are to be referred to the whole office and miniſterie of Paul, to ſhew what a contrariety there was betwéene his

conuer-

conuersation before in the Iewish law, and his conuersation now vnder the Gospell. As if he would say: Do ye thinke that I go about still to please men, as I did in times past? So he speaketh afterwards in the 5 Chapter. If I yet preach circumcision, why do I suffer persecution? As though he would say: Do ye not see and heare of my daily conflicts, great persecutions and afflictions? After I was conuerted & called to the office of Apostleship, I neuer taught mans doctrine, neither sought I to please men, but God alone. That is to say: I seeke not by my ministerie and doctrine the praise and fauour of men, but of God.

Here againe is to be marked, how maliciously and craftily the false Apostles went about to bring Paul into hatred among the *Galathians*. They picked out of his preachings and writings certaine contradictions (as our aduersaries at this day do out of our books) and by this meanes they would haue conuinced him that he had taught contrary things. Wherefore they said that there was no credit to be giuen vnto him: but that circumcision & the law ought to be kept: Which thing he himselfe also by his example had allowed, because he had circumcised Timothie according to the law, had purified himselfe with other foure men in the temple at *Ierusalem*, and had shauen his head at *Cenchrea*. These things they craftily surmised, that Paul by the commandement and authority of the Apostles was constrained to do: Which notwithstanding he had kept as indifferent, bearing with the infirmitie of the weake brethren (which yet vnderstood not the Christian libertie,) lest they should be offended. To whose cauillations thus he answereth: How true it is which the false Apostles forge against me for the ouerthrowing of my Gospell, and setting vp of the law and circumcision againe, the matter it selfe sufficiently declareth. For if I would preach the law and circumcision, and commend the strength, the power, and the will of man, I should not be so odious vnto them, but should please them.

Lies and slanders deuised by the false Apostles against Paul.

Act. 16. 3.

Act. 21. 26.

Act. 18. 18.

Verse 11. 12. Now I certifie you brethren, that the Gospell which was preached of me, was not after man. For neither receiued I it of man, neither was I taught it but by the reuelation of Iesus Christ.

Here is the principall point of all this matter: which containeth a confutation of his aduersaries, and a defence of his doctrine, to

The chiefe purpose of Paul in this disputation.

the end of the second Chapter. Upon this he standeth, this he vrgeth and with an oath confirmeth, that he learned not his Gospell of any man, but receiued it by the reuelation of Iesus Christ. And in that he sweareth, he is constrained so to do, that the *Galathians* may beléeue him, and also, that they should giue no eare to the false Apostles: whom he reproueth as liers, because they had said that he learned and receiued his Gospell of the Apostles.

Where he saith that his Gospell is not after man, he meaneth not, that his Gospell is not earthly (for that is manifest of it selfe: and the false Apostles bragged also that their doctrine was not earthly but heauenly:) but he meaneth that he learned not his Gospell by the ministerie of men, or receiued it by any earthly meanes (as we all learne it either by the ministerie of men, or else receiue it by some earthly meanes, some by hearing, some by reading, and some by writing:) but he receiued the same onely by the reuelation of Iesus Christ. If any man list to make any other distinction, I am not against it. Here the Apostle sheweth by the way, that Christ is not onely man, but that he is both God and very man, when he saith that he receiued not his Gospell by man.

Pauls doctrine was not after man.

Christ both God & man.

Now, Paul receiued his Gospell in the way as he was going to *Damascus*, where Christ appeared vnto him and talked with him. Afterwards also he talked with him in the Temple at *Ierusalem*: but he receiued his Gospell in the way, as Luke reciteth the storie in the 9 of the Actes. Arise (saith Christ) and go into the Citie, and it shall be told thee what thou must do. He doth not bid him go into the Citie, that he might learne the Gospell of Ananias: but Ananias was bid to go and baptise him, to lay his hands vpon him, to commit the ministerie of the word vnto him, and to commend him vnto the Church, and not to teach him the Gospell, which he had receiued afore (as he glorieth in the same place) by the onely reuelation of Iesus Christ. And this Ananias himselfe confesseth, saying: Brother Saul, the Lord which appeared to thee in the way, hath sent me, that thou mightest receiue thy sight. Therefore he receiued not his doctrine of Ananias, but being already called, lightned and taught of Christ in the way, he was sent to Ananias that he might also haue the testimonie of men, that he was called of God to preach the Gospell of Christ.

Where Paul receiued the Gospell.

This Paul was constrained to recite, to put away the slander of the false Apostles, who laboured to bring him into hatred among

among the *Galathians*, saying that Paul was inferiour to the rest of the Apostles scholers: who had receiued of the Apostles, that which they taught and kept: whose conuersation also they had séene a long time, and that Paul himselfe had also receiued the same things of them, although he did now deny it. Why then would they rather obey an inferiour, and despise the authority of the Apostles themselues, who were not onely the forefelders and teachers of the *Galathians*, but also of all the Churches throughout the whole world?

This Argument, which the false Apostles grounded vpo the authoritie of the Apostles, was strong and mightie, whereby the *Galathians* were sodainely ouerthrowne, especially in this matter. I would neuer haue beléeued, had I not bene taught by these examples of the Churches of *Galatia*, of the *Corinthians* and others, that they which had receiued the word of God in the beginning with such ioy (among whom were many notable men) could so quickly be ouerthrowne. Oh good Lord, what horrible and infinit mischiefe may one onely Argument easily bring? which so pierceth a mans conscience when God withdrawéth his grace, that in one moment he loseth all together. By this subtelty then the false Apostles did easily deceiue the *Galathians*, being not fully stablished and grounded, but as yet weake in the faith.

The Argument of the false Apostles taken from the authoritie of the Apostles.

Moreouer, the matter of iustification is brickle: not of it selfe (for of it selfe it is most sure and certaine,) but in respect of vs. Whereof I my selfe haue good experience. For I know in what houres of darknesse I sometimes wrestle. I know how often I sodainly lose the beames of the Gospell and Grace, as being shadowed from me with thicke and darke cloudes. Briefly I know in what a slippery place euen such also do stand, as are well exercised, and séeme to haue sure footing in matters of faith. We haue good experience of this matter: for we are able to teach it vnto others, & this is a sure token that we vnderstand it. But when in ỹ very conflict we should vse the Gospell, which is the word of grace, consolation & life, there doth the law, the word of wrath, heauinesse and death preuent the Gospell & beginneth to rage, and the terrors which it raiseth vp in the conscience, are no lesse then was that horrible shew in ỹ mount *Sinay*. So that euen one place of the Scripture containing some threatning of the law, ouerwhelmeth and drowneth all consolations besides, and so shaketh all our inward powers, that it maketh vs to forget Iustification, grace, Christ, the Gospel and all together.

So great is the weakenes euen of the godly that they are hardly drawne to Gods promises, though they be most certaine.

The office of the law.

Exo. 19.18.

The conflicts of the godly.

Therefore in respect of vs, it is a very brickle matter because we are brickle. Againe, we haue against vs euen the one halfe of our selues: that is to say, reason, and all the powers thereof. Besides all this, the flesh resisteth the spirit, which cannot beleeue assuredly that the promises of God are true. It fighteth therefore against the spirit, and (as Paul saith) it holdeth the spirit captiue: so that it cannot beleeue so stedfastly as it would. Wherefore we teach continually that the knowledge of Christ and of faith is no worke of man, but simply the gift of God, who as he createth faith, so doth he keepe it in vs. And euen as he first giueth faith vnto vs through the word, so afterwards he exerciseth, increaseth, strengtheneth and maketh perfect the same in vs by the word. Therefore the greatest seruice that a man can do vnto God, and the very Sabboth of Sabboths, is to exercise himselfe in true godlinesse, diligently to reade and heare the word. * Contrariwise there is nothing more dangerous then to be weary of the word. He therefore that is so cold, that he thinketh himselfe to know enough, and beginneth by little and little to loth the word, that man hath lost Christ and the Gospell, and that which he thinketh himselfe to know, he attaineth onely by * bare speculation: And he is like vnto a man (as S. Iames saith:) Who beholding his face in a glasse, goeth his way, and by and by forgetteth what his countenance was.

Gal. 5. 17.

Rom 7. 23.

Faith is the gift of God.

* What inconueniences follow the lothing of Gods word.

* Speculatiõ is a naked knowledge without practise. Ia. 1. 23. 24.

Therefore let euery faithfull man labour and striue with all diligence to learne and to keepe this doctrine: And to that end let him vse humble and harty prayer, with continuall study and meditation of the word. And when we haue done neuer so much, yet shall we haue enough to keepe vs occupied. For we haue to do with no small enemies, but strong and mighty, and such as are in continuall warre against vs, namely our owne flesh, all the dangers of the world, the law, sinne, death, the wrath and iudgement of God, and the diuell himselfe, who neuer ceaseth to tempt vs inwardly by his fierie darts, and outwardly by his false Apostles, to the end that he may ouerthrow, if not all, yet the most part of vs.

The doctrine of true godlinesse is kept by prayer and earnest study of the word.

The enemies of the godly.

This Argument therefore of the false Apostles had a godly shew, & seemed to be very strong. Which also at this day preuaileth with many, namely that the Apostles, the holy fathers & their successours haue so taught: that the Church so thinketh and beleeueth: Moreouer that it is impossible that Christ should suffer his Church so long time to erre. Art thou alone (say they) wiser then so many holy

The reason which at this day is vsed against vs, and preuaileth with many.

men?

men: wiser then the whole Church: After this manner the diuell being changed into an Angell of light, setteth vpon vs craftily at this day by certaine pestiferous hypocrites, who say: We passe not for the Pope, we abhorre the hypocrisie of Monks and such like: but we would haue the authority of holy Church to remaine vntouched. The Church hath thus beléeued & taught this long time. So haue all the Doctors of the primitiue Church, holy men, more ancient & better learned then thou. Who art thou, that darest dissent from all these, and bring vnto vs a contrary doctrine? When Sathan reasoneth thus, conspiring with the flesh and reason, then is thy conscience terrified and vtterly despaireth, vnlesse thou constantly returne to thy selfe againe, and say: Whether it be Cyprian, Ambrose, Augustine, either S. Peter, Paul or Iohn, yea or an Angell from heauen that teacheth otherwise, yet this I know assuredly, that I teach not the things of men, but of God: that is to say, I attribute all things to God alone, and nothing to man.

The diuels Argument.

When I first toke vpon me the defence of the Gospell, I remember that Doctor Staupitius a worthy man, said thus vnto me: This liketh me well that this doctrine which thou preachest, yéeldeth glory and all things else vnto God alone, and nothing vnto man: for vnto God there cannot be attributed too much glory, goodnesse, mercie, &c. This saying did then greatly comfort and confirme me. And true it is, that the doctrine of the Gospell taketh from men all glorie, wisedome, righteousnesse, &c. and giueth the same to the Creator alone, who made all things of nothing. We may also more safely attribute too much vnto God then vnto man. For in this case I may say boldly: Be it so that the Church, Augustine and other Doctors, also Peter and Apollo, yea euen an Angell from heauen, teach a contrary doctrine, yet my doctrine is such, that it setteth forth and preacheth the grace and glory of God alone, and in the matter of saluation it condemneth the righteousnesse and wisedome of all men. In this I cannot offend, because I giue both to God and man, that which properly and truly belongeth to them both.

Doctor Staupitius a fauourer of Luthers doctrine, when he began to preach.

The doctrine of the Gospell attributeth all things vnto God and nothing to man.

But thou wilt say: The Church is holy, The Fathers are holy. It is true: notwithstanding, albeit the Church be holy, yet is it compelled to pray: Forgiue vs our trespasses. So, though the Fathers be holy, yet are they saued through the forgiuenesse of sins. Therefore neither am I to be beléeued, nor ỳ Church, nor the fathers, nor

Mat. 6. 12.

Neither Angels nor Apostles nor any other are to be beleeued, if they teach any thing against the word of God.

the Apostles, no nor an Angell from heauen, if we teach any thing against the word of God, but let the word of God abide for euer. For els this Argument of the false Apostles had mightily preuailed against Pauls doctrine. For in deede it was a great matter, a great matter I say, to set before the *Galathians* the whole Church, with all the company of the Apostles, against Paul alone, but lately sprong vp and of small authoritie. This was therefore a strong Argument & concluded mightily. For no man saith willingly that the Church erreth, & yet it is necessary to say that it erreth, if it teach any thing besides or against Gods word.

The error of Peter.

Peter the chiefe of the Apostles taught both in life and doctrine besides Gods word, therefore he erred and was deceiued. Neither did Paul dissemble that error (although it séemed to be but a light fault) because he saw it would turne to the hurt of the whole Church, but withstoode him euen to his face, because he walked not after the truth of the Gospell. Therefore neither is the Church, nor Peter, nor the Apostles, nor Angels from heauen to be heard, vnlesse they bring and teach the pure word of God.

Gal. 2. 11.

The Papists Argument against vs.

This Argument euen at this day is not a little preiudiciall to our cause. For if we may neither beléeue the Pope, nor ỳ Fathers, nor Luther, nor any other, except they teach vs the pure word of God, whom shall we then beléeue? who in the meane while shall certifie our consciences which part teacheth the pure word of God, we or our aduersaries? For they brag, that they also haue the pure word of God and teach it. Againe, we beléeue not the Papists, because they teach not the word of God, neither can they teach it. Contrariwise, they hate vs most bitterly, and persecute vs as most pestilent heretikes and seducers of the people. What is to be done in this case? Shall it be lawfull for euery phantasticall spirit, to teach what himselfe listeth, séeing the world can neither heare nor abide our doctrine? For although we glory with Paul, that we teach the pure Gospell of Christ, yet we profit nothing, but are compelled to heare, that this our glorying is not onely vaine, rash, and arrogant, but also diuellish and full of blasphemie. But if we abase our selues and giue place to the rage of our aduersaries, then both the Papists and Anabaptists ware proud. The Anabaptists will vaunt that they bring and teach some strange thing which the world neuer heard of before. The Papists will set vp againe and stablish their old abhominations. Let euery man therefore take

héede,

hede, that he be most sure of his calling and doctrine, that he may boldly say with Paul: Although we or an Angell from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed. A preacher must be sure of his calling and doctrine *Gala.* 1. 8.

Verse 13. For ye haue heard of my conuersation in times past in Iewish religion, how that I persecuted the Church of God extremely & wasted it: and profited in the Iewish religion, aboue many of my companions of mine owne nation.

This place hath in it no singular doctrine. Notwithstanding Paul alledgeth here his owne example, saying: I haue defended the traditions of the Pharises and the Iewish religion more constantly then ye and all your false teachers. Wherefore if the righteousnesse of the law had bene any thing worth, I had not turned backe from it: in the keeping whereof notwithstanding before I knew Christ, I did so exercise my selfe, and so profit therein, that I excelled many of my companions of mine owne nation. Moreouer I was so zelous in defence of the same, that I persecuted the church of God extremely, & wasted it. For hauing receiued authority of the high Priests, I put many in prison, and when they should be put to death, I pronounced the sentence, and punishing them throughout all the sinagogues, I compelled them to blaspheme, and was so exceeding mad vpon them, that I persecuted them euen vnto strange cities. The zeale of Paul. *Act.* 26. 10.

Verse 14. And was much more zelous of the traditions of my fathers.

He calleth not here the traditions of the fathers, the Pharisaicall or humane traditions: for in this place he treateth not of the Pharisaicall traditions, but of a far higher matter, and therefore he calleth euen that holy law of Moses, the fathers traditions: that is to say, receiued and left as an inheritance from the fathers. For these (saith he) when I was in the Iewish religion, I was very zealous. He speaketh after the same manner to the Philippians: As concerning the law (saith he) I was a Pharisee, concerning zeale, I persecuted the Church, and as concerning the righteousnesse of the law, I was vnrebukeable. As though he would say: Here I may glory, and may compare with the whole nation of the Iewes, yea euen with the best and honest of all those which are of the Circumcision: Let What Paul calleth the traditions of the fathers. *Phil.* 3. 6.

them shew me if they can, a more zealous and earnest defender of Moses lawe, then I haue bene. This thing (O ye Galatians) ought to haue perswaded you, not to beleeue these deceiuers, which magnifie the righteousnes of the lawe, as a matter of great importance, whereas, if there were any cause to glorie in the righteousnesse of the law, I haue more cause to glorie then any other.

In like manner say I of my selfe, that before I was lightened with the knowledge of the Gospell, I was as zealous for the Papisticall lawes and traditions of the fathers, as euer any was, most earnestly maintaining and defending them as holy and necessary to saluation. Moreouer, I endeuoured to obserue and keepe them my selfe as much as was possible for me to do, punishing my poore body with fasting, watching, praying and other exercises, more then all they which at this day do so bitterly hate and persecute me because now I take from them the glory of iustifying by works and merits. For I was so diligent and superstitious in the obseruation hereof, that I layd more vpon my body then without danger of health it was able to beare. I honoured the Pope of meere conscience and vnfaynedly, not seeking after prebends, promotions and liuings: but whatsoeuer I did, I did it with a single heart, of a good zeale, and for the glory of God. But those things which then were gainfull vnto me, now with Paul I count to be but losse for the excellency of the knowledge of Iesus Christ my Lord. But our aduersaries, as idle bellies & tried with no tentations, beleeue not that I and many others haue endured such things: I speake of such as with great desire sought for peace and quietnes of conscience, which notwithstanding in so great darkenesse it was not possible for them to find.

Phil. 3. 8.

Verse 15. 16. 17. But when it had pleased God (which had separated me from my mothers wombe, and called me by his grace) to reueale his Sonne in me, that I should preach him among the Gentiles, immediatly I communicated not with flesh and bloud. Neither came I againe to *Ierusalem*, to them which were Apostles before me, but I went into *Arabia*, and turned againe vnto *Damascus*.

The first journey of Paul.

This is the first iourney of Paul. And here he witnesseth, that straight way, after he was called by the grace of God to preach Christ among the Gentiles, he went into *Arabia* without the aduice

of

of any man, to that worke whereunto he was called. And this place witnesseth by whom he was taught, and by what meanes he came to the knowledge of the Gospel and to his Apostleship. When it had pleased God (saith he). As if he would say: I haue not deserued it, because I was zealous of the law of God without iudgement, nay rather this foolish and wicked zeale stirred me vp, that God so permitting, I fell headlong into moze abhominable & outragious sinnes. I persecuted the Church of God, I was an enemy to Christ, I blasphemed his Gospell, and to conclude, I was ỹ author of shedding much innocent bloud. This was my desert. In the middest of this cruel rage I was called to such inestimable grace. What? was it because of this outragious cruelty? No forsoth. But the aboundant grace of God, who calleth and sheweth mercy to whom he wil, pardoned and forgaue me all those blasphemies: and for these my horrible sinnes (which then I thought to be perfect righteousnesse, and an acceptable seruice vnto God) he gaue vnto me his grace, the knowledge of his truth, and called me to be an Apostle.

Pauls merit of desert.

We also are come at this day to the knowledge of grace by the selfesame merits. I crucified Christ daily in my monkish life, and blasphemed God through my false faith wherein I then continually liued. Outwardly I was not as other men, extortioners, vniust, whoremongers: but I kept chastitie, pouerty and obedience. Moreouer, I was free from the cares of this present life. I was onely giuen to fasting, watching, praying, saying of Masses & such like. Notwithstanding in the meane time I fostred vnder this cloked holinesse and trust in mine owne righteousnesse, continuall mistrust, doubtfulnesse, feare, hatred and blasphemie against God. And this my righteousnesse was nothing else, but a filthie puddle, and the very kingdome of the diuell. For Sathan loueth such Saints, and accounteth them for his deare darlings, who destroy their owne bodies and soules, and depriue themselues of all the blessings of Gods gifts. In the meane time notwithstanding, wickednesse, blindnesse, contempt of God, ignorance of the Gospell, prophanation of the Sacraments, blaspheming and treading of Christ vnder foote, and the abuse of al the benefits and gifts of God do reigne in them at the full. To conclude, such Saints are the bondslaues of Sathan, and therefore are driuen to speake, thinke and do whatsoeuer he will, although outwardly they seeme to excell all others in good workes, in holinesse and strictnesse of life.

By what deserts we obtaine grace.

What manner of Saints the diuell loueth.

Such we were vnder the popedome: verily no lesse (if not more) contumelious and blasphemous against Christ and his Gospel then Paul himselfe, and especially I: for I did so highly esteeme the Popes authority, that to dissent from him euen in the least point, I thought it a sinne worthy of euerlasting death. And that wicked opinion caused me to thinke that Iohn Hus was a cursed heretick, yea and I accounted it an haynous offence, but once to thinke of him: and I would my selfe in defence of the Popes authority haue ministred fire and sword, for the burning and destroying of that heretick, and thought it an high seruice vnto God so to do. Wherefore if you compare Publicans and harlots with these holy hypocrites, they are not euill. For they, when they offend, haue remorse of conscience, and do not iustifie their wicked doings: but these men are so farre from acknowledging their abhominations, idolatries, wicked willworshippings and ceremonies to be sinnes, that they affirme the same to be righteousnesse and a most acceptable sacrifice vnto God, yea they adore them as matters of singular holinesse, and through them do promise saluation vnto others, and also sell them for money, as things auaileable to saluation.

Iohn Hus.

Publicans and sinners are farre better then meritmongers.

This is then our godly righteousnesse, this is our high merit which bringeth vnto vs the knowledge of grace: to wit, that we haue so deadly and so diuellishly persecuted, blasphemed, troden vnder foote, and contemned God, Christ, the Gospell, Faith, the Sacraments, all godly men, the true worship of God, and haue taught and stablished quite contrary things. And the more holy we were, the more were we blinded, and the more did we worship the diuell. There was not one of vs, but he was a bloudsucker, if not in deed, yet in heart.

Our desert.

The Papists a bloudy generation.

Verse 15. When it pleased God.

As though he would say: It is the alone and inestimable fauour of God, that not onely he hath spared me so wicked and so cursed a wretch, such a blasphemer, a persecutor and a rebell against God, but besides that, hath also giuen vnto me the knowledge of saluation, his spirit, Christ his sonne, the office of an Apostle and euerlasting life. So God beholding vs guilty in the like sins, hath not onely pardoned our impieties and blasphemies, of his meere mercy for Christs sake, but hath also ouerwhelmed vs with great benefits and spirituall gifts. But many of vs are not onely vnthankful

By what deserts we attaine grace.

vnto

vnto God for this his inestimable grace, and as it is written 2. Pet. 1. do forget the cleansing of their old sinnes, but also opening againe a windowe to the diuell, they begin to loth his word, and many also do peruert and corrupt it, and so become authors of new errors. The ends of these men are worse then the beginnings. Mat. 12.45.

Verse 15. Which had separated me from my mothers wombe.

This is an Hebrew phrase. As if he said: which had sanctified, ordained and prepared me. That is, God had appointed, when I was yet in my mothers wombe, ý I should so rage against his Church, and that afterwards he would mercifully call me backe againe from the midst of my crueltie and blasphemie, by his meere grace, into the way of truth and saluation. To be short, when I was not yet borne, I was an Apostle in the sight of God, and when the time was come, I was declared an Apostle before the whole world.

Thus Paul cutteth off all deserts, and giueth glory to God alone, but to himselfe all shame and confusion. As though he would say: all the gifts both small and great, as well spirituall as corporall, which God purposed to giue vnto me, and all the good things which at any time in all my life I should do, God himselfe had before appointed when I was yet in my mothers wombe, where I could neither wish, thinke nor do any good thing. Therefore this gift also came vnto me by the meere predestination and free mercy of God before I was yet borne. Moreouer, after I was borne, he supported me, being loaden with innumerable and most horrible iniquities. And that he might the more manifestly declare the vnspeakable & inestimable greatnesse of his mercie towards me, he of his meere grace forgaue my abhominable and infinite sinnes, and moreouer replenished me with such plentie of his grace, that I did not onely know what things are giuen vnto vs in Christ, but preached the same also vnto others. Such are the deserts and merits of all men, and especially of those old dotards, who exercise themselues wholy in the stinking puddles of mans owne righteousnesse. The deserts of S. Paul.

Verse 15. And called me by his grace.

Marke the diligence of the Apostle. He called me (saith he,) How? Was it for my Pharisaicall religion: or for my blameless and holy life? for my prayers, fastings and works? No. Much lesse

then for my blasphemies, persecutions, oppressions? How then? By his meere grace alone.

Verse 16. To reveale his Sonne in me.

Paules doctrine.

You heare in this place, what manner of doctrine is given and committed to Paul: to wit, the doctrine of the Gospell, which is the revelation of the Sonne of God. This is a doctrine quite contrary to the law, which reveleth not the Son of God, but it sheweth forth sinne, it terrifieth the conscience, it revealeth death, the wrath and iudgment of God, and hel. The Gospell therfore is such a doctrine, as admitteth no law: Yea it must be separate as farre from the law, as there is distance betweene heauen and earth. This difference in it selfe is easie and plaine, but vnto vs it is hard and full of difficulty. For it is an easie matter to say, that ỹ Gospell is nothing else but the reuealing of the Son of God, or the knowledge of Iesus Christ, and not the reuealing of the law. But in the agony and conflict of conscience, to hold this fast and to practise it indeede, it is a hard matter, yea to them also that be most exercised therein.

The definition of the Gospell.

Now, if the Gospell be the reuealing of the Sonne of God (as Paul defineth it in this place,) then surely it accuseth not, it feareth not the conscience, it threatneth not death, it bringeth not to despaire, as the law doth: but it is a doctrine concerning Christ, which is neither law nor worke, but our righteousnesse, wisedome, sanctification and redemption. Although this thing be more cleare then the Sunne light, yet notwithstanding the madnes & blindnesse of the Papists hath bene so great, that of the Gospell they haue made a law of charitie, and of Christ a law maker, giuing more straight and heauy commandements then Moses himselfe. But the Gospell teacheth, that Christ came not to set forth a new law, and to giue commandements as touching manners: but that he came to this end, that he might be made an oblation for the sinnes of the whole world, and that our sinnes might be forgiuen, and euerlasting life giuen vnto vs for his sake, and not for the works of the law, or for our owne righteousnesse. Of this inestimable treasure freely bestowed vpon vs, the Gospell properly preacheth vnto vs. Wherefore it is a kind of doctrine that is not learned or gotten by any study, diligence or wisedome of man, nor yet by the law of God, but is reuealed by God himselfe (as Paul saith in this place,) first by the eternall word: then by the working of Gods

1 Cor. 1.30.

The Papists haue turned the Gospell into the law of charitie, and Christ into Moses.

The Gospell is not learned by any study of mã, but is taught from aboue by God himselfe.

spirit

spirit inwardly. The Gospell therefore is a diuine word that came downe from heauen, and is reuealed by the holy Ghost (who was also sent for the same purpose:) yet in such sort notwithstanding, that the outward word must go before. For Paul himselfe had no inward reuelation, until he had heard the outward word from heauen, which was this, Saul, Saul, why persecutest thou me? First therefore he heard the outward word, then afterwards followed reuelations, the knowledge of the word, faith, and the gifts of the holy Ghost. Act. 9. 4.

Verse 16. That I should preach him among the Gentiles.

It pleased God (saith he) to reueale his Sonne in me. To what purpose? Not onely that I my selfe should beleeue in the Sonne of God, but also that I should preach him among the Gentiles. And why not among the Iewes? Lo, here we see that Paul is properly the Apostle of the Gentiles, albeit he preached Christ among the Iewes also. Paul the Apostle of the Gentiles.

Paul comprehendeth here in few words (as he is wont) his whole diuinitie, which is to preach Christ among the Gentiles. As if he would say: I will not burden the Gentiles with the law, because I am the Apostle and Euangelist of the Gentiles, and not their law giuer. Thus he directeth all his words against the false Apostles. As though he would say: O ye *Galathians*, ye haue not heard the righteousnesse of the law or of workes to be taught by me: for this belongeth to Moses and not to me Paul, being the Apostle of the Gentiles. For my office and ministerie is to bring the Gospell vnto you, and to shew vnto you the same reuelation which I my selfe haue had. Therefore ought you to heare no teacher that teacheth the law. For among the Gentiles the law ought not to be preached but the Gospell: not Moses, but the Sonne of God: not the righteousnesse of works, but the righteousnesse of faith. This is the preaching that properly belongeth to the Gentiles. Pauls diuinitie. The office of Paul.

Verse 16. Immediatly I communicated not with flesh and bloud.

Paul here making mention of flesh and bloud, speaketh not of the Apostles. For by and by he addeth: Neither came I againe to Ierusalem, to them which were Apostles before me. But this is Pauls meaning, that after he had once receiued the reuelation of the Gospell from Christ, he consulted not with any man in

Damascus, much lesse did he desire any man to teach him the Gospel: Againe, that he went not to *Ierusalem*, to Peter & the other Apostles to learne the Gospell of them, but that forthwith he preached Iesus Christ in *Damascus*, where he receiued baptisme of Ananias, & imposition of hands: for it was necessary for him to haue the outward signe & testimony of his calling. The same also writeth Luke Act. 9.

Verse 17. Neither came I to Ierusalem, to them that were Apostles before me, but went into Arabia, and turned againe vnto Damascus.

That is, I went into *Arabia* before I saw the Apostles or consulted with them, and forthwith I toke vpon me the office of preaching among the Gentiles: for thereunto I was called, and had also receiued a reuelation from God. He did not then receiue his Gospell of any man, or of the Apostles themselues, but was content with his heauenly calling, and with the reuelation of Iesus Christ alone. Wherefore this whole place is a confutation of the false Apostles argument, which they vsed against Paul, saying, that he was but a scholler and a hearer of the Apostles, who liued after the law: and moreouer, that Paul himselfe also had liued according to the law, and therefore it was necessary that the Gentiles themselues should keepe the law and be circumcised. To the end therefore that he might stop the mouthes of these cauillers, he rehearseth this long history: Before my cõuersion (saith he) I learned not my Gospell of the Apostles, nor of any other of the brethren that beleeued (for I persecuted extremely, not onely this doctrine, but also the Church of God, and wasted it:) neither after my conuersion: for forthwith I preached, not Moses with his law, but Iesus Christ at *Damascus*, consulting with no man, neither as yet hauing seene any of the Apostles.

The confutation of the Argument of the false Apostles.

Verse 18. Then after three yeares I came againe to Ierusalem, to visite Peter, and abode with him 15 dayes. And none other of the Apostles saw I, saue Iames the Lords brother.

Paul granteth that he was with the Apostles, but not with all the Apostles. Howbeit he declareth that he went vp to *Ierusalem* to them, not commanded, but of his owne accord, not to learne any thing of them, but to see Peter. The same thing Luke also wri-

teth

teth in the 9 Chapter of the Acts: that Barnabas led Paul to the Apostles, and declared to them, how that he had seene the Lord in the way, & that he spake vnto him: also that he had preached boldly at *Damascus* in the name of Iesus. This witnesse beareth Barnabas of him. All his words therfore are so framed, that they proue his Gospell not to be of man. Indeede he granteth that he had seene Peter and Iames the brother of our Lord, but none other of the Apostles besides these two, and that he learned nothing of them.

He granteth therefore that he was at *Ierusalem* with the Apostles: and this did the false Apostles onely report. He granteth moreouer that he had liued after the manner of the Iewes, but yet onely among the Iewes. And this is it which he saith in the 1. *Cor.* 9. When I was free from all men, I made my selfe seruant to all men, that I might winne the moe. To the Iewes I became as a Iew, that I might winne the Iewes, and I was made all things to all men, that I might by all meanes saue some. He granteth therefore that he was at *Ierusalem* with the Apostles, but he denieth that he had learned his Gospell of them. Also he denieth that he was constrained to teach the Gospell as the Apostles had prescribed. The whole effect then of this matter lyeth in this word, to see: I went (saith he) to see Peter, and not to learne of him. Therfore neither is Peter my maister, nor yet Iames. And as for the other Apostles, he vtterly denieth that he saw any of them.

Paul became all things to all men.

But why doth Paul repeate this so often, that he learned not his Gospell of men, nor of the Apostles themselues? His purpose is this, to perswade the Churches of *Galatia* which were now led away by the false Apostles, and to put them out of all doubt, that his Gospell was the true word of God, and for this cause he repeateth it so often. And if he had not preuailed herein, he could neuer haue stopped the mouthes of the false Apostles. For thus they would haue obiected against him: we are as good as Paul, we are the disciples of the Apostles as well as he: moreouer, he is but one alone, and we are many: therefore we excell him, both in authority and in number also.

Why Paul glorieth so much that he hath not learned his Gospell of any man.

Here Paul was constrained to glory, to affirme and sweare, that he learned not his Gospell of any man, neither receiued it of the Apostles themselues. For his Ministerie was here in great danger, and all the Churches likewise which had vsed him as their chiefe pastor and teacher. The necessity therefore of his Ministerie

and of all the Churches required, that with an holy pride he should vaunt of his vocation, and of the knowledge of the Gospel reuealed vnto him by Christ, that their consciences might be throughly perswaded that his doctrine was the true word of God. Here had Paul a weightie matter in hand: namely, that all the Churches in *Galatia* might be kept in sound doctrine: yea, the controuersie was in déede, as touching life and death euerlasting. For if the pure word of God be once taken away, there remaineth no consolation, no life, no saluation. The cause therfore why he reciteth these things, is to retaine the Churches in true and sound doctrine. His purpose is therefore to shew by this historie, that he receiued the Gospell of no man. Againe, that he preached for a certaine time, namely the space of three or foure yeares, both in *Damascus* and *Arabia*, by reuelation from God, before he had séene any of the Apostles, euen the selfesame Gospell that the Apostles had preached.

Verse 20. And now the things which I write vnto you, behold I witnesse before God I lie not.

Paul sweareth.

Wherefore addeth he an oath? Because he reporteth an history, he is constrained to sweare, to the end that the Churches might beléeue him, and also that the false Apostles should not say: who knoweth whether Paul speaketh the truth or no? Here you sée that Paul the elect vessell of God, was in so great contempt among his owne *Galathians*, to whō he had preached Christ, that it was necessary for him to sweare that he spake the truth. If this happened then to the Apostles, to haue so mighty aduersaries that they durst despise this and accuse them of lying, what maruell is it, if the like at this day happen vnto vs, which in no respect are worthy to be compared with the Apostles? He sweareth therfore in a matter (as it séemeth) of no weight, that he speaketh the truth, namely that he taried not with Peter to learne of him, but onely to sée him: but if you wey the matter diligently, it is very weighty and of great importance, as may appeare by that is said afore. In like manner we sweare after the example of Paul, in this wise: God knoweth that we lie not, &c.

Verse 21. After that, I went into the coasts of Syria and Cilicia.

Syria and *Cilicia* are countries neare situate together. This is it that he still goeth about to perswade, that as well before he had séene the Apostles as after, he was alwaies a Teacher of the Gospell,

pell, and that he receiued it by the reuelation of Christ, and was neuer any Disciple of the Apostles.

Verse 22. 23. For I was vnknowne by face vnto the Churches of Iudea, which were in Christ. But they heard onely some say, he which persecuted vs in times past, now preacheth the faith which before he destroyed. And they glorified God in me.

This he addeth for the sequele and continuance of the history, that after he had séene Peter, he went into *Syria* and *Cilicia*, & there preached, and so preached that he wonne the testimony of all the Churches in *Iudea*. As though he would say: I appeale to the testimony of all the Churches, yea euen of those which are in *Iudea*. For the Churches do witnesse, not onely in *Damascus*, *Arabia*, *Syria*, and *Cilicia*, but also *Iudea*, that I haue preached the same faith which I once withstood and persecuted. And they glorified God in me: not because I taught that circumcision and the law of Moses ought to be kept, but for the preaching of faith, and for the edifying of the Churches by the ministerie of the Gospell. Ye therefore haue the testimonie, not onely of the people of *Damascus* and of *Arabia*, but also of the whole Catholicke or vniuersall Church of *Iudea*. The testimonie of all the Churches in Iudea for Paul.

The second Chapter.

Verse 1. Then fourteene yeares after I went vp to Ierusalem.

PAVL taught that the *Gentiles* were iustified by Faith onely, without the workes of the Law. This doctrine when he had published abroad among the *Gentiles*, he cometh to *Antioch*, and declareth to the Disciples what he had done. Then they which had bene trained vp in the old customes of the law, rose against Paul with great indignation, for that he preached to the *Gentiles* liberty from the bondage of the law. Whereupon followed great dissention, which afterwards stirred vp new troubles. Paul and Barnabas stood stronglie to the truth, and testified, saying: * whersoeuer we preached among the *Gentiles*, the holy Ghost came and fell vpon those which heard the word: and this was done throughout all the Churches of ỹ *Gentiles*. But we preached not circumcision, neither Paules doctrine. Contention of such as were turned from the Iewes, against Paul. * The declaration of Paul and Barnabas, as touching those things which were done among the Gentiles

did we require the keeping of the law, but we preached onely faith in Iesus Christ, and at this preaching of faith, God gaue to the heerers the holy Ghost. The holy Ghost therefore doth approue the faith of the Gentiles without the law and circumcision. For if the preaching of the Gospell and faith of the Gentiles in Christ had not pleased him, he had not come downe in a visible shape vpon the vncircumcised which heard the word. Seeing then by the onely hearing of faith he came downe vpon them, it is certaine that the holy Ghost by this signe hath approued the faith of the Gentiles. For it doth not appeare that this was euer done before at the preaching of the law.

What they answer to Paul in this disputation, which are so earnest for the law.

Then the Iewes and many of the Pharises which did beléeue, notwithstanding bare yet a great zeale to the law, earnestly striuing to maintaine the glory thereof, set themselues fiercely against Paul, (who affirmed that the Gentiles were iustified by faith onely without the works of the law,) contending that the law ought to be kept, and that the Gentiles ought to be circumcised: for otherwise they could not be saued. And no maruell: for the very name of the law of God is holy and dreadfull. The heathen man, which neuer knew any thing of the law of God, if he heare any man say: This doctrine is the law of God, he is moued therewith. How then could it be but the Iewes must néeds be moued, and vehemently contend for the maintenance of the law of God, which euen from their infancie had bene nusled and trained vp therein?

They that were conuerted from the Iewes hardly forsooke the law.

We sée at this day how obstinate the Papists be in defending their traditions and doctrines of diuels. Wherefore it was much lesse to be maruelled, that the Iewes did so vehemently & zealously striue for the maintenance of their law, which they had receiued from God. Custome is of such force, that where as nature is of it selfe inclined to the obseruation of the law, by long continuance it so confirmeth nature, that now it becometh a double nature. Therefore it was not possible for the Iewes which were newly conuerted to Christ, sodainely to forsake ỹ law: who though they had receiued the faith of Christ, thought it necessary notwithstanding to obserue the law. And with this their weakenesse God did beare for a time, vntill the doctrine of the Gospell might be plainly discerned from the law. So he bare with the infirmity of Israel in the time of king Achab, when the people halted betweene two religions. He bare also with our weakenesse, whilst we were vnder the blindnesse of the

Custome is a double nature.

God alwaies beareth with the infirmities of his people.

Pope

Pope: For he is long suffering and full of mercy. But we must not abuse this goodnesse and patience of the Lord, nor continue still in our weakenesse and errour, since the truth is now reuealed by the cleare light of the Gospell.

What they had to say for themselues that resisted Paul.

Moreouer, they that stood against Paul, affirming that the Gentiles ought to be circumcised, had to lay for themselues, first the law and custome of the country, then the example of the Apostles, and last of all the example of Paul himselfe who had circumcised Timothie. Wherefore if Paul in his defence said, that he did not this of necessitie, but for Christian loue and liberty, lest they which were weake in faith should be offended, which of them would beléeue him? Hereunto all the people would answer: Since it is euident that thou hast circumcised Timothy, thou maist say what thou wilt: notwithstanding thou hast done it. For this is a matter farre passing all mans capacity, and therefore they could not vnderstand it. Moreouer, no defence can serue when a man hath lost the fauor of the people, and is fallen into such deadly hatred and contempt. Paul therefore séeing this contention and these clamors daily to increase more and more, and being also warned by reuelation from God, after 14 yeares (besides those wherein he had preached in *Damascus* and *Arabia*) goeth vp againe to *Ierusalem*, to conferre his Gospell with the other Apostles: yet not for his owne cause, but for the peoples sake.

Now, this contention touching the obseruation of the law, exercised Paul a long time after, and wrought him much trouble. But I do not thinke that this is the contention which Luke speaketh of in the 15 of the Acts, which hapned (as it appeareth) by and by after the beginning of the Gospell. But this history which Paul here mentioneth, séemeth to be done long after, when Paul had now almost 18 yeares preached the Gospell.

Verse 1. With Barnabas, and tooke with me Titus.

Paul taketh vnto him witnesses, Barnabas and Titus.

He ioyneth vnto himselfe two witnesses, Barnabas and Titus; Barnabas was Paules companion in preaching to the Gentiles frée dome from the seruitude of the law. He was also a witnesse of all those things which Paul did, and had séene the holy Ghost giuen vnto the Gentiles which were circumcised and frée from Moses law, by the onely preaching of faith in Iesus Christ, and he onely stucke to Paul in this point, that it was not necessary that the Gentiles

Barnabas.

should be burdened with the law, but that it was not inough for them to beleeue in Christ. Wherefore by his owne experience he testifieth with Paul against the Iewes, that the Gentiles were made the children of God, and saued by faith alone in Christ Iesus, without the law or circumcision.

Titus was not onely a Christian, but also the chiefe ouerseer in *Creete*: For vnto him Paul had committed the charge of gouerning the Churches there. *Tit.* 1. And this Titus was a Gentile.

Verse 2. And I went vp by reuelation.

For vnlesse Paul had bene admonished by reuelation, he had not gone vp to *Ierusalem*. But because God warned him by a speciall reuelation, & commanded him to go vp, therefore he went. And this he did to bridle, or at least to appease the Iewes that beleeued and yet obstinatly contended about the keeping of the law, to the end that the truth of the Gospel might the more be aduanced and confirmed.

Verse 2. And I communicated with them touching the Gospell.

You heare then that at length, after 18 yeares he went vp to *Ierusalem*, and conferred with the Apostles touching his Gospell.

Verse 2. Which I preach among the Gentiles.

For among the Iewes he suffered the law and circumcision for a time, as the other Apostles did: I am made all things vnto all men, saith he 1. *Cor.* 9. Yet euer holding the true doctrine of the Gospell, which he preferred aboue the law, circumcision, the Apostles, yea and an Angell from heauen. For thus saith he vnto the Iewes: Through this Christ, is preached vnto you the forgiuenes of sins. And he addeth very plainly: And from all things, from the which ye could not be iustified by the law of Moses, by him euery one that beleeueth is iustified. For this cause he teacheth and defendeth the doctrine of the Gospell so diligently euery where, and neuer suffereth it to come in danger. Notwithstanding he did not suddenly breake out at the first, but had regard vnto the weake. And because the weake should not be offended, there is no doubt but he spake to the Iewes after this manner: If that vnprofitable seruice of Moses law, which nothing auaileth to righteousnesse, do so highly please you, ye may keepe it still for me, so that the Gentiles which are not bound to this law, be not charged therewithall.

Paul so defendeth his Gospel, that he will haue all things giue place vnto it. *Act.* 13. 38.

Paul

Paul therefore confesseth, that he conferred the Gospell with the Apostles, but (saith he) they profited me or taught me nothing: but I rather for the defence of the libertie of the Gospel, in the presence of the Apostles did constantly resist those which would néeds force the obseruation of the law vpon the Gentiles, and so did ouercome them. Wherefore your false Apostles lye in saying that I circumcised Timothy, that I shaued my head in *Cenchrea*, and that I went vp to *Ierusalem* at the commandement of the Apostles. Nay rather, I glory that in going vp to *Ierusalem* by the reuelation of God, and not at the commandement of the Apostles, and there conferring my Gospell with them, I brought to passe the contrary, that is to say, obtained that the Apostles did approue me, and not those which were against me.

The question that was handled in the assembly of the Apostles.

Now, the question wherupon the Apostles conferred together in this Assembly, was this: whether the kéeping of the law were necessary to iustification or no. To this Paul answereth: I haue preached vnto the Gentiles, according to my Gospell which I receiued from God, faith in Christ and not the law, and at this preaching of faith they receiued the holy Ghost: and hereof Barnabas shall beare me witnesse. Wherefore I conclude that the Gentiles ought not to be burdened with the law, nor to be circumcised. Notwithstanding I giue no restraint to the Iewes herein: who if they will néeds kéepe the law and be circumcised, I am not against it, so that they do it with fréedome of consciences. And thus haue I taught and liued among the Iewes, being made a Iew vnto the Iewes: holding euer the truth of the Gospell notwithstanding.

Verse 2. But particularly with them that were the chiefest.

That is to say, I did not onely conferre with the brethren, but with those that were the chiefest among them.

Verse 2. Lest by any meanes I should run, or had run in vaine.

Why Paul saith: lest I had runne in vaine.

Not that Paul doubted, that he ran or had run in vaine, for as much as he had now preached the Gospell 18 yeares (for it followeth incontinent in the text, that he had continued firme and constant all this while, & had preuailed:) but for that many did thinke that Paul had therefore preached the Gospell so many yeares in vaine, because he had set the Gentiles at libertie from the obseruation of the law. Moreouer, this opinion daily more and more in-

creased, that the law was necessary to iustification. Wherefore in going vp to *Ierusalem* by reuelation, he meant to remedie this euil, that by this conference all men might plainly see his Gospell to be in no point contrary to the doctrine of the other Apostles, to the end that by this meanes he might stop the mouthes of the aduersaries, which would else haue said that he ran or had runne in vaine. Note here by the way, the vertue of mans owne righteousnesse or the righteousnesse of the law to be such, that they which teach it, do run and liue in vaine.

Verse 3. But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised.

What was decreed in this conference.

This word [was compelled] sufficiently declareth what the conference and conclusion was: to wit, that the Gentiles should not be constrained to be circumcised, but that circumcision should be permitted to them for a time: not as necessary to righteousnesse, but for a reuerence to the fathers: and for charities sake towards the weake (lest they should be offended) vntill they were growne vp more strong in faith. For it might haue seemed a very strange and vnseemely thing, vpon a sodaine to forsake the law and traditions of the fathers, which had bene giuen to this people from God with so great glory.

How Paul refused circumcision.

Rom. 4. 11.

Paul then did not reiect circumcision as a damnable thing, neither did he by word or deede enforce the Iewes to forsake it. For in the 1. *Cor.* 7. he saith: If any man be called being circumcised, let him not adde vncircumcision. But he reiected circumcision as a thing not necessary to righteousnesse, seeing the fathers themselues were not iustified thereby, but it was vnto them as a signe onely or a seale of righteousnesse, whereby they testified and exercised their faith. Notwithstanding the beleeuing Iewes which were yet weak and bare a zeale to the law, hearing that circumcision was not necessary to righteousnesse, could vnderstand this no otherwise, but that it was altogether vnprofitable and damnable. And this fond opinion of the weake Iewes the false Apostles did increase, to the end that the hearts of the people being stirred vp against Paul by this occasion, they might throughly discredit his doctrine. So we at this day do not reiect fasting and other good exercises as damnable things: but we teach that by these exercises we do not obtaine remission of sins. When the people heare this, by and by they iudge

How we teach fasting and other Christian exercises at this day.

vs to speake against good workes. And this opinion the Papists do confirme and increase by their preachings and writings. But they lye, and do vs great wrong. For many yeares past there was neuer any that taught more sound and godly doctrine as touching good workes, then we do at this day.

What Paul determined in that conference of the Apostles.

Paul therefore did not so condemne circumcision, as though it were sinne to receiue it or keepe it: for the Iewes would haue bene highly offended: but it was decided in this conference and councel, that it was not necessary to iustification, and therefore not to be forced vpon the Gentiles. So this moderation was found, that for the reuerence of the fathers, and charity towards the weake in faith, the Iewes should keepe the law and circumcision still for a time: notwithstanding they should not thereby seeke to be iustified. And moreouer that the Gentiles should not be burdened therwith, both because it would haue bene to them a very strange thing, and also a burden vntollerable: briefly that none should be constrained to be circumcised, or any restrained from circumcision. Act. 15.10.

Paul therefore compelled none that would be circumcised to remaine vncircumcised, so that he knew circumcision not to be necessary to iustification. This constraint would Paul take away. Therfore he suffered the Iewes to keepe the law, so that they did it with a free conscience. For he had euer taught, as well the Iewes as the Gentiles, that in conscience they ought to be free from the law and circumcision: like as all the Patriarks and all the faithful in the old Testament were free in conscience and iustified by faith, and not by the law or circumcision. And indeede Paul might haue suffered Titus to be circumcised: but because he saw that they would compell him thereunto, he would not. For if they had preuailed therein, by and by they would haue gathered that it had bene necessary to iustification, and so through this sufferance they would haue triumphed against Paul.

Why Paul would not suffer Titus to be circumcised.

Now as the false Apostles would not leaue circumcision and the obseruation of the law indifferent, but required the same as necessary to saluation, so at this day our aduersaries do obstinatly contend, that mens traditions cannot be omitted without perill of saluation: and thus of an example of charity, they make an example of faith, when notwithstanding there is but one example of faith, which is, to beleeue in Iesus Christ. And this, as it is alone necessary to saluation, so doth it also indifferently pertaine to al men. Not-

withstanding the aduersaries would rather worship the diuell ten times in stead of God, then they would suffer this. Therefore they are daily hardned more and more, and seeke to establish their impieties and blasphemies against God, defending the same by force and tyranny, and will not agree or consent vnto vs in any point. But what then? Let vs go on boldly in the name of the Lord of hosts, and for all this, let vs not cease to set forth the glory of Jesus Christ: and let vs fight valiantly against the kingdome of Antichrist by the word and by prayer, that the name of God alone may be sanctified, that his kingdome may come, and that his will may be done. And that this may spedily come to passe, we desire euen from the bottome of our hearts, and say, Amen, Amen.

The obstinate aduersaries defend their wicked doctrine by violence and tyrannie.

Mat. 6. 9. 10.

The triumph of Paul against the false Apostles.

This triumph of Paul therefore was very glorious: namely, that Titus which was a Gentile, although he were in the midst of the Apostles and all the faithfull, where this question was so vehemently debated, was not yet constrained to be circumcised. This victory Paul carieth away, and saith that in this conference it was decided by the consent of all the Apostles, the whole Church also approuing the same, that Titus should not be circumcised. This is a strong argument, and maketh very much against the false Apostles. And with this argument: Neither was Titus compelled to be circumcised, Paul was able to represse and mightily to conuince all his aduersaries. As if he should say: Why do these counterfeit Apostles so falsly report of me, saying, that I am compelled to keepe circumcision by the commandement of the Apostles, seeing I haue the witnesse of all the faithfull in *Ierusalem*, and moreouer of all the Apostles themselues, that by my pursuite and trauell the contrary was there determined, and that I did not onely there preuaile that Titus should not be circumcised, but that the Apostles also did approue and ratifie the same? Your counterfeit Apostles therefore do lie deadly, which slander me vnder the name of the Apostles, and thereby deceiue you: for I haue the Apostles and all the faithfull, not against me, but with me. And this I proue by the example of Titus.

Notwithstanding, Paul (as I haue often said) did not condemne circumcision as an vnprofitable thing, nor constrained any man thereunto. For it is neither sinne nor righteousnesse to be circumcised or vncircumcised, as it is neither sinne nor righteousnesse to eate or drinke. For whether thou eate or eate not, thou art neither

1 Cor. 8. 8.

better

better nor worse. But if any man should adde thereto either sinne or righteousnesse, and say: If thou eate thou sinnest, if thou abstaine thou art righteous, he should shew himselfe both foolish and wicked. Therefore to ioyne ceremonies with sinne or righteousnesse, is great impiety: as the Pope doth, who in his forme of excommunication, threatneth to all those that do not obey the lawe of the Bishop of Rome, Gods great curse and indignation, and so maketh all his lawes necessary to saluation. Wherefore the diuell himselfe speaketh in the person of the Pope in all the Popes decrées. For if saluation consisteth in keeping of the Popes lawes, what néede haue we of Christ to be our iustifier and Sauiour?

The Pope putteth righteousnesse in the keeping of his traditions, and damnation in the breaking of them.

Verse 4. 5. For all the false brethren that crept in, who came in priuily to espie out our libertie which we haue in Christ Iesus, that they might bring vs into bondage. To whom we gaue not place by subiection for an houre, that the truth of the Gospell might continue with you.

Here Paul sheweth the cause why he went vp to *Ierusalem*, and there conferred his Gospell with the other Apostles, and why he would not circumcise Titus: Not that he might be the more certaine, or confirmed in the Gospell by the Apostles, for he nothing doubted thereof: but that the truth of the Gospell might continue in the Churches of the *Galathians*, and in al the Churches of the Gentiles. We sée then that the businesse of Paul was no light matter.

Now, where he speaketh of the truth of the Gospell, he sheweth that there be two Gospels, a true and a false Gospell. Indéede the Gospell of it selfe is simple, true and sincere: but by the malice of Sathans ministery it is corrupt and defaced. Therefore where he saith: The truth of the Gospell, he would haue vs to vnderstand also the contrary. As if he would say: The false Apostles do also preach a faith and a Gospell, but they are both false: therefore haue I set my selfe so constantly against them. And in that I would not giue place vnto them, this haue I brought to passe, that the truth of the Gospell continueth with you. So the Pope and Anabaptists do brag at this day, that they teach the Gospell and faith in Christ. True it is: but with such fruit as the false Apostles once did, whom Paul calleth before in the first Chapter troublers of the Church, and subuerters of the Gospell of Christ. On the other side he saith that he teacheth the truth of the Gospell. As if he should say: Those

The Gospell of the false Apostles.

The Gospell of the Pope & other heretickes.

things which the false Apostles teach, brag they neuer so much that they teach the truth, are nothing else but starke lies. So all heretikes pretend the name of God, of Christ, and of the Church. Also they pretend that they will not teach errors or lies, but most certaine truth and the pure Gospell of Christ.

The truth of the Gospell. The corruption of the Gospell.

Now, the truth of the Gospell is, that our righteousnesse cometh by faith alone, without the works of the law. The corruption or falshod of the Gospell is, that we are iustified by faith, but not without the works of the law. With the like condition the false Apostles also preached the Gospell. Euen so do our Papists at this day. For they say that we must beléeue in Christ, & that faith is the foundation of our saluation: but it iustifieth not, except it be furnished with charity. This is not the truth of the Gospell, but falshod and dissimulation. But the true Gospell indéede is, that works or charity are not the ornament or perfection of faith: but that faith of it selfe is Gods gift and Gods worke in our hearts, which therefore iustifieth vs, because it apprehendeth Christ our redéemer.

The doctrine of the Papists concerning faith.

They obiect of reason whereunto it looketh. The obiect of faith, is the thing whereunto the eye of faith looketh, which is Christ.

Mans reason hath ỹ law for his obiect, thus thinking with it selfe: This I haue done, this I haue not done. But faith being in her owne proper office, hath no other obiect but Iesus Christ the Son of God, deliuered to death for the sinnes of the whole world. It looketh not to charity. It saith not: what haue I done? what haue I offended? what haue I deserued? but what hath Christ done? what hath he deserued? Here the truth of the Gospell answereth thée: he hath redéemed thée from thy sinne, from the diuel and from eternall death, faith therefore acknowledgeth, that in this one person Iesus Christ, it hath forgiuenesse of sinnes and eternall life. He that turneth his eyes away from this obiect, hath no true faith, but a fantasie and a vaine opinion, and turneth his eyes from the promise to the law, which terrifieth and driueth to desperation.

Faith furnished with charitie.

Wherefore those things which the Popish schoolemen haue taught concerning the iustifying faith being furnished with charity, are nothing else but méere dreames. For that faith which apprehendeth Christ the Sonne of God, and is furnished with him, is the same faith that iustifieth, and not that faith which includeth charity. For a true and stedfast faith must lay hold vpon nothing else but Christ alone, and in the affections and terrors of conscience it hath nothing else to leane vnto, but this * Diamond Christ Iesus. Wherefore he that apprehendeth Christ by faith, although he

* The Papists imagine that charitie is inclosed in faith, as a Diamond is in a ring.

be

be neuer so much terrified with the law and oppressed with the weight of his sins, yet may he be bold to glory that he is righteous. How or by what meanes? Euen by that precious pearle Christ Iesus, which he possesseth by faith. This our aduersaries vnderstand not, and therefore they cast away this precious pearle Christ, and in his place they set charity, which they say is their precious Diamond. Now, when they cannot tell what faith is, it is vnpossible that they should haue faith: much lesse can they teach it vnto others. And as for that which they will seeme to haue, it is nothing else but naturall reason, an opinion, a very dreame and no faith.

But Christ is the true Diamond, and not charitie.

Charitie the Papists diamond, reiecting Christ.

This I say, to the end ye may perceiue and note, that by these words, the truth of the Gospell, Paul vehemently reproueth the contrary. For he reprehendeth the false Apostles, because they had taught a false Gospel: requiring circumcision, and the obseruation of the law as necessary to saluation. Moreouer they went about by wonderfull craft and subtilty to entrap Paul: for they watched him narowly to see whether he would circumcise Titus or no: also whether he durst withstand them in the presence of the Apostles, & for this cause he reprehendeth them bitterly. They went about (saith he) to spie out our libertie which we haue in Christ Iesus, that they might bring vs into bondage. Wherefore the false Apostles armed themselues on euery side, that they might conuince and confound him before the whole congregation. Besides this, they went about to abuse the authoritie of the Apostles, in whose presence they accused him, saying: Paul hath brought Titus being vncircumcised, into the company of all the faithfull: he denieth and condemneth the law in your presence which are Apostles. If he dare be so bold to attempt this here and before you, what will not he attempt in your absence among the Gentiles?

Sleights practised of the false apostles against Paul.

Wherefore when he perceiued that he was so craftily assayled, he strongly withstood the false Apostles, saying: we did not suffer our libertie which we haue in Christ Iesu to come in danger, although the false brethren sought by all meanes to snare vs and put vs to much trouble: but we ouercame them euen by the iudgement of the Apostles themselues, and we would not yeeld vnto them, no not one houre (for, no doubt, their drift was to haue caused Paul to surcease from this libertie for a time,) sithens we saw that they required the obseruation of the law as necessary to saluation. But if they had alledged nothing else but charitable bearing with the

brethren, no doubt but Paul would haue giuen them place. But it was another thing that they sought: to wit, that they might bring Paul and all that stucke to his doctrine into bondage. Therefore he would not yéeld vnto them, no not the space of one moment.

Luther was content in the time of blindnes to beare with those things which now in the light of the Gospell are vtterly to be reiected.

In like manner do we also offer to the Papists all that is to be offered, yea and more then we ought. Onely we except the liberty of conscience which we haue in Christ Iesus. For we will not suffer our consciences to be bound to any worke, so that by doing this thing or that, we should be righteous, or leauing the same vndone we should be damned. We are contented to eat the same meats that they eate, we will kéepe their feasts & fasting daies, so that they will suffer vs to do the same with a frée conscience, & leaue these threatning words, wherewith they haue terrified & brought vnder their subiection the whole world: saying: *We command, we charge, we charge againe, we excommunicate, &c. But this liberty we cannot obtaine: like as Paul also could not in his time. Therefore we do as he did. For when he saw that he could not obtaine this libertie, he would not giue place to the false Apostles, the space of one houre.

*The Popes thunderbolts.

Wherefore, like as our aduersaries will not leaue this frée vnto vs, that onely faith in Christ iustifieth: so on the other side, neither will we nor can we giue place vnto them, that faith furnished with charitie iustifieth. Here we will and we ought also to be rebellious and obstinate against them, for else we should lose the truth of the Gospel: we should lose our liberty which we haue, not in the Emperour, not in Kings and Princes, not in that monster the Pope, not in the world, not in flesh, blood, reason, &c. but which we haue in Christ Iesus. We should lose faith in Christ, which (as before I haue said) apprehendeth nothing else but that precious Diamond Christ Iesus. This faith whereby we are regenerate, iustified, and engrafted into Christ, if our aduersaries will leaue vnto vs sound and vncorrupt, we offer vnto them that we will do all things, so that they be not contrary to this faith. But because we cannot obtaine this at their hands, we againe for our part will not yéeld vnto them one haires breadth. For the matter which we haue in hand is weightie and of great importance, euen touching the death of the Sonne of God: who by the will and commandement of the Father was made flesh, was crucified and died for the sinnes of the world. If faith here giue place, then is this death & resurrection of the Sonne of God in vaine: then is it but a fable that Christ is the Sa-

It is a point of true christianitie to be stout against merit mongers, for keeping the Christian libertie.

When faith is sound, all things are safe.

Sauiour of the world: then is God found a lyar because he hath not performed that he promised. Our stoutnesse therfore in this matter is godly and holy. For by it we seeke to preserue our liberty which we haue in Christ Iesus, and thereby to retaine the truth of the Gospell: which if we lose, then do we also lose God, Christ, all the promises, faith, righteousnesse, and euerlasting life. The holy obstinacie and stoutnesse of the godly.

But here will some man say: the law is diuine and holy. Let the law haue his glory, but yet no law be it neuer so diuine and holy, ought to teach me that I am iustified and shall liue through it. I grant it may teach me that I ought to loue God and my neighbor: also to liue in chastitie, soberneſſe, patience, &c. but it ought not to shew how I should be deliuered from sin, the diuell, death and hel. Here I must take counsell of the Gospell, I must hearken to the Gospell which teacheth me, not what I ought to do (for that is the proper office of the law:) but what Iesus Christ the Sonne of God hath done for me: to wit, that he suffered & died to deliuer me from sinne and death. The Gospell willeth me to receiue this, and to beléeue it. And this is the truth of the Gospel. It is also the principal article of all Christian doctrine, wherein the knowledge of al godlinesse consisteth. Most necessary it is therefore that we should know this article well, teach it vnto others, and beat it into their heads continually. For as it is very tender, so is it soone hurt. This Paul had well tried, and of this haue all the godly also good experience. The doctrine of the law. The doctrine of the Gospell.

To conclude, Paul would not circumcise Titus, and (as he saith) for no other cause, but for that certaine false brethren were crept in to espie out their libertie, & would haue constrained Paul to circumcise Titus. Paul séeing this constraint and necessity, would giue no place, no not for an houre, but strongly resisted them, and therefore he saith: Neither Titus which was with me, being a Gentile, was compelled to be circumcised. If they had required this in the way of brotherly charity, doubtlesse he would not haue denied it. But séeing they would haue done it as a necessary thing, and that by compulsion, to the euill example of others, to the ouerthrowing of the Gospell, and to bring mens consciences into bondage, therefore he set himselfe mightily against them, and preuailed so, that Titus was not circumcised. Galat. 2. 3.

It may séeme but a smal matter to be circumcised, or not circumcised. But when a man hath an affiance in kéeping of it, or elle is in feare for not kéeping of it, here God is denied, Christ is reiected,

the grace and all the promises of God are refused. But if circumcision be kept without this addition, there is no danger. If the Pope would in this sort require of vs the kéeping of his traditions, as * bare ceremonies, it should not be so grieuous vnto vs to kéepe them: but to bind mens consciences to these ceremonies, & to make of them an high and acceptable seruice vnto God, yea and moreouer to adde, that life and saluation, or death and damnation consisteth in the obseruation hereof, is a diuellish superstition, and full of blasphemie. Who so will not crie against this, accursed be he.

* And yet seruing to some edification, or else they are not to be kept, but vtterly reiected.

Verse 6. 7. And of them which seemed to be great, I was not taught, (what they were in times past, it is no matter to me, &c.)

Why Paul giueth not vnto the Apostles any glorious title.

This is a vehement and strong confutation. For he giueth not to the true Apostles themselues any glorious title: but as it were abasing their dignitie, he saith: Which seemed to be great: that is, which were in authority, vpon whom ỹ determination of all matters depended. Notwithstanding the authority of the Apostles was indéede very great in all the Churches. And Paul also did not séeke any whit to diminish their authority, but he thus contemptuously answereth the false Apostles, which set the authority and dignity of the Apostles against Paul in all the Churches, that thereby they might weaken his authoritie, and bring his whole ministery into contempt. This Paul might not suffer. To the end therfore that the truth of the Gospell and liberty of conscience in Christ might continue among the *Galathians* and in al the Churches of the Gentiles, he answereth stoutly to the false Apostles, that he passed not how great the Apostles were, or what they had bene in times past: and whereas they alledged the authority of the name of the Apostles against him, it touched him nothing at all. He confesseth that the Apostles are indéede somewhat, and that their authority is to be reuerenced. Notwithstanding his Gospell and Ministery ought not to be ouerthrowne for the name or title of any, whatsoeuer he be, an Apostle or an Angell from heauen.

The Argument of the false Apostles against Paul.

And this was one of the greatest arguments that the false Apostles vsed against Paul. The Apostles (said they) were familiarly conuersant with Christ for the space of thrée yeares. They heard and saw all his preachings and miracles. Moreouer, they themselues preached and wrought miracles whiles Christ was yet liuing in the world: whom Paul neuer saw in the flesh, and as touching

ing his conuerſion, it was long after the glorification of Chriſt. Wherefore they ſhould now conſider which of theſe they ought more to beléeue: Paul which was but one and alone, and alſo but a diſciple, yea and one of the laſt of all: or the chiefeſt and moſt excellent Apoſtles, which long before Paul were ſent and confirmed by Chriſt himſelfe. To this Paul anſwereth: what of all this? This argument concludeth nothing. Let the Apoſtles be neuer ſo great, yea let them be Angels from heauen, it is no matter to me. The cõtrouerſie is not here concerning the excellency of the Apoſtles, but concerning the word of God & the truth of the Goſpel. This ought to be kept pure and vncorrupt: this ought to be preferred aboue all things. Therefore how great Peter & the other Apoſtles haue bene, what great miracles they haue wrought, it is no matter to me. This is it that I onely ſéeke, euen that the truth of the Goſpel may continue among you. This ſéemeth to be but a ſlender anſwer of Paul, when of purpoſe he ſo contemneth the authority of the Apoſtles, which the falſe Apoſtles alledged againſt him, and giueth no other ſolution to their mighty argument then this: It is no matter to me. Notwithſtanding he addeth a reaſon of the confutation.

The word of God muſt be preferred before all perſons and titles whatſoeuer.

Verſe.6. God accepteth no mans perſon.

This place he alledgeth out of Moſes, who vſeth the ſame, not once but many times: Thou ſhalt not accept in iudgement the perſon of the rich man or of the poore. And this is a principle of Diuinity: God is no accepter of perſons. With the which ſaying he ſtoppeth the mouthes of the falſe Apoſtles. As though he would ſay: We ſet thoſe againſt me which ſéeme to be ſomewhat: but God careth not for ſuch outward things. He regardeth not the office of Apoſtleſhip. It is not the dignity or authority of men that he loketh vpon. And in token hereof, he ſuffered Iudas one of the chiefeſt Apoſtles, and Saule one of the greateſt kings, yea and the firſt of all, to fall away and to be damned. Iſmael alſo and Eſau he refuſed, being both firſt borne. So ſhall you finde throughout all the whole Scripture, that God oftentimes reiected theſe which in outward ſhew were very good and holy men. And in theſe examples God ſéemeth ſometimes to be cruell: but it was moſt neceſſary that ſuch fearefull examples ſhould be ſhewed, and alſo be written. For this vice is naturally grafted in vs, that we highly eſteeme the per-

Leuit.19.15. 2.Chro.19.7. Rom.2.11. Act.10.34. Epheſ.6.9. Col.3.25.

Iudas. Saule. Iſmael. Eſau.

Man regardeth the person.

sons & outward appearance of men, & more regard the same than the word of God. Contrariwise God will haue vs to fire our eies & to rest wholy vpon the word it self: he will not haue vs to reuerence & adore the Apostleship in the persons of Peter and Paul, but Christ speaking in them & the word which they bring and preach vnto vs.

This the naturall man cannot see: but the spirituall man onely discerneth the person from the word, the * veile of God from God himselfe. Now, this veile of God is euery creature. Moreouer, God here in this life dealeth not with vs face to face, but couered & shadowed from vs: that is, as Paul saith in another place: * We see now as it were through a glasse darkly: but then we shall see face to face. Therefore we cannot be without veiles in this life. But here wisdome is required, which can discerne ỳ veile from God himself & this wisedome the world hath not. The couetous man hearing, man liueth not by bread onely, but by euery word that proceedeth out of ỳ mouth of God, eateth the bread, but he seeth not God in the bread, for he beholdeth the veile only & outward shew. So he doth with gold and other creatures, trusting to them so long as he hath them: but when they leaue him, he despaireth. And thus he honoureth not the Creator, but ỳ creatures, not God, but his own belly.

* Euery creature of God may be called the veile of God, because God is, as it were couered and shewed vnder it.

* 1. Cor. 13. 12

Deut. 8. 10. Mat. 4. 4.

Mā trusteth to the veiles of God, and not to God himselfe.

This I speake lest any man should thinke that Paule vtterly condemneth these outward veiles or persons. For he saith not that there ought to be no person, but that there is no respect of persons with God. There must be persons and outward veiles: God hath giuen them, and they are his good creatures: but we must not trust in them. All the matter is in the right vsing of things, and not in the things themselues, as before I haue said. There is no fault in Circumcision or vncircumcision (for Circumcision is nothing, and vncircumcision is nothing,) but in the vse thereof. To put righteousnesse in the one and vnrighteousnesse in the other, that vse is damnable, and ought to be taken away: which being removed, circumcision and vncircumcision are things tollerable.

The outward veiles are Gods good creatures, but to trust in thē is wicked.

So the Prince, the Magistrate, the Preacher, the Schoolemaister, the Scholler, the Father, the Mother, the Children, ỳ Maister, the Seruant, are persons & outward veiles, which God will haue vs to acknowledge, loue & reuerence as his creatures, which also must needes be had in this life: but he will not haue vs so to reuerence them or trust vnto them, that we forget him. And to the end that we should not too much magnifie the outward persons, or put any

ny truſt in them, God leaueth in them offences & ſins, yea great
nd foule ſinnes, to teach vs what difference there is betweene the
erſon and God himſelfe. Dauid that good king, becauſe he ſhould
ot ſéeme to be a perſon vpon whom men ſhould truſt, fel into hor-
ible ſinnes, adultery and murther. Peter that excellent Apoſtle
enyed Chriſt. Theſe and ſuch like examples, whereof the Scrip-
ure is full, ought to warne vs that we repoſe not our truſt in the
erſon & outward veile, nor think that when we haue the outward
hewes and ſhadowes, we haue all things: As it is in Poperie,
here they iudge all things according to the outward veile, and
herefore all Poperie is nothing elſe but a méere reſpecting of per-
ons and outward ſhewes. God hath giuen his creatures to our
ſe and to do vs ſeruice, and not as Idols that we ſhould do ſervice
nto them. Let vs then vſe bread, wine, apparell, poſſeſſions, gold,
ſiluer, and al other creatures: but let vs not truſt or glorie in them:
or we muſt truſt and glorie in God alone. He onely is to be loued,
e onely is to be feared and honoured.

God ſuffe-reth his deare Saints to fall into great vices, that we ſhould not cleaue to their per-ſons.

Paule calleth here the Apoſtleſhip or office of the Apoſtles (which
orought many and great miracles, taught and conuerted many
o the faith, and were alſo familiar with Chriſt) the perſon of mā.

Paul calles the Apoſtle-ſhip the per-ſon of man.

Briefly, this word perſon comprehendeth the whole outward
onuerſation of the Apoſtles which was holy, and their authoritie
which was great. Notwithſtanding (ſaith he) God eſtéemeth not
heſe things: Not ý he eſtéemeth them not at all, but in the matter
f iuſtification he regardeth them not, be they neuer ſo great and
o glorious. For we muſt diligently marke this diſtinction, that in
natters of Diuinitie we muſt ſpeake farre otherwiſe then in mat-
ers of pollicie. In matters of pollicie (as I haue ſaid) God will
aue vs to honour and reuerence theſe outward veiles or perſons
s his inſtruments by whom he gouerneth & preſerueth the world.
But when the queſtion is as touching religion, conſcience, ý feare
f God, faith and the ſeruice of God, we muſt not feare theſe out-
ward perſons, we muſt put no truſt in them, looke for no comfort
rom them, or hope for deliuerance by them either corporally or
piritually. For this cauſe God will haue no reſpect of perſons in
udgement: for iudgement is a diuine thing. Wherefore I ought
neither to feare the Iudge, nor truſt in the Iudge: but my feare &
truſt ought to be in God alone, who is the true Iudge. The ciuill
Iudge or Magiſtrate I ought indéede to reuerence for Gods cauſe,

The outward perſon is not to be loo-ked vpon in iudgement. Deut. 1.

whose minister he is: but my conscience may not stay or trust upon his iustice and equity, or be feared through his iniust dealing or tyranny, wherby I might fall into any offence against God, in lying, in bearing false witnesse, in denying the truth, &c. Otherwise I will reuerence and honour the Magistrate with all my heart.

So I would also honour the Pope and loue his person, if he would leaue my conscience free, and not compell me to sin against God. But he will so be feared and adored, as cannot be done without offence to the Maiesty of God. Here since we must needes lose the one, let vs lose the person and sticke to God. We could be content to suffer the dominion of the Pope: but because he abuseth the same so tyrannously against vs, and would compel vs to deny and blaspheme God, and to acknowledge him onely as our Lord and maister, clogging our consciences, and spoiling vs of the feare and trust which we should haue in God, therefore we are compelled by the commandement of God, to resist the Pope: for it is written * That we must rather obey God then men. Therefore without offence of conscience (which is our singular comfort) we contemn the authority of the Pope.

Marke what seruitude Luther was content to endure, so that he and others might enioy the liberty of conscience.

* Act. 4. 19.

There is a certaine vehemency therefore to be noted in this word [God.] For in the cause of religion & the word of God, there must be no respect of persons. But in matters of pollicy we must haue regard to the person: for otherwise there must needs follow a contempt of all reuerence and order. In this world God will haue an order, a reuerence and a difference of persons. For else the child, the seruant, the subiect would say: I am a Christian as well as my father, my schoolemaister, my master, my Prince: why then should I reuerence him? Before God then there is no respect of persons, neither of Grecian nor of Iew, but all are one in Christ: although not so before the world.

Thus Paule confuteth the argument of the false Apostles touching the authority of the Apostles, and saith that it is nothing to the purpose. For the question is not here concerning the respect of persons, but there is a farre weightier matter in hand, that is to say, a diuine matter concerning God and his word, and whether this word ought to be preferred before ỹ Apostleship or no: Where unto Paul answereth: So that the truth of the Gospell may continue, so that the word of God and the righteousnesse of faith may be kept pure and vncorrupt, let the Apostleship go, let an Angel fro

rom heauen, let Peter, let Paul altogether perish.

Verse 6. Neuertheleſſe they that ſeemed to be the chiefe, did communicate nothing with me.

As though he would ſay: I did not ſo conferre with the Apoſtles hat they taught me any thing: For what ſhold they teach me, ſince Chriſt by his reuelatiõ had before ſufficiẽtly taught me all things? nd moreouer ſince I haue now preached the Goſpell the ſpace of ightéene yeares among the Gentiles, and Chriſt hath wrought many miracles by me, whereby he hath confirmed my doctrine: herefore it was but a conference and no diſputaion. Wherein learned nothing, neither did I recant, nor yet defend my cauſe, utonely declared what things I had done: to wit, that I had preached to the Gentiles faith onely in Chriſt without the law, & hat by this preaching of faith the holy Ghoſt came downe vpon he Gentiles, which immeotatly ſpake with diuers tongs. Which hing when the Apoſtles heard, they witnelled that I had taught he truth. Wherefore the falſe Apoſtles do me great wrong which eruert and turne all theſe things cleane contrary.

What Paule did in that conference.

Now, if Paul would giue no place to the falſe Apoſtles which et the authoritie of ỳ true Apoſtles againſt him: much leſſe ought oé to gine place to our aduerſaries, which haue nothing elſe to agge of, but the authority of their Idoll the Pope. I know that he godly ought to be humble: but againſt the Pope I will and I ught to be proud with a holy pride, and ſay: Thou Pope, I will not be ſubiect vnto thée: I will not take thée for my Maſter; for I m ſure that my doctrine is true and godly. But the Pope will not eare this doctrine. Nay he would force vs to obey his lawes and his decrées, and if we will not, he will by and by excommunicate, curſe and condemne vs as heretickes. Such pride therefore againſt he Pope is moſt neceſſary. And if we ſhould not be thus ſtout and proud, & in the holy Ghoſt vtterly condemne both him with all his doctrine, & the diuell the father of lyes ſpeaking in him, we ſhould neuer be able to defend this article of ỳ righteouſnes of faith. We do not then contemne the authority of the Pope becauſe we wold beare rule ouer him, neither do we go about to exalt our ſelues a bone all ſouereigne power, ſince it is euident that we teach all mẽ to hũble & ſubmit thẽſelues to ỳ higher powers * ordained of God: but this is it that we only ſeeke, ỳ the glory of God may be main-

The holy pride of the godly againſt the Pope.

Why the godly are proude againſt the Pope.

* The Pope is no power ordained of God.

tained, and the righteousnes of faith may be kept pure and sound.

Wherefore if the Pope will grant vnto vs that God alone by his meere grace through Christ doth iustifie sinners, we will not only carry him in our hands, but will also kisse his feete. But since we cannot obtaine this, we againe in God are proud, against him aboue measure, and will giue no place, no not one haires breadth to all the Angels in heauen, not to Peter, not to Paul, not to an hundreth Emperours, not to a thousand Popes, nor to the whole world. But be it farre from vs that we should here humble ourselues, since they would take from vs our glory, euen God himself that hath created vs and giuen vs all things, & Iesus Christ who hath redéemed vs with his blood. Let this be then the conclusion of al together, that we will suffer our goods to be taken away, our name, our life, and all that we haue: but the Gospell, our faith, Iesus Christ we will neuer suffer to be wrested from vs. And cursed be that humilitie which here abaseth and submitteth it selfe. Nay rather let euery Christian man here be proud and spare not, except he will deny Christ.

Cursed is humility in matters of God, and of faith.

Wherfore, God assisting me, my forehead shall be more hard than all mens foreheads. Here I take vpon me this title, according to the prouerbe: Cedo nulli, *I giue place to none.* Yea I am glad euen with all my heart in this point to be called rebellious & obstinate. And here I confesse that I am & euer will be stout & sterne, and will not one inch giue place to any creature. Charity giueth place: for it suffereth all things, beleeueth all things, hopeth al things, endureth all things. But faith giueth no place, yea it can suffer nothing, according to this ancient verse. Nō patitur ludum fama, fides, oculus. That is, mans good name, his faith, and his eye will not be dallied withall. Wherfore a Christian, as touching his faith, can neuer be too proud nor too stout, neither must he relent or giue place, no not the breadth of one haire. For faith maketh a man here like vnto God: but God suffereth nothing, he giueth place to none, for he is immutable. So is faith immutable, and therfore may suffer nothing, giue place to no man. But as touching charitie, let a Christian man yéld and suffer all things, for therein he is but a man.

1 Cor. 13. 7. Loue suffereth all things, but faith can beare with nothing.

Verse 7. 8. But contrariwise, when they saw that the Gospell of vncircumcision was cōmitted vnto me, as the Gospel of circumcision was vnto Peter, (for he that was mighty by

by Peter in the Apostleship ouer the circumcision was also mighty by me towards the Gentiles?

With these words Paul mightily confuteth the false Apostles. For here he challengeth to himselfe the same authority which the false Apostles attributed to the true Apostles. And he vseth here a figure which is called an *Inuersion*, returning their argument against themselues. The false Apostles (saith he) do alledge against me the authority of the great Apostles, to maintaine their cause. But I contrariwise do alleadge the same against them for my defence, for the Apostles are on my side. Wherfore O my Galathians beléeue not these counterfeit Apostles, which brag so much of the authority of the Apostles against me. For the Apostles when they saw the Gospell ouer the vncircumcision to be committed to me, & knew of the grace that to me was giuen, gaue to me and Barnabas the right hands of fellowship, approuing my ministery, & giuing thankes vnto God for the gifts which I had receiued. Thus he retorneth the argument of the false Apostles vpon themselues. And in these words there is an ardent vehemency, and more contained in matter, then in words is able to be expressed.

What meaneth Paul when he saith, that the Gospell ouer the vncircumcision was committed vnto him, & ouer the circumcision vnto Peter, when notwithstanding Paul almost euery where preached to the Iewes in their Synagogues, and Peter likewise to the Gentiles? There are examples and testimonies of both in ỳ Acts. Peter conuerted the Centurion with his family, which was a Gentile. He wrote also to the Gentiles, as his first Epistle testifieth. Paul preaching Christ among the Gentiles, entreth notwithstanding into the Synagogues of the Iewes, & there preacheth ỳ Gospell. And our Sauiour Christ in Mathew and Marke commandeth his Apostles to go throughout the whole world, & preach the Gospell to euery creature. Paul likewise saith: The Gospel preached to euery creature which is vnder heauen. Why then doth he call himselfe the Apostle of the Gentiles, and Peter with the other, the Apostles of the circumcision?

To Peter is committed the Gospell ouer circumcision, & to Paul ouer vncircumcision. *Act.* 10.3.

Act. 9.10.

Mat. 28. 19. *Mar.* 16. 15. *Col.* 1. 23.

Peter the Apostle of the Iewes, & Paul of the Gentiles.

Paul hath respect vnto this, that the other Apostles remained specially in *Ierusalem*, vntill God called them vnto other places. Thus stood the matter then for the time, that whiles the politicall state of the Iewes continued, ths Apostles still remained in *Iudea*:

But when ẏ destruction of *Ierusalem* approched, they were dispersed throughout the whole world. But Paul, as it is written in the
Act.13.2. Acts, by a singular vocatiõ was chosen to be the Apostle of ẏ Gentiles, and being sent out of *Iudea*, he trauelled through the countries of ẏ Gentiles. Now were ẏ Iewes dispersed almost throughout the whole world, and dwelt here and there in cities and other
Act.9.10. Paul preache also to the Iewes. places among the Gentiles. Paul coming thither was wont (as we reade in the Acts) to go into the Synagoges of the Iewes, and by this occasion he first brought vnto them, as the children of the kingdome, this glad tidings, that the promises made vnto the fathers, were accomplished by Iesus Christ. When they would not heare this, he turned to the Gentiles, as Luke witnesseth, Acts 13. where he bringeth in Paul thus boldly speaking against ẏ Iewes: It was necessary that we shold first preach the word of God vnto you: but seeing ye reiect it, & iudge your selues vnworthy of euerlasting
Act.28.28. life, loe we turne to the Gentiles. And in the Acts: Be it knowne therefore vnto you, that this saluation of God is sent vnto the Gentiles, & they shall heare it. Wherefore Paul was sent specially vnto the Gen-
Rom.1.14. tiles. But because he was a debter vnto all, and became all things vnto all men, therefore occasion being offered, he went into the Synagoges of the Iewes, where not only the Iewes, but also ẏ Gentiles heard him preaching Christ. Otherwhiles he preached publikely in the market place, in houses, & by the riuers sides. He was specially then the Apostle of the Gentiles: as Peter was of the Iewes: who notwithstanding preached Christ to the Gentiles also when occasion was offered.

Vncircumcision. Circumcision. And here he calleth vncircumcision the Gentiles, and circumcision the Iewes, by a figure named *Synecdoche*, which vnder a part comprehendeth the whole: which figure is commonly vsed in the Scripture: the Gospell then ouer vncircumcision, is that which was appointed to be sent vnto the Gentiles. This Gospell, saith he, was committed vnto him, as the Gospell ouer Circumcision was vnto Peter. For as Peter preached the Gospell among the Iewes, so did he among the Gentiles.

Paul receiueth not his Gospell of the other Apostles. This he often repeateth, that Peter, Iames & Iohn, which seemed to be the pillers of ẏ Church, taught him nothing, nor committed vnto him the office of preaching the Gospell, as hauing authoritie and rule ouer him. But they themselues (saith he) did see that the Gospell was cõmitted vnto me, but not by Peter. For as I did not

receiue

receiue or learne any Gospell of man, so did I receiue no commandement by man to preach the same, but both the knowledge and the commandement to preach it among the Gentiles, I receiued immediatly from God: like as the charge was giuen of God vnto Peter to preach the same among the Iewes.

This place witnesseth very plainly that the Apostles had like calling, like charge, and all one Gospell. Peter preached no other Gospel then the rest of ỹ Apostles did, neither did he appoint to others their charge & office: but there was an equality among them all, for they were all taught of God, that is, both their vocation & charge was wholly and immediatly from God. There was none therefore greater thē other, none that had any prerogatiue aboue other. And therefore where the Pope vaunteth that Peter was the chiefe of the Apostles, that therby he might confirme and establish his vsurped primacy, it is an impudent lye.

The Apostles calling was equall.

Equalitie among the Apostles.

Verse 8. For he that was mighty by Peter.

This is a confutation of another argument of the false Apostles. Why do the false Apostles boast (saith he) that the Gospell of Peter was mighty, that he conuerted many, that he wrought many and great miracles, raised vp the dead, and with his shadow healed the sicke? I grant all these things to be true: but Peter receiued this power from heauen. God gaue a vertue to his word, so that many did beléeue him, and great miracles were wrought by him. The same power had I also: which I receiued not of Peter, but the same God and the same spirit which was mighty in Peter, was mighty to me also. I had the same grace: I taught many: I wrought many miracles, and through my shadow also I healed the sicke. And this Luke testifieth in the 19. of the Acts in these words: And God wrought no small miracles by the hands of Paul, so that from his body were brought napkins and handkerchefes, and the diseases departed from them, and the euill spirits went out of them. Reade more hereof in the 13. 16. 20. 28. of the Acts.

Act. 5. 15.

Act. 19. 11. 12.

To conclude, Paul will be counted in no point inferiour to the rest of the Apostles: and herein he glorieth with a godly and holy pride. Necessity constrained him stoutly to withstand Peter, and the burning zeale he had for the glory of God, moued him so to do. Certaine prophane spirits, as Iulianus and Prophirius not considering this, thought it to be but a carnall pride that caused

The stoutnes of Paul is not carnall.

Paul thus to do: such as at this day we se in the Pope and his generation. But Paul had not here his owne businesse in hand, but a matter of faith. Now, as concerning faith, we ought to be immouable, and more hard if it might be, then the Adamant stone. But as touching charity, we ought to be soft, & more flexible then the reed or leafe that is shaken with the wind, and ready to yeeld to euery thing. Therefore the controuersie was not here touching the glory of Paul, but the glory of God, the word of God, the true worship of God, true religion, and the righteousnesse of faith, to the end that these things might still remaine pure and vncorrupt.

Verse 9. And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto me, (which are counted to be pillars) they gaue to me and to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the circumcision.

That is to say, when they heard that I had receiued my calling & charge from God to preach the Gospell among the Gentiles, & ỹ God had wrought so many miracles by me: moreouer, ỹ so great a number of the Gentiles were come to the knowledge of Christ through my ministery, & that the Gentiles had receiued the holy Ghost without the law and circumcision by the onely preaching of faith, they glorified God for this grace which was giuen vnto me.

What Paul calleth grace in this place.

He calleth grace here whatsoeuer he had receiued of God: to wit, that of a persecutor and waster of ỹ Church, he was made an Apostle, was taught by Iesus Christ, & enriched wt spiritual gifts.

Peter approueth the ministery of Paul.

And herewithall he sheweth that Peter gaue testimony vnto him, that he was a true Apostle, sent and taught, not by himselfe nor by the other Apostles, but by God alone: & not onely acknowledged ỹ ministery and authority of Paul, and the gifts of the spirit which were in him, as heauenly things, but also approued and confirmed the same, and yet not as a superiour and ruler, but as a brother & witnesse. Iames and Iohn did likewise the same. Wherefore he concludeth that they which are esteemed for the chiefe pillars amongst the Apostles, are wholly with him, and not against him.

Verse 9. The right hands of fellowship.

As if they should haue said: We (O Paul) in preaching the Gospell

Gospell, do agree with thee in all things. Therefore in doctrine we are companions, & haue fellowship together therein: that is to say, we haue all one doctrine, for we preach one Gospell, one baptisme, one Christ and one faith. Wherefore we can teach or enioyne thee nothing, since there is one mutual consent betwixt vs in all things. For we do not teach any other or more excellent things then thou doest: but the same gifts which we haue, we see to be in thee also, sauing that to thee is committed the Gospell ouer the vncircumcision, as the Gospell ouer the circumcision is vnto vs. But we conclude here, that neither vncircumcision nor circumcision ought to hinder our societie and fellowship, since it is but one Gospel which we both preach.

Paul & the other Apostles taught all one Gospell.

Hitherto Paul hath proued by manifest witnes, not onely from God, but also frō man, that is to say, the Apostles, that he had truly and faithfully preached ỹ Gospel. Therfore he sheweth, that what so euer the false Apostles said to diminish his authority, is but fayned and forged matter, and that the testimony of the Apostles maketh for him, & not for the false Apostles. But for that he is alone and without witnesse, therefore he addeth an oth, and calleth God to record that the things which he hath spoken are true.

* In the former chapter & 20. verse.

Verse 10. Warning onely that we should remember the poore, which thing also I was diligent to do.

After the preaching of the Gospell, the office & charge of a true and faithfull Pastor is, to be mindfull of the poore. For where the Church is, there must needs be poore: who for the most part are the onely true disciples of the Gospell, as Christ saith: The poore receiue the glad tidings of the Gospell. For the world and the deuell do persecute the Church, and bring many to pouerty, who are afterwards forsaken and despised of the world. Moreouer the world not onely offendeth herein, but also is careles for the preseruation of the Gospell, true religion, and the true seruice of God. There is none that will now take any care for the maintenance of the Ministers of the Church, and erecting of schooles: but for the erecting and establishing of false worship, superstition and idolatry, no cost was spared, but euery man was ready to giue most liberally and largely. And hereof came so many Monasteryes, so many Cathedrall Churches, so many Bishoprickes in the Popes Church where all impietie reigned, with so

A good minister must be carefull for the poore *Esay.* 61. 1. *Mat* 11. 5. *Luk* 4. 16.

The world is readie to giue for the maintenāce of vngodlinesse, but it careth not for Gods ministers.

great reuenues prouided for their sustentation: where as now a whole Citie thinketh much to find one or two poore ministers and preachers of the Gospell, which before, whiles the Pope & all impietie reigned, did sustain sundry monasteries of Monks, Friers, Nunnes, and whole swarmes of massing Priestes. To be briefe, true religion is euer in néede. And Christ complaineth, that he is hungry, thirstie, harbourlesse, naked, and sicke. Contrariwise, false religion and impiety flourisheth and aboundeth with all worldly wealth and prosperity. Wherefore a true and faithfull Pastour must haue a care of the poore also: & this care Paul here confesseth that he had.

Mat. 25. 35.

Verse 11. And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.

Paul goeth on still in his confutation, saying that he, not onely hath for his defence the testimonie of Peter and the other Apostles which were at Jerusalem: but also that he withstood Peter in the presence of the whole Church of Antioch. He sheweth here a matter, not done in a corner, but in the face of the whole Church. For (as before I haue said) he hath here no trifling matter in hand, but the chiefest Article of all Christian doctrine. The vtilitie and the maiestie whereof who so rightly estéemeth, to him all other things shall séeme but vile and nothing worth. For what is Peter? what is Paul? what is an Angel frō heauen? what are all other creatures to the article of Iustification? which if we know, then are we in cleare light: but if we be ignorant thereof, then are we in most miserable darknes. Wherefore if yée sée this article impugned or defaced, feare not to resist either Peter or an Angell from heauen, following the example of Paul, who séeing the maiestie of this article to be in danger for the dignity of Peter, had no regard of his dignity & estimation, that he might kéepe the same pure and vncorrupt. For it is written: He that loueth father or mother, or his owne life more then me, is not worthy of me.

The Maiestie of the article of iustification.

Mat. 10. 37.

Wherefore we are not ashamed, for the defence of the truth, to be counted and called of the hypocrites, proude and obstinate, and such as will be onely wise, will heare none, wil giue place to none. Here we must néeds be obstinate and inflexible. For the cause why we offend man, that is to say, tread downe the maiestie of the person or of the world, is so great, that the sins which the world commit-

It behoueth vs to be obstinate in Gods matters.

teth

eth to be moſt hainous, are counted ſingular vertues before God. In that we loue our parents, honour the Magiſtrate, ſhew reuerence to Peter & other miniſters of the word, we do well. But here we haue in hand the cauſe neither of Peter, nor parents, nor Magiſtrate, nor of ỹ world, nor of any other creatures, but of God himſelfe. Here if I giue no place to my parents, to ỹ Magiſtrate, or an Angell from heauen, I do wel. For what is the creature in reſpect of the Creator? Yea, what are all creatures being compared vnto him? Euen as one drop of water in reſpect of the whole ſea. Why then ſhould I ſo highly eſteeme Peter which is but a drop, and ſet God aſide which is the whole ſea? Let the drop therfore giue place to the ſea, and let Peter giue place vnto God. This I ſay, to the end that ye ſhould diligently weigh and conſider the mater whereof Paul intreateth: For he intreateth of the word of God, which can neuer be magnified enough.

To his face.

And where he ſaith [to his face] this clauſe maketh ſpecially againſt the venimous vipers and Apoſtles of Sathan, which ſlander thoſe that are abſent, and in their preſence dare not once open their mouth: as the falſe Apoſtles did, whom alſo here he toucheth by ỹ way: which durſt not ſpeake euil of him in his preſence, but in his abſence ſlandred him moſt ſpitefully. So did not I (ſaith he) ſpeake euill of Peter, but frankly and openly I withſtood him, not of any colourable pretence, ambition, or other carnall affection, but becauſe he was to be blamed and ſharply reproued.

A Chriſtian will openly reproue vices in his brother.

Here let other men debate whether an Apoſtle may ſinne or no: This ſay I, that we ought not to make Peters fault leſſe then it was indéede. The Prophets themſelues haue ſometimes erred and bene deceiued. Nathan of his owne ſpirit ſaid vnto Dauid that he ſhould build the houſe of the Lord. But this propheſie was by and by after corrected by a reuelation from God, that it ſhould not be Dauid, becauſe he was a man of war and had ſhed much bloud, but his ſon Salomon that ſhould build vp the houſe of the Lord. So did the Apoſtles erre alſo: For they imagined that the kingdom of Chriſt ſhould be carnall and worldly, as we may ſée in the 1. of the Acts, when they aſked of Chriſt, ſaying: Lord wilt thou at this time reſtore the kingdome of Iſrael? And Peter, although he heard this cõmandement of Chriſt: Go into the whole world, &c. had not gone vnto Cornelius if he had not bene admoniſhed by a viſion. And in this matter he did not only erre, but alſo committed a great ſinne,

The Prophets & Apoſtles ſinned, & had their infirmities.

2. Sam. 7. 3. 4. 5

Act. 1. 6.

Mat. 28.

Act. 10. 12.

Peter ſinned

and if Paul had not resisted him, all the Gentiles which did beleeue, had bene constrained to receiue circumcision and to keepe the lawe. The beleeuing Iewes also had beene confirmed in their opinion: to wit, that the obseruation of these things was necessary to saluation, and by this meanes they had receiued againe the law in stéed of the Gospell, Moses in stéed of Christ: and of all this great enmity and horrible sin Peter by this dissimulation had bene the only occasion. Therefore we may not attribute to the Saints such perfection as though they could not sinne.

No Saints without sin.

Dissention betweene Paul and Barnabas. Act. 15. 1. 39

Luke witnesseth that there was such great dissention betwéen Paul and Barnabas (which were put apart together for the ministerie of the Gospell among the Gentiles, and had trauelled through many regions, and preached vnto them the Gospell) that the one departed from the other. Here we must néedes say, that there was a fault either in Paul or Barnabas. And doubtlesse it could not be, but ý the discord was exceeding great which separated these two, being ioyned together in such a holy fellowship, as the text witnesseth. Such examples are written for our consolation. For it is a great comfort vnto vs when we heare that euen the Saints which haue the spirit of God do sinne. Which comfort they would take from vs which say that the Saints do not sinne.

The fals of the Saints bring great comfort vnto vs.

Iudges 16. 2. Sam. 11. 24. Iob. 3. 12. Iob 4. Ier. 20. 14. Ionas 4.

Sampson, Dauid, and many other excellent men, full of the holy Ghost, fell into great sinnes. Iob and Ieremie curse the day of their natiuitie. Elias and Ionas are weary of their life, and desire death. Such errours and offences of the Saints, the Scripture setteth forth to the comfort of those that are afflicted and oppressed with desperation, and to the terrour of the proud. No man hath so grieuously fallen at any time, but he may rise againe. And on the other side, no man taketh so fast foting, but he may fall. If Peter fell, I may likewise fall. If he rose againe, I may also rise againe. And such examples as these are, the weake hearted, and tender consciences ought to make much of, that they may the better vnderstand what they pray for when they say: forgiue vs our trespasses: and, I beleeue the forgiuenesse of sinnes. We haue the selfe same spirit of grace and prayer which the Apostles and all the Saints had, neither had they any prerogatiue aboue vs. We haue the same gifts which they had, the same Christ, baptisme, word, forgiuenesse of sinnes: all which they had no lesse néed of then we haue, and by the same are sanctified and saued as we be.

Verse. 12. For before that certaine came from Iames, he did eate with the Gentiles.

The Gentiles which were conuerted to ỹ faith, did eate meates forbidden by the law, & Peter being conuersant with the Gentiles which were conuerted, did eate with them, and drunke wine also which was forbidden, knowing that herein he did well, and therefore boldly transgressed the law with the Gentiles. Paul confesseth that he also did the like, when he saith that he became as a Iew to the Iewes, and to them that were without law, as though he were without law: That is to say, with the Gentiles he did eate and drinke like a Gentile, and kept no law at all: with the Iewes, according to the law, he abstained from all things forbidden in the law: For he laboured to serue and please all men that he might gaine all. Wherefore Peter in eating and drinking with the Gentiles, sinned not, but did well, and knew that it was lawfull for him so to do. For he shewed by this transgression, that the law was not necessary to righteousnesse, and also deliuered the Gentiles from the obseruation of the law. For if it were lawfull for Peter in one thing to breake the law, it was lawfull for him to breake it in all things. And Paul doth not here reproue Peter for his transgression, but for his dissimulation, as followeth.

Peter liueth with the Gentiles like a Gentile.

1 Cor. 9. ℣. 20. 21.

Verse. 12. But when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

Here then ye see Peters offence, as Paul plainely setteth it forth. Paul accuseth him not of malice or ignorance, but of dissimulation and infirmity, in that he abstained frõ meats forbidden in ỹ law, fearing lest the Iewes which came from Iames, should be offended thereby, and had more respect to the Iewes then to the Gentiles. Whereby he gaue occasion, as much as in him was, to ouerthrow the Christian liberty and truth of the Gospell. For in that he did withdraw and vtterly separate himselfe, abstaining from meates forbidden in the law (which notwithstanding he had eaten of before) he ministred a scruple of conscience to the faithfull, thus to gather vpon his example: Peter abstaineth from meates forbidden in the law: therefore he ỹ eateth meates forbidden in ỹ law, sinneth and transgresseth the law: but he that abstaineth is righteous and kepe ỹ law, for else would not Peter haue withdrawne himselfe.

The offence of Peter.

What the beleeuing Iewes gathered of Peters abstaining.

But because he did so, and of purpose refused those meates which before he did eate, it is a sure argument that such as eate against the law do sinne, and such as abstaine from meates which the law forbiddeth, do keepe the law and are iustified thereby.

The fact is one thing & the end thereof is an other.

Here note, that the end of this fact of Peter is reproued of Paul, and not the fact it selfe: for the fact in it selfe was not euill. To eate and drinke, or not to eate and drinke is nothing: but the end, that is: If thou eate thou sinnest: if thou abstaine thou art righteous, is euill. So circumcision of it selfe is good, but this end is euill: If thou be not circumcised after the law of Moses, thou canst not be saued. Also to eate meates prohibited in the law, is not euill: but this shrinking and dissimulation of Peter is euill. For it might be said: Peter abstaineth from meates forbidden in the law, wherefore if thou doest not likewise abstaine, thou canst not be saued. This Paul might in no wise dissemble: for the truth of the Gospell was here in danger. To the end therefore that this truth might continue sound and vncorrupt, he resisted Peter to his face.

Meates may be refused two manner of waies. 1. Cor. 9.

And here we must make a distinction. For meates may be refused two manner of waies. First for Christian charities sake. And herein there is no danger: for to beare with the infirmity of my brother it is good. So Paul himselfe both did & taught. Secondly, by abstaining from them to obtaine righteousnes, and for not abstaining, to sin and to be damned. Here accursed be charity with all the seruice and workes of charity, whatsoeuer. For thus to refraine from meates, is to deny Christ, to tread his body vnder our feete, to blaspheme the holy Ghost, and to despise all holy things. Wherefore if we must lose the one, let vs rather lose man our friend and brother, then God our father. For if we lose God our father, man our friend and brother cannot continue.

The dissimulation of Peter.

Ierome, who neither vnderstood this place nor the whole Epistle besides, thinketh this to be but a fained reprehension of Paul, and therefore he excuseth Peters fall, saying, that it was done by ignorance. But Peter offended through dissimulation, and thereby had established the necessity of the law, had constrained both Gentiles and Iewes to reuolt from the truth of the Gospell, had given them great occasion to forsake Christ, to despise grace, to returne to the Iewish religion, and to beare all the burdens of the law, if Paul had not reproued him, and by that meanes reuoked the Gentiles and Iewes which were offended through this example of

Peter

ter, to the liberty which is in Christ Iesus, and to the truth of
e Gospell. Wherefore if a man would here set forth and amplifie
eters offence, it should appeare to be very great, and yet was it
t done by malice or ignorance, but by occasion and feare onely.
Thus we see what ruines may come by one mans fall and offence,
it be not well seene to and corrected in time. Wherefore we may
ot trifle with this article of iustification: neither is it without
od cause that we do so often and so diligently put you in minde
ereof.

The sin of Peter.

To fall in doctrine, is an easie matter.

And it is much to be marueiled, that Peter being such an excel-
nt Apostle, should thus do: who before in the Councell of *Ierusa-*
lem stood, in a manner, alone in the defence of this article, & preuai-
d therein, namely that saluation cometh by faith without the
w. He that before did so constantly defend the truth and liberty
f the Gospell, now by his fall in abstaining from meates forbid-
en in the law, is not only ẏ cause of great offence, but also offen-
eth against his owne decree. Wherefore let him which thinketh he
andeth, take heed lest he fall. No man would thinke what dan-
er there is in traditions and ceremonies: which notwithstanding
e cannot want. What is more necessary then the law and the
orkes thereof? and yet there is great danger lest by the same,
men be brought to the dentall of Christ. For of ẏ law cometh often-
imes a trust and affiance in workes, and where that is, there can
e no trust in Christ. Christ therefore is some denied and some lost,
s we may see in Peter: who knew this article of iustification bet-
er then we do, & yet how easily should he haue giuen occasion of
uch an horrible ruine, if Paule had not withstood him, that all the
Gentiles should thereby haue fallen away from the preaching of
Paul, and by this meanes should haue lost the Gospel & Christ him-
elfe? And this should haue bene done vnder a holy pretence. For
hey might haue said: Paule hitherto thou hast taught vs that we
must be iustified by grace without the law: thou seest now that Pe-
er doth the contrary: for he abstaineth from meates forbidden in
he law, and hereby he teacheth vs that we cannot be saued except
we receiue circumcision and obserue the law.

The Councell holden at Ierusalem. *Act* 15.

1. *Cor.* 10. 12.

If the ceremonies commanded of God be so dangerous, what may we iudge of those which Antichrist hath brought into the Church, serving to no edification?

Verse 13. And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

Peters dissimulation.

Here you may plainly see that Paul chargeth Peter with dissimulation. If Peter dissembled, then did he certainely know what was the truth & what was not. He that dissembleth sinneth not of ignorance, but deceiueth by a colour which he knoweth himself to be false. And other (saith he) dissembled likewise with Peter, insomuch that Barnabas also (who was Paules companion, & had now a long time preached among the Gentiles, faith in Christ without the law, together with Paul) was brought into their dissimulation. Ye haue here the Peters offence plainly described to be meere dissimulation, which afterwards had bene an occasion of the ruine of the Gospell then newly receiued, if Paul had not resisted him.

Dissimulation what it is

And this is a wonderfull matter, that God preserued the Church, being yet but yong, and the Gospell it selfe, by one onely person. Paul alone standeth to the truth: for he had lost Barnabas his companion, and Peter was against him. So some time one man is able to do more in a Councell, then the whole Councell besides. Which thing the Papists themselues do witnesse. And for example they alledge * Paphnutius, who withstood the whole Councell of Nice (which was the best of al that were after the Councell of the Apostles at *Ierusalem*) and preuailed against it.

* Paphnutius stood in the defence of the marriage of ministers against the whole Councell.

This I say, to the end that we should diligently learne the article of iustification, & make a plaine difference betweene the * law and the Gospell, and that in this matter we should do nothing by dissimulation, or giue place to any man, if we will retaine the truth of the Gospell and faith sound & vncorrupt: which (as I haue said) are soone hurt. Wherefore in this case away with reason, which is an enemy to faith: which also in tentations of sin and death, looketh not to the righteousnes of faith (for thereof it is vtterly ignorant) but to her owne righteousnesse, or at the least to the righteousnesse of the law. Now, as soone as the law and reason ioyne together, faith loseth her virginity: for nothing fighteth more strongly against faith then the law & reason. And these two enemies can not be conquered but with great labour and difficulty: which we must conquer notwithstanding, if we will be saued.

* The law & the Gospell must be discerned one from the other.

The law and reason are against faith.

What we must do when our conscience is terrified.

Wherefore, when thy conscience is terrified with the law, and wrastleth with the iudgement of God, aske counsell neither of reason nor of the law, but rest onely vpon grace and the word of consolation, & so stand therein, as if thou hadst neuer heard any thing of the law, ascending vp to the glasse of faith, where neither the law

w nor reason do shine, but onely the light of Faith, which assu-
th vs that we are saued by Christ alone without any law. Thus
e Gospell leadeth vs beyond and aboue the light of the law and
ason, into the deepe secrets of faith, where the law & reason haue
thing to do. Notwithstanding we must harken also vnto ỹ law,
t in place and time. Moyses whiles he was in the mountaine,
ere he talked with God face to face, had no law, made no law,
nistred no law: but when he was come downe from the moun-
ine, he was a law giuer, and gouerned the people by the law. So
e conscience must be free from the law, but the body must be obe-
ent to the law.

Moyses in the mountaine was aboue the law: so in matters of faith we must haue nothing to do with the law.

Hereby it appeareth that Paul reproued Peter for no light mat-
r, but for the chiefest articles of all Christian doctrine, which by
eters dissimulation was in great danger. For Barnabas and the
her Iewes dissembled together with him, which did all offend,
t through ignorance or malice, but for feare of the Iewes: wher-
their hearts were so blinded, that they did not see their sinne.
nd certainly it is much to be maruelled, that such excellent men
Peter, Barnabas and others should so suddenly and so lightly fal,
pecially in that thing which they knew to be well done, and had
so before taught vnto others. It is a perilous thing therefore to
ust to our owne strength, be we neuer so holy, neuer so well lear-
ed, & although we thinke our selues neuer so sure of ỹ we know:
or in that wherof we thinke our selues most sure, we may erre &
ll, and bring our selues and others into great danger. Let vs
erefore diligently & with all humilitie exercise our selues in the
udy of the holy Scriptures, and let vs heartily pray that we ne-
r lose the truth of the Gospell.

We must not trust in our owne strength.

Thus we see then that we are nothing with all our gifts, be they
euer so great, except God assist vs. When he leaueth vs to our
lues, our wisedome and knowledge is nothing. For in the houre
tentation it may suddenly come to passe, that by the subtiltie of
e diuell, all the comfortable places of the Scripture shall be take
t of our sight, & such places onely as containe threatnings shall
set before our eyes, which shall oppresse vs & vtterly confound
. Let vs learne therefore that if God withdraw his hand, we may
ne be ouerthrowne, and let no man glory of his owne righteous-
le, wisedome and other gifts, but let him humble himselfe and
ay with the Apostles: Lord increase our faith.

Without God we can do nothing.

Luk. 17.5.

Verse. 14. But when I saw that they went not the right way to the truth of the Gospell,

This is a wonderfull example of such excellent men and pillars of the Church. There is none but Paul that hath his eies open, and seeth the offence of Peter, of Barnabas and the other Jewes which dissembled with Peter. On the other side, they do not see their own offence: nay they rather thinke that they do well in bearing with the infirmity of the weake Jewes. Wherefore it was very necessary that Paul should reproue their offence and not dissemble it, and therefore he accuseth Peter, Barnabas and other, that they went not the right way to the truth of the Gospell: that is to say, they swerued from the truth of the Gospell. It is a great matter that Peter should be accused of Paul as one that was faine from the truth of the Gospell. He could not be more grieuously reprehended. Yet he suffered it patiently, and no doubt but he gladly acknowledged his offence. I said before, ỹ many haue the Gospell, but not the truth of the Gospell. So Paul saith here, that Peter, Barnabas and other the Iewes went not the right way to the truth of the Gospell: that is to say, they had the Gospell, but they walked not vprightly according to the Gospell. For albeit they preached the Gospell, yet through their dissimulation (which could not stand with the truth of the Gospell,) they established the law: but the establishing of the law is the abolishing of the Gospell.

Peter knoweth not his error.

Who so then can rightly iudge betweẽ ỹ law and the Gospell let him thanke God, and know that he is a right Diuine. In the time of tentation, I confesse that I my selfe do not know how to do it as I ought. Now the way to discerne the one from the other is to place the Gospell in heauen and the law on the earth: to set the righteousnes of the Gospell heauenly, and the righteousnes of the law earthly, and to put as great difference betweene the righteousnes of the Gospell and of the law, as God hath made betweene heauẽ and earth, betweẽ light and darknes, betweẽ day & night. Let the one be as the light and the day, and the other as the darknes & the night. And would to God we could yet further separate the one from the other. Wherefore if the question be concerning matter of faith or conscience, let vs vtterly exclude the law, and leaue it on ỹ earth: but if we haue to do with workes, then let us lighten the lanterne of workes and of the righteousnes of the law

The difference of the law and the Gospell ought most diligently to be learned.

o let the Sunne and the inestimable light of the Gospell & grace ine in the day, and the lanterne of the law in the night. Where e if thy conscience be terrified with the sence and feeling of sin, inke thus with thy selfe: Thou art now remaining vpon earth: ere let the Asse labour and trauell: there let him serue and carrie e burden that is laid vpon him, that is to say, let the body with s members be subiect to the law. But when thou mountest vp to heauen, then leaue the asse with his burden vpon the earth: for e conscience hath nothing to do with the law, or workes, or with e earthly righteousnes. So doth the Asse remaine in the valley, t the conscience ascendeth with Isaac into the mountaine, know- g nothing at all of the law or workes thereof, but onely looking the remission of sinnes and pure righteousnesse offered and free- giuen vnto vs in Christ.

Contrariwise in ciuill policie, obedience to the law must be se- erely required. There nothing must be knowne as concerning e Gospell, conscience, grace, remission of sinnes, heauenly righ- eousnesse, or Christ himselfe, but Moises onely with the law and e workes thereof. If we marke well this distinction, neither the ne nor the other shall passe his boundes, but the law shall abide ithout heauen, that is, without the heart and conscience, and cō- ariwise the liberty of the Gospell shall abide without the earth, hat is to say, without the body and members thereof. Now there- ore, as sone as the law & sinne come into heauen, that is, into the nscience, let them by and by be cast out. For the conscience being ared with the terror of the wrath and iudgement of God, ought know nothing of the law, and sinne, but of Christ onely. And on e other side, when grace and libertie come into the earth, that is, nto the body, then say: thou oughtest not to dwell in the dregges & unghill of this corporall life, but thou belongest vnto heauen.

When the law is to be vrged.

The law hath nothing to do with the conscience.

This distinction of the law and the Gospell Peter confounded hrough his dissimulation, and thereby perswaded the beleeuing ewes that they must be iustified by the Gospell and the law toge- her. This might not Paul suffer, and therefore he reproued Peter: ot to put him to any reproch, but to the end that he might againe stablish a plaine difference betweēn these two: namely that ỹ Go- pell iustifieth in heauen, and ỹ law on earth. The Pope hath not nely mired the law with the Gospell, but also of the Gospell hath nade meere lawes, yea and such as are ceremoniall onely. He hath

The Pope maketh lawes of the Gospell.

also confounded and mired politicall and ecclesiasticall matters together: which is a diuellish and hellish confusion.

This place touching the difference betweene the law and ỹ Gospell, is very necessary to be knowne: for it containeth the summe of all Christian doctrine. Wherefore let all that loue & feare God, diligently learne to discerne the one from the other, not onely in words, but in déed & in practise, that is to say, in heart & conscience. For as touching the words, the distinction is easie: but in time of temptation thou shalt finde ỹ Gospell but as a stranger and a rare guest in thy conscience: but the law contrariwise thou shalt find a familiar and continuall dweller within thée: for reason hath the knowledge of the law naturally. Wherefore when thy conscience is terrified with sin, which the law vttereth and increaseth, thē say thou: There is a time to dye, and a time to liue: there is a time to heare the law, and a time to despise ỹ law: there is a time to heare the Gospell, and there is a time to be ignorant of the Gospell. Let the law now depart, and let the Gospell come: for there is now no time to heare the law, but the Gospel. But thou hast done no good: nay thou hast done wickedly, and hast grieuously sinned. I grant: notwithstanding I haue remission of all my sins for Christs sake. But out of the conflict of conscience, when externall duties must be done, there is no time to harken to the Gospell: then must thou follow thy vocation, and the workes thereof.

The Gospel a stranger in tentations: the Law a continuall guest.

The time of the Gospell.

An obiectiō.

When we must heare the law.

Verse. 14. I said vnto Peter openly: If thou being a Iew liuest as the Gentiles and not as the Iewes, why constrainest thou the Gentiles to do like the Iewes?

That is to wit, thou art a Iew, and therefore thou art bound to line like a Iew, that is, to abstaine from meates forbidden in ỹ law. Notwithstanding thou liuest like a Gentile: ỹ is to say, thou doest contrary to the law, & transgressest the law. For as a Gentile which is frée from the law, thou eatest common and vncleane meates, & therein thou doest well. But in that thou being afraid at the presence of the brethren conuerted from the Iewish religion, abstainest from meates forbidden in the law, and kéepest the law, thou compellest the Iewes likewise to kéepe the law: that is, thou constrainest them of necessity to obserue the law. For in that thou abstainest frō prophane meats, thou giuest occasion to the Gentils thus to thinke: Peter abstaineth from those meats which the Gentiles

To liue like the Iewes.

tiles vse to eate, which he also himselfe before did eate: therefore we ought likewise to auoid ẏ same, and to liue after the manner of the Iewes: otherwise we cannot be iustified or saued. We see then that Paul reproueth not ignorance in Peter (for he knew that he might freely eate with the Gentiles all manner of meates) but dissimulation, whereby he compelleth the Gentiles to liue like the Iewes.

Peter through his dissimulation, compelled the Gentiles to liue like the Iewes.

Here I say againe, that to liue as the Iew, is not euill of it selfe, for it is a thing indifferent either to eate swines flesh or any other meates. But so to play the Iew, that for conscience sake thou abstainest from certaine meates, this is to deny Christ and to ouerthrow the Gospll. Therefore when Paul saw that Peters act tended to this end, he withstood him and said: Thou knowest that the keeping of the law is not necessary to righteousnesse, but ẏ we are iustified onely through faith in Christ, & therefore thou keepest not the law, but transgressest the law and eatest all maner of meates. Notwithstanding by thy example thou constrainest the Gentiles to forsake Christ, and to returne to the law. For thou giuest them occasion thus to thinke: Faith onely is not sufficient to righteousnesse, but the law and workes are also required. And this Peter teacheth vs by his example. Therfore the obseruation of the law must néeds be ioyned with faith in Christ, if we will be saued. Wherefore Peter by his example is not onely preiudiciall to the puritie of doctrine, but also to the truth of faith and Christian righteousnes. For the Gentiles receiued this of him, that the keeping of the law was necessary to righteousnesse: which errour in case it be admitted, then doth Christ profite vs nothing at all.

Things indifferent may not clog mens consciences.

Peters error

Hereby it plainly appeareth to what end this discord betwéene Paul and Peter tendeth. Paul doth nothing by dissimulation, but dealeth sincerely and goeth plainly to worke, Peter dissembleth, but his dissimulation Paul reproueth. The controuersie was for the maintenance of pure doctrine and the verity of the Gospell: & in this quarell Paul did not care for the offence of any. In this case all people and nations, all Kings & Princes, all Iudges and Magistrates ought to giue place. Since then it is so dangerous a thing to haue to do with ẏ law, and that this fall was so sudden & so great as if it had bin from heauen aboue, euen downe into hell, let euery Christian diligently learne to discerne betwéene ẏ law & the Gospell. Let him suffer ẏ law to rule ouer the body & members thereof, but not ouer the conscience. For the Muéne and spouse

Liberty of conscience.

may not be defiled with the lawe, but must be kept without spot for her only husband Christ, as Paul saith. 2. Cor. 11. I haue espoused you to one husband, &c. Let the conscience then haue her bride chamber, not in the low valley, but in the high mountaine: in the which let Christ lie and there rule and reigne, who doth not terrifie and afflict sinners, but comforteth them, pardoneth their sinnes and saueth them. Wherefore let the afflicted conscience thinke vpon nothing, know nothing, set nothing against the iudgement of God, but the word of Christ, which is the word of grace, of remission of sinnes, of saluation & euerlasting life. But this to performe indeede, is a hard matter. For mans reason and nature cannot stedfastly cleaue vnto Christ, but oftentimes it is carted away with the cogitations of the lawe and sinne, and so alwaies seeketh to be at liberty after the flesh, but according to conscience a seruant and a slaue.

What an afflicted conscience ought to behold.

Verse. 15. We which are Iewes by nature, and not sinners of the Gentiles.

That is to say, we are borne vnto the righteousnesse of the lawe, to Moses, and to circumcision, and euen in our birth we bring the lawe with vs. We haue the righteousnesse of the lawe by nature, as Paul before saith of himselfe in the first Chapter: Being zealous of the traditions of the fathers. Wherefore if we be compared to the Gentiles, we are no sinners: we are not without the lawe & without workes like vnto ỹ Gentiles: but we are Iewes borne, we are borne righteous and brought vp in righteousnesse. Our righteousnesse beginneth euen with our birth, for the Iewish religion is naturall vnto vs. For God commanded Abraham to circumcise euery man child the eight day. This law of circumcision receiued frõ the fathers, Moses afterward confirmed. It is a great matter therfore that we are Iewes by nature. Notwithstanding, although we haue this prerogatiue, that we are righteous by nature, borne to the lawe and the workes therof, and are not sinners as the Gentiles, yet are we not therefore righteous before God.

The prerogatiue of the Iewes.

Gen. 17. 10.

Hereby it is euident that Paul speaketh not of ceremonies, or of the ceremoniall lawe, as some do affirme, but of a farre weightier matter, namely of the nativity of the Iewes whom he denieth to be righteous, although they be borne holy, be circumcised, kepe the lawe, haue the adoption, the glorie, the couenant, the fa-

thers,

theirs, the true worship, God, Christ, the promises liue in them and glory in the same: as they say, *Iohn*, 8. We are the seede of Abraham: Also, we haue our Father, which is God. And to the Romaines: Behold thou art called a Iew, and restest in the law, &c. Wherefore, although Peter and the other Apostles were the children of God, righteous according to the law, the workes and the righteousnes thereof, circumcision, the adoption, the couenants, the promises, the Apostleship, &c. yet Christian righteousnes cometh not thereby: for none of all these is faith in Christ, which only (as followeth in the text) iustifieth, and not the law: Not that the law is euill or damnable, for the law, circumcision and such like, are not therefore condemned because they iustifie not: but Paul therefore taketh from them the office of iustification, because the false Apostles contended that by them, without faith, and onely by the worke wrought, men are iustified and saued. This was not to be suffered of Paul. For without faith all things are deadly. The law, circumcision, the adoption, the temple, the worship of God, the promises, yea God and Christ himselfe without faith profiteth nothing. Paul therefore speaketh generally against all things which are contrary to faith, and not against ceremonies onely.

Rom. 2. 17.

Faith iustifieth, and nothing but faith.

All things are deadly without faith.

Verse 16. Know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ.

This word [the worke of the law] reacheth farre and comprehendeth much. We take the worke of the law therefore generally for that which is contrary to grace. Whatsoeuer is not grace, is the law, whether it be iudiciall, ceremoniall, or the ten commandements. Wherefore if thou couldest do the workes of the law according to this commandement: Thou shalt loue the Lord thy God with all thy heart, &c. (which no man yet euer did or could do) yet thou shouldest not be iustified before God: for a man is not iustified by the workes of the law. But hereof we will speake more largely hereafter.

The worke of the law.

The worke of the law then, according to Paul, signifieth the worke of ỹ whole law, whether it be iudiciall, ceremoniall or morall. Now, if the worke of the morall law do not iustifie, much lesse doth circumcision iustifie, which is a worke of the ceremonial law. Wherefore, when Paul saith (as he oftentimes doth) that a man is not iustified by the law, or by the workes of the law (which are

both one) he speaketh generally of the whole law, setting the righteousnesse of faith against the righteousnes of the whole law. For by the righteousnesse of the law (saith he) a man is not pronounced righteous before God: but the righteousnesse of faith God imputeth freely through grace, for Christs sake. The law (no doubt) is holy, righteous and good, and consequently the workes of the law are holy, righteous and good: yet notwithstanding a man is not iustified thereby before God.

Workes done before and after iustification.

Now, the workes of the law may be done either before iustification or after. There were many good men euen amongst the Pagans, as Xenophon, Aristides, Fabius, Cicero, Pomponius Atticus, and others, which before iustification performed the deeds of the law, and did notable workes. Cicero suffered death valiantly in a good and iust cause. Pomponius was a constant man, and loued truth, for he neuer made lye himselfe, nor could suffer the same in any other. Now, constancy and truth are noble vertues and excellent workes of the law, and yet were they not iustified thereby. After iustification, Peter, Paul, & all other Christians haue done and do the workes of the law, yet are they not iustified thereby. I know not my selfe guilty in any thing (saith Paul) and yet am I not thereby iustified. We see then that he speaketh not of any part of the law, but of the whole law, and all the workes thereof.

Cicero, Pomponius Atticus.

1. Cor 4. 4.

Paule intreateth of the whole law.

The Diuinity of the Popish Sophisters, commonly called the Schoolemen.

The Papists diuinity.

WHerefore the wicked & pernitious opinion of the Papists, is vtterly to be condemned, which attribute the merite of grace and remission of sinnes to the worke wrought. For they say that a good worke before grace, is able to obtaine grace of Congruence (which they call meritum de Congruo,) because it is méete that God should reward such a worke. But when grace is obtained, the work following deserueth euerlasting life of due debt and worthinesse, which they cal meritum de Condigno. As for example: If a man being in deadly sinne, without grace, do a good worke of his owne good naturall inclination: that is, if he say or heare a Masse, or giue almes, and such like, this man of congruence deserueth grace. When he hath thus obtained grace, he doth now a worke which of worthines deserueth euerlasting life. For the first,

Merite of congruence before grace which God of very equitie must reward.

Merite of worthinesse after grace, which of right and duty deserueth eternall life.

God

God is no debter: but because he is iust and good, it behoueth him to approue such a good worke though it be done in deadly sin, and to giue grace for such a seruice. But when grace is obtained, God is become a debter, and is constrained of right and dutie to giue eternall life. For now it is not only a worke of frée will, done according to the substance, but also done in grace, which maketh a man acceptable vnto God, that is to say, in charitie.

This is the Diuinitie of the Antichristian kingdome: which here I recite to the end that the disputation of Paule may be the béter vnderstood (for two contrary things being set together may be the beter knowne:) & moreouer that all men may sée how farre from the truth these blinde guides, and leaders of the blinde haue wandered, and how by this wicked and blasphemous doctrine they haue not onely darkned the Gospell, but haue taken it cleane away, and buried Christ vtterly. For if I being in deadly sinne can do any little worke which is not onely acceptable in Gods sight of it selfe, and according to the substance, but also is able to deserue grace of congruence, and when I haue receiued grace, I may do workes according to grace, that is to say, according to charitie, and get of right and dutie eternall life, what néede haue I now of the grace of God, forgiuenesse of sinnes, of the promise, and of the death and victory of Christ: Christ is now to me vnprofitable, and his benefite of none effect: For I haue frée will and power to do good workes, whereby I deserue grace of congruence, and afterwards by the worthinesse of my worke, eternall life.

The doctrin of the Papists blasphemous against Christ & his righteousnesse.

Such monstrous and horrible blasphemies should haue bin set forth to the Turkes and Iewes, and not to the Church of Christ. And hereby it plainly appeareth that the Pope with his Bishops, Doctors, Priests, and all his religious rabble, had no knowledge or regard of holy matters, and that they were not carefull for the health of the silly and miserable scattered flocke. For if they had séene, but as it were through a cloud, what Paule calleth sinne, and what he calleth grace, they would neuer haue compelled the people to beléeue such abhominations and execrable lyes. By deadly sinne they vnderstood onely the externall worke committed against the law, as murther, theft, and such like. They could not sée, that ignorance, hatred, and contempt of God in the heart, ingratitude, murmuring against God, and resisting the will of God,

What the Papists call deadly sin.

are also deadly sinne, and that the flesh cannot thinke, speake, or do any thing, but that which is diuellish and altogether against God. If they had seene these mischiefes fast roted in the nature of man, they would neuer haue deuised such impudent & execrable dreams touching the desert of congruence and worthinesse.

A description of a deadly sinner.

Wherefore we must properly and plainly define what a wicked man or a deadly sinner is. He is such a holy and a bloudy hypocrite as Paul was when he went to *Damascus*, to persecute Iesus of *Nazareth*, to abolish the doctrine of the Gospell, to murther the faithfull, and vtterly to ouerthrow the Church of Christ. And who will not say but that these were horrible sinnes? Yet could not Paul see them. For he was so blinded with a peruerse zeale of God, that he thought these abhominations to be perfect righteousnes & high seruice vnto God: and shall we say that such as defend these horrible sinnes to be perfect righteousnesse, do deserue grace?

Wherefore with Paul, we vtterly deny the merit of congruence and worthines, & affirme that these speculations are nothing else but mere deceits of Satan, which were neuer done indeed, nor notified by any examples. For God neuer gaue to any man grace and euerlasting life for the merit of congruence or worthinesse. These disputations therefore of ỳ Scholemen touching the merit of congruence & worthines, are nothing else but vaine toyes & dreames of idle braines, to no other end and purpose but to draw men from the true worship of God. And hereupõ is the whole papacy grounded. For there is no religious person, but he hath this imaginatiõ: I am able by the obseruation of my holy Order to deserue grace of congruence, and by the workes which I do after that I haue receiued this grace, I am able to heape vp such treasure of merite, as shall not onely be sufficient for me to obtaine eternall life, but also to giue or sell vnto others. Thus haue all the religious Orders taught, and thus haue they liued. And to defend this horrible blasphemy against Christ, the Papists do at this day attempt against vs what they can. And there is not one of them all, but ỳ more holy hypocrite and merit-monger he is, the more cruell and deadly enemy he is to the Gospell of Christ.

Desert of congruence and worthines, a vaine and fooliſh toy.

The ground of the whole Popedome.

The true way to Christianity.

The first part of true Christianity, is

NOw the true way to Christianity, is this, that a man do first acknowledge himselfe by the law, to be a sinner, and that it is impos-

impossible for him to do any good worke. For the law saith: Thou art an euil tree, and therefore all that thou thinkest, speakest, or doest, is against God. Thou canst not therefore deserue grace by thy workes. Which if thou go about to do, thou doublest thy offence: For since thou art an euill tree, thou canst not but bring forth euill fruites, that is to say sinnes. For whatsoeuer is not of Faith, is sinne. Wherefore he that would deserue grace by workes going before Faith, goeth about to please God with sinnes, which is nothing else but to heape sinne vpon sin, to mocke God, and to prouoke his wrath. When a man is thus taught and instructed by the law, then is he terrified and humbled, then he séeth indéed ỹ greatnesse of his sinne, and cannot find in himselfe one sparke of the loue of God: therfore he iustifieth God in his word, and confesseth that he is guilty of death and eternal damnation. The first part then of Christianity is the preaching of repentance, and the knowledge of our selues.

the preaching of repentance, & the acknowledging of our sinnes. *Mat. 3. 17. Rom. 14. 23.*

The second part is: If thou wilt be saued, thou maist not séeke saluation by workes: For God hath sent his onely begotten Sonne into the world, that we might liue through him. He was crucified & died for thée, and offred vp thy sinnes in his owne body. Here is no congruence or worke done before grace, but wrath, sinne, terror, & death. Wherefore the law doth nothing else but vtter sinne, terrifie and humble, and by this meanes prepareth vs to iustification, and driueth vs to Christ. For God hath reuealed vnto vs by his word, that he will be vnto vs a mercifull Father, and without our deserts (séeing we can deserue nothing) will frely giue vnto vs remissiõ of sins, righteousnes, & life euerlasting for Christ his Sons sake. For God giueth his gifts frely vnto all men, and that is the praise and glory of his diuinity. But the Iusticiaries & merit-mongers will not receiue grace and euerlasting life of him frely, but will deserue the same by their owne workes. For this cause they would vtterly take from him the glory of his diuinity. To the end therefore that he may maintaine & defend the same, he is constrained to send his law before, which as a lightning & thundring from heauen, may bruse and breake those hard rockes.

The second part is the preaching of the forgiuenesse of sinnes.

The office of the law.

The merit-mongers take from God the glorie of his Godhead.

This briefly is our doctrine as touching Christian righteousnes, contrary to the abhominations and blasphemies of the Papists concerning the merit of congruence and worthinesse, or workes before grace and after grace. Which monstrous dreames were deui-

The diuelish dreame of the Papists touching the merit of *congruum & condignum.*

sed by such as were neuer exercised with any tentatiõs, neuer had any true fæling of sinne or of the terrour of death, and therefore they know not what they say, or what they teach. Moreouer, they can shew no example of any worke done either before or after grace that could iustifie before God. Wherefore they are nothing else but vaine toyes and foolish fables, whereby the Papists deceiue both themselues and other. For Paul here plainely affirmeth that no man is iustified by the workes of the law, either going before grace (whereof he speaketh in this place) or coming after grace. You see then that Christian righteousnes is not such an essentiall quality engrafted in the nature of man, as the Schoolemen do imagine when they say:

(The diuinitie of the Schoolemen.)

WHen a man doth any good worke, God accepteth it, & for that worke he powreth into him charitie, which they call charitie infused. This charity (say they) is a quality remaining in the heart, and this they call formall righteousnes (which maner of speaking it is expedient for you to know) and they can abide nothing lesse then to heare that this quality forming and adorning the soule, as whitenesse doth the wall, should not be counted righteousnes. They can clime no higher then to this cogitatiõ of mans reason, that man is righteous by his owne formall righteousnes, which is grace making him acceptable vnto God, that is to say, charity. So to this quality cleauing vnto the soule, that is to wit, charity (which is a worke after the law, for the law saith: Thou shalt loue the Lord thy God, &c.) they attribute formall righteousnesse, that is to say, true Christian righteousnes, and they say that this righteousnesse is worthy of euerlasting life, and he that hath it, is formally righteous: and moreouer he is effectually or actually righteous, because he now doth good works, whereunto euerlasting life is due. This is the opinion of the Popish Schoolemen, yea euen of the best of them all.

The Papists take their formal righteousnesse, which they call charity, to be that grace, whereby we are made acceptable vnto God.

Some other there be which are not so good, as Scotus and Occam, which said, that for the obtaining of the grace of God, this charity infused or giuen of God, is not necessary: but that a man euen by his owne naturall strength, may procure this charity aboue all things. For so reasoneth Scotus: If a man may loue a creature, a yong man a maiden, a couetous man money, which are the

Scotus and Occam doctors of hellish darknes

lesse

lesse good, he may also loue God which is the greater good. If he haue a loue of the creature through his naturall strength, much more hath he a loue to the Creator. With this argument were all the Sophisters conuicted, and none of them all was able to refute it. Notwithstanding thus they reply.

The Scripture compelleth vs to confesse (say they) that God, besides that naturall loue and charity which is engrafted in vs, (wherewith alone he is not contented,) requireth also charitie which he himselfe giueth. And hereby they accuse God as a tyrant and a cruell exactor, who is not content that we kéepe and fulfil his law, but aboue the law (which we our selues are able to fulfill,) requireth also, ỹ we should accomplish it with other circumstance and furniture, as apparell to the same. As if a Mistres should not be contented that her Cooke had dressed her meate excellently wel, but shold chide her for that she did not prepare the same, being decked with precious apparell, and adorned with a crowne of gold. Now what a Mistres were this, who when her Cooke had done all that she was bound to do, & also exactly performed the same, would moreouer require that she should weare such ornaments as she could not haue: Euen so, what a one should God be if he should require his law to be fulfilled of vs (which notwithstanding by our owne naturall strength we obserue and fulfill) with such furniture as we cannot haue:

The blasphemous doctrine of the Schoolemen, which dreame, that besides that strength which they say we haue of our selues to fulfill the law, and is sufficient to saluation, God requireth yet a farther perfection in vs which we cannot haue.

But here lest they should séeme to auouch contrarie things, they make a distinction, & say that the law is fulfilled two maner of waies: First according to the substance of the déed, & secondly according to the minde of the commander. According to the substance of the déed (say they) we may fulfill all things which the law commandeth, but not according to the minde of the commander, which is, that God is not contented ỹ thou hast done al things which are commãded in the law (although he can require no more of thée.) but he further requireth, that thou shouldest fulfill the law in charity: not that charity which thou hast by nature, but that which is aboue nature and heauenly, which he himself giueth. And what is this else but to make of God a tyrant and a tormentor, which requireth that of vs which we are not able to performe: And it is in a maner as much as if they should say, that the fault is not in vs if we be damned, but in God, which with this circumstance requireth his law to be accomplished of vs.

The law fulfilled two maner of wayes (say the Papists) according to the substance of the deede, and according to the mind of the commander

These things I do the more diligently repeate, that you may see how farre they haue straied from the true sence of the Scripture, which haue said that by our owne naturall strength we may loue God aboue all things, or at least, by the worke wrought we may deserue grace and euerlasting life. And because God is not content that we fulfill the law according to the substance of the deede, but will haue vs also to fulfill the same according to the minde of the commander: therfore the Scripture further compelleth vs to haue a quality aboue nature poured into vs from aboue. & that is charity, which they call formall righteousnes, adorning and beautifying faith, being also the cause that faith iustifieth vs. So faith is the body, and the shell: charity the life, the kernell, the forme and furniture. These are the monstrous dreames of the Schoolemen.

But we in the steede of this charity do place faith, and we say that faith apprehendeth Iesus Christ, who is the forme which adorneth and furnisheth faith, as the colour adorneth & beautifieth the wall. Christian faith therefore is not an idle quality or empty huske in the hart, which may be in deadly sinne vntil charity come and quicken it: but if it be true faith, it is a sure trust & confidence of the heart, and a firme consent whereby Christ is apprehended: so that Christ is the obiect of faith, yea rather euen in faith Christ himselfe is present. Faith therefore is a certaine obscure knowledge, or rather darknesse which seeth nothing, and yet Christ apprehended by faith, sitteth in this darkenesse: like as God in *Sinai* and in the Temple sate in the middest of* darkenesse. Wherefore our formall righteousnesse is not charity furnishing and beautifying faith, but it is faith it selfe, which is, as it were, a certain cloud in our harts: that is to say, a stedfast trust and affiance in the thing which we see not, which is Christ: who although he be not seene at all, yet is he present.

Christian faith.

Christ is the obiect which faith beholdeth and looketh vnto.

*Exo. 19. 9. 1. Reg. 8. 10.

True formal and Christian righteousnesse.

Faith therefore iustifieth because it apprehendeth and possesseth this treasure, euen Christ present. But this presence cannot be cõprehended of vs, because it is in darknes, as I haue said. Wherefore, where assured trust and affiance of the hart is, there Christ is present, yea euen in the cloud and obscurity of faith. And this is the true formall righteousnesse, whereby a man is iustified, and not by charitie, as the popish Schoolemen do most wickedly affirme.

How Christ is present in faith, mans hart cannot comprehend.

To conclude, like as the Schoolemen say that charity furnisheth and adorneth faith: so do we say that it is Christ which furnisheth

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and adorneth faith, or rather that he is the very forme and perfection of faith. Wherfore Christ apprehended by faith, and dwelling in the heart, is the true Christian righteousnes, for the which God counteth vs righteous & giueth vs eternall life. Here is no worke of the law, no charitie, but a farre other manner of righteousnesse, and a certaine new world beyond and aboue the law. For Christ or faith is not the law nor the worke of the law. But concerning this matter, which the Schoolemen neither well vnderstood nor taught, we intend to speake more largely hereafter. Now it shall be enough that we haue shewed that Paul speaketh not here of the ceremoniall law onely, but of the whole law.

The true rule of Christianitie.

COntrary to these vaine trifles & doting dreames (as we haue also noted before) we teach faith, and giue a true rule of Christianity in this sort: first that a man must be taught by the law to know himselfe, that so he may learne to say with the Prophet: All haue sinned and haue neede of the glorie of God. Also, There is not one righteous, no not one: Not one that vnderstandeth, not one that seeketh after God: All haue gone astray. Also, Against thee onely haue I sinned. Thus we by a contrary way, do driue men from the merit of congruence and worthinesse. Now, when a man is humbled by the law, and brought to the knowledge of himselfe, then followeth true repentance (for true repentance beginneth at the feare & iudgement of God,) and he seeth himselfe to be so great a sinner, that he can find no meanes how he may be deliuered from his sinne by his owne strength, works or merits. Then he perceiueth well what Paul meaneth when he saith, That man is the seruant and bonslaue of sinne. Also, That God hath shut vp all vnder sinne: and that the whole world is guiltie before God, &c. Then he seeth that all the diuinity of the Schoolemen touching the merit of congruence and worthinesse, is nothing else but meere foolishnesse, and that by this meanes the whole Papacie falleth.

The first part of Christianitie, is the preaching of repentance. *Rom.* 1. 23. *Psal.* 14. 2. *Psal.* 53. 4. *Psal.* 52. 4. *Rom.* 7. 14. *Rom.* 11. 32. *Rom.* 3. 19.

Here now he beginneth to sigh, and saith in this wise: Who then can giue succor? For he being thus terrified with the law, vtterly despaireth of his owne strength: he looketh about, and sigheth for the helpe of a Mediatour and Sauiour. Here then cometh in good time the healthfull word of the Gospell, and saith: Sonne, thy sinnes are forgiuen thee: beleeue in Christ Iesus crucified for thy

The second part is the preaching of the Gospell. *Mat.* 9. 2.

sinnes. If thou feele thy sinnes and the burden thereof, looke not vpon them in thy selfe, but remember that they are translated and laid vpon Christ, whose stripes haue made thee whole. *Esay* 53.5.

This is the beginning of health and saluation. By this meanes we are deliuered from sinne: iustified and made inheritors of euerlasting life: not for our owne workes and deserts, but for our faith, whereby we lay hold vpon Christ. Wherefore we also do acknowledge a quality and a formall righteousnesse in the heart: not charitie (as the Sophisters do) but faith, and yet so notwithstanding, that the heart must behold and apprehend nothing but Christ the Sauiour. And here it is necessary that you know the true definition of Christ. The Schoolemen being vtterly ignorant hereof, haue made Christ a iudge and a tormentor, deuising this fond fantasie concerning the merit of congruence and worthinesse.

Christ is no law giuer.

But Christ, according to his true definition, is no law giuer, but a forgiuer of sins, and a Sauiour. This doth faith apprehend and vndoubtedly beleeue, that he hath wrought workes and merits of congruence and worthinesse before and after grace abundantly. For he might haue satisfied for all the sinnes of the world by one onely drop of his bloud: but now he hath shed it plentifully, and hath satisfied abundantly. *Hebr.* 9. By his owne bloud hath he entred into the holy place once for all, and obtained eternall redemption. Also *Rom.* 3. And we are iustified freely by his grace, through the redemption that is in Christ Iesus, whom God hath set foorth to be a reconciliation vnto vs, through faith in his bloud. Wherefore it is a great matter, by faith to lay hold vpon Christ bearing the sinnes of the world. And this faith alone is counted for righteousnesse,

Rom. 3. & 4.

Christ. Faith. Imputation.

Here is to be noted, that these three things, faith, Christ, acceptation or imputation must be ioyned together. Faith taketh hold of Christ, and hath him present, and holdeth him inclosed, as the ring doth the precious stone. And whosoeuer shall be found hauing this confidence in Christ apprehended in the heart, him will God account for righteous. This is the meane, & this is the merit whereby we attaine the remission of sinnes and righteousnesse. Because thou beleeuest in me, saith the Lord, and thy faith layeth hold vpon Christ, whom I haue freely giuen vnto thee that he might be thy Mediatour and high Priest, therefore be thou iustified and righteous. Wherefore God doth accept or account vs as righteous, one-

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ly for our faith in Christ.

Imputation necessarie.

And this acceptation or imputation is very necessarie: First, because we are not yet perfectly righteous, but whiles we remaine in this life, sinne dwelleth still in our flesh: and this remnant of sinne God purgeth in vs. Moreouer we are sometimes left of the holy Ghost and fall into sinnes, as did Peter, Dauid and other holy men. Notwithstanding we haue alwaies recourse to this article: that our sinnes are couered, and that God will not lay them to our charge, *Psalme* 32. and *Rom.* 4. Not that sinne is not in vs (as the Papists haue taught, saying, that we must be alwaies working well vntil we feele that there is no guilt of sinne remaining in vs:) yea sinne is in deede alwaies in vs, and the godly do feele it, but it is couered and is not imputed vnto vs of God for Christs sake: whom because we do apprehend by faith, all our sinnes are now no sinnes. But where Christ and Faith be not, there is no remission or couering of sinnes, but meere imputation of sinnes and condemnation. Thus will God glorifie his Sonne, and will be glorified himselfe in vs through him.

They that beleeue in Christ, shall not be charged with their sinnes.

The doctrine of good works must be taught after the doctrine of faith.

When we haue thus taught faith in Christ, then do we teach also good workes. Because thou hast layed hold vpon Christ by faith, through whom thou art made righteous, beginne now to worke well. Loue God and thy neighbour, call vpon God, giue thanks vnto him, praise him, confesse him. These are good workes in deede, which flow out of this faith and this chearefulnesse conceiued in the heart, for that we haue remission of sinnes freely by Christ.

The Crosse. *Mat.* 11.30.

Now, what crosse or affliction soeuer do afterwards ensue, they are easily borne, and chearefully suffered. For the yoke that Christ layeth vpon vs, is sweete, and his burden is easie. When sinne is pardoned, and the conscience deliuered from the burden and sting of sinne, then may a Christian beare all things easily. Because he feeleth all things within sweete and comfortable, therefore he doth and suffereth all things willingly. But when a man walketh in his owne righteousnesse, whatsoeuer he doth is grieuous and tedious vnto him, because he doth it vnwillingly.

Who is a right Christian.

We therefore do make this definition of a Christian, that a Christian is not he which hath no sinne, but he to whom God imputeth not his sinne, through faith in Christ. This doctrine bringeth great consolation to poore afflicted consciences in serious and inward

terrours. It is not without good cause therefore that we do so often repeate and beate into your minds the forgiuenesse of sinnes, and imputation of righteousnes for Christs sake: also that a Christian hath nothing to do with the law and sinne, spetially in the time of tentation. For in that he is a Christian, he is aboue the law and sinne. For he hath Christ the Lord of the law present and inclosed in his heart (as we haue said) euen as a ring hath a iewell or precious stone inclosed in it. Therefore when the law accuseth and sinne terrifieth him, he looketh vpon Christ, and when he hath apprehended him by faith, he hath present with him the Conquerour of the law, sinne, death and the diuell: who reigneth and ruleth ouer them, so that they cannot hurt him. Wherefore a Christian man, if ye define him rightly, is frée from all lawes, and is not subiect vnto any creature, either within or without: in that he is a Christian (I say) and not in that he is a man or a woman, that is to say, in that he hath his conscience adorned and beautified with this faith, with this great and inestimable treasure, or (as Paul saith) this vnspeakeable gift: which cannot be magnified and praised enough, for it maketh vs the children and heires of God. And by this meanes a Christian is greater then the whole world. For he hath such a gift, such a treasure in his heart, that although it séemeth to be but little, yet notwithstanding the smalnes thereof is greater than heauen and earth, because Christ which is this gift is greater.

A Christian man hath nothing to do with the law.

1 Cor. 9. 19.

Whiles this doctrine pacifying and quieting the conscience, remaineth pure and vncorrupt, Christians are made Iudges ouer all kinds of doctrine, and are Lords ouer the lawes of the whole world. Then can they certainly iudge that the Turke with his Alcoran is damned, because he goeth not the right way, that is, he acknowledgeth not himselfe to be miserable and damnable, nor apprehendeth Christ by faith, for whose sake he might be assured that his sinnes are pardoned. In like manner they boldly pronounce sentence against the Pope, that he is condemned with all his kingdome, because he so walketh and so teacheth (with all his religious rabble of Sophisters and Schoolemen,) that by the merit of congruence we must come to grace, and that afterward by the merit of worthinesse we are receiued into heauen. Here saith the Christian, this is not the right way to iustifie vs, neither doth this way leade vs to heauen. For I cannot (saith he) by my workes going

Christians are iudges of all kinds of doctrine.

The doctrin of the Pope.

before

before grace, deserue grace, nor by my works following grace, deserue eternall life; but to him that beleeueth, sinne is pardoned and righteousnes imputed. This trust and this confidence maketh him the child of God, and heire of his kingdome: for in hope he possesseth already euerlasting life, assured vnto him by promise. Through faith in Christ therefore all things are giuen vnto vs, grace, peace, forgiuenesse of sinnes, saluation and euerlasting life, and not for the merit of congruence and worthinesse.

Wherefore this doctrine of the Schoolemen, with their ceremonies, masses, and infinite foundations of the papisticall kingdome, are most abhominable blasphemies against God, sacriledges and plaine denials of Christ, as Peter hath foretold in these wordes: There shall be (saith he) false teachers among you, which shall priuily bring in damnable heresies, denying the Lord that hath bought them, &c. As though he would say: the Lord hath redéemed & bought vs with his bloud, that he might iustifie and saue vs: this is the way of righteousnesse and saluation. But there shall come false teachers, which denying the Lord, shall blaspheme ẏ way of truth, of righteousnesse and saluation: they shall find out new waies of falsehood and destruction, and many shall follow their damnable waies. Peter throughout this whole Chapter most liuely painteth out the Papacie, which neglecting and despising the Gospell and faith in Christ, hath taught the workes and traditions of men: as the merit of congruence and worthinesse, the difference of daies, meates, vowes, inuocation of Saints, pilgrimages, purgatorie, and such like. In these phantasticall opinions the Papists are so nusled, that it is impossible for them to vnderstand one syllable of the Gospell, of faith, or of Christ. a 2. Pet. 2.1

The Papacy liuely painted out.

And this the thing it selfe doth well declare. For they take that priuiledge vnto themselues which belongeth vnto Christ alone. He onely forgiueth sinnes, he onely giueth righteousnesse and euerlasting life: and they most impudently & wickedly do vaunt that they are able to obtaine these things by their owne merits & worthines before and after grace. This, saith Peter and the other Apostles, is to bring in damnable heresies and sects of perdition. For by these meanes they deny Christ, treade his bloud vnder their féete, blaspheme the holy Ghost, and despise the grace of God. Wherefore no man can sufficiently conceiue how horrible the idolatry of the Papists is. As inestimable as the gift is which is offered vnto vs by

The idolatrie of the Papists.

Christ, euen so and no lesse abhominable are these prophanations of the Papists. Wherefore they ought not to be lightly estæmed or forgotten, but diligently weighed and considered. And this maketh very much also for the amplifying of the grace of God, and benefit of Christ, as by the contrary. For the more we know the prophanation of the Papisticall Masse, so much the more we abhorre and detest the same, and embrace the true vse of the holy Communion, which the Pope hath taken away, and hath made merchandise thereof, that being bought for money, it might profite others. For he saith that the massing Priest, an apostata, denying Christ and blaspheming the holy Ghost, standing at the altar, doth a good worke, not onely for himselfe, but also for others both quicke and dead, and for the whole Church, and that onely by the worke wrought, and by no other meanes.

The true vse of the Communion taken away by the Pope.

Wherefore euen by this we may plainly see the inestimable patience of God, in that he hath not long ago destroyed the whole Papacie, and consumed it with fire and brimstone, as he did *Sodome & Gomorre*. But now these iolly fellowes go about, not onely to couer, but highly to aduance their impiety and filthines. This we may in no case dissemble. We must therfore with all diligence set forth the article of iustification, that as a most cleare Sunne, it may bring to light the darknesse of their hypocrisie, & discouer their filthines and shame. For this cause we do so often repeat, & so earnestly set forth the righteousnes of faith, that ỹ aduersaries may be confounded, & this article established & confirmed in our harts. And this is a most necessary thing: For if we once lose this Sunne, we fall againe into our former darknes. And most horrible it is that the Pope should euer be able to bring this to passe in the Church, that Christ should be denied, troden vnder foote, spit vpon, blasphemed, yea & that eũ by the Gospel & Sacraments: which he hath so darkned, & hath turned into such an horrible abuse, that he hath made thẽ to serue him against Christ, for the stablishing and confirming of his detestable abhominations. O deepe darkenesse, O horrible wrath of God!

The horrible abuse of the Gospell, and Sacraments in the Popedome.

Verse 16. Euen we, I say, haue beleeued in Iesus Christ, that we might be iustified.

This is the true meane to become a Christian, euen to be iustified by faith in Iesus Christ, and not by the works of the law. Here we must stand not vpon the wicked glose of the Schoolmen, which say

say that faith then iustifieth, when charitie and good woorks are ioyned withall. With this pestilent glose the Sophisters haue darkened and corrupted this and other like sentences in Paul, wherein he manifestly attributeth iustification to faith onely in Christ. But when a man heareth that he ought to beleeue in Christ, and yet notwithstanding faith iustifieth not except it be formed and furnished with charity, by and by he falleth from faith, and thus he thinketh: If faith without charitie iustifieth not, then is faith in vaine and vnprofitable, and charitie alone iustifieth: For except faith be formed with charitie, it is nothing.

The Schoolmens glose is wicked, which saith, that faith adorned with charitie iustifieth.

And to confirme this pernitious and pestilent glose, the aduersaries do alledge this place, 1. *Cor.* 13. Though I speake with the tongues of men and Angels, and haue no loue, I am nothing. And this place is their brasen wall. But they are men without vnderstanding, and therefore they can see or vnderstand nothing in Paul: And by this false interpretation they haue not onely peruerted the woords of Paul, but haue also denied Christ, and buried all his benefits. Wherefore we must auoid this glose as a most deadly and diuellish poyson, and conclude with Paul, that we are iustified, not by faith furnished with charity, but by faith onely and alone.

Faith iustifieth without the law.

We grant that we must teach also good woorks and charitie, but it must be done in time and place, that is to say, when the question is concerning woorkes, and toucheth not this article of iustification. But here the question is, by what meanes we are iustified and attaine eternall life. To this we answer with Paul, that by faith onely in Christ we are pronounced righteous, and not by the woorks of the law or charitie: Not because we reiect good woorks, but that that we will not suffer our selues to be remoued from this ankerhold of our saluation: which Satan most desireth. Wherefore since we are now in the matter of iustification, we reiect and condemne all good woorks: for this place will admit no disputation of good woorks. In this matter therefore we do generally cut off all lawes and all the woorks of the law.

The doctrine of good works is not to be neglected.

But the law is good, iust and holy. True it is. But when we are in the matter of iustification, there is no time or place to speake of the law: but the question is, what Christ is, and what benefite he hath brought vnto vs. Christ is not the law, he is not my woorke, or the woorke of the law, he is not my charitie, my obedience, my pouerty, but he is the Lord of life and death, a Mediatour, a Sauiour,

An obiection. Christ.

our, a redéemer of those that are vnder the law and sinne. In him we are by faith, and he in vs. This bridegroome must be alone with the bride in his secret chamber, all the seruants and family being put apart. But afterwards, when the doze is open and he cometh forth, then let the seruants and handmaidens returne, to minister vnto them: then let charitie do her office, and let good workes be done.

We must learne therfore to discerne all lawes, yea euen the law of God, and all workes, from the promise of the Gospell, and from faith, that we may define Christ rightly. For Christ is no law, and therfore he is no exactor of the law and workes, but he is the Lambe of God that taketh away the sinnes of the world. This doth faith alone lay hold of, and not charitie, which notwithstanding, as a certaine thankfulnesse must follow faith. Wherefore victorie ouer sinne and death, saluation and euerlasting life come not by the law, nor by the workes of the law, nor yet by the power of frée will, but by the Lord Iesus Christ onely and alone.

Ioh. 1. 29.

Faith onely iustifieth, because it onely taketh hold of the benefit of Christ.

Verse 16. That we might be iustified by faith in Christ, and not by the works of the law.

Paul speaketh not here of the ceremoniall law onely (as before we haue said) but of the whole law. For the ceremoniall law was as well the law of God as the morall law was. As for example, circumcision, the institution of the priesthood, the seruice and ceremonies of the temple, were as well commanded of God as the ten commandements. Moreouer, when Abraham was commanded to offer vp his sonne Isaac in sacrifice, it was a law. This worke of Abraham pleased God no lesse then other workes of the ceremoniall law did, and yet was he not iustified by this worke, but by faith: for the Scripture saith: Abraham beleeued God, and it was counted to him for righteousnesse.

Paul speaketh of the whole law.

Gen. 15. 6. *Rom.* 4. 3.

But since the reuealing of Christ (say they) the ceremoniall law killeth and bringeth death. Yea, so doth the law of the ten commandements also, without faith in Christ. Moreouer, there may no law be suffered to reigne in the conscience, but onely the law of the spirit and life, whereby we are made frée in Christ from the law of the letter and of death, from the workes thereof, and from all sinnes: Not because the law is euill, but for that it is not able to iustifie vs: for it hath a plaine contrary effect and working. It is an

The law must not be suffered to reigne in the conscience.

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high and an excellent matter to be at peace with God, and therefore in this case we haue néede of a farre other Mediator then Moses or the law. Here we must do nothing at all, but onely receiue the treasure which is Christ, and apprehend him in our hearts by faith, although we féele our selues to be neuer so full of sin. These words therefore of the Apostle: that we might be iustified by faith, and not by the workes of the law, are very effectuall, and not in vaine or vnprofitable, as the Schoolemen thinke, and therefore they passe them ouer so lightly. Our saluation cõsisteth not in doing but in receiuing.

Hitherto ye haue heard the words of Paul which he spake vnto Peter: wherein he hath briefly comprised the principall articls of all Christian doctrine, which maketh true Christians indéed. Now he turneth to the *Galathians*, to whom he writeth, and thus he concludeth: Since it is so that we are iustified by faith in Christ, then by the works of the law shall no flesh be iustified. Hitherto hath Paul spoken to Peter.

Verse 16. Because by the deeds of the law, no flesh shall be iustified.

Flesh in Paul doth not signifie (as the Schoolemen dreame) manifest and grosse sinnes, for those he vseth to call by their proper names, as adulterie, fornication, vncleannesse and such like: but by flesh Paul meaneth here as Christ doth in the third Chap. of Iohn. That which is borne of flesh (saith he) is flesh. Flesh therefore signifieth the whole nature of man, with reason and all other powers whatsoeuer do belong to man. This flesh (saith he) is not iustified by workes, no not of the law. Flesh therefore according to Paul, signifieth all the righteousnes, wisdome, deuotion, religion, vnderstanding and will that is possible to be in a naturall man: So that if a man be neuer so righteous according to reason and the law of God, yet with all this righteousnesse, works, merits, deuotion, and religion he is not iustified. What Paul calleth the flesh. *Ioh.* 3. 6.

This the Papists do not beléeue, but being blinde and obstinate they defend their abhominations against their owne conscience, & continue still in this their blasphemie, hauing in their mouthes these execrable words: He that doth this good worke or that, deserueth forgiuenesse of his sinnes: whosoeuer entreth into this or that holy order, and keepeth his rule, to him we assuredly promise euerlasting life. It cannot be vttered what an horrible blasphemie it is to attribute that to the doctrine of diuels, to the decrées and ordi- The blindnes of the Papists. The Pope attributeth the vertue

of iustifying to his owne traditions which Paule taketh from the law of God.

nances of men, to the wicked traditions of the Pope, to the hypocriticall woꝛkes and merits of Monks and Friers, which Paul the Apostle of Chꝛist taketh from the law of God. Foꝛ if no flesh be iustified by the woꝛkes of the law, much lesse shall it be iustified by the rule of Benedict, Francis, oꝛ Augustine, in the which there is not one iot of true faith in Chꝛist: but this onely they teach, that whosoeuer keepeth these things hath life euerlasting.

Wherefoꝛe I haue much and often maruelled, that these sects of perdition reigning so many yeares in so great darknes and eꝛꝛoꝛs, the Church could endure and continue as it hath done. Some there were whom God called by the text of the Gospell and by baptisme.

Who were saued in the kingdome of the Pope.

These walked in simplicity and humblenes of heart, thinking the Monks and Friers, and such onely as were annointed of the Bishops, to be religious and holy, and themselues to be pꝛophane and secular, and not woꝛthy to be compared vnto them. Wherefoꝛe they finding in themselues no good woꝛks to set against the wꝛath and iudgement of God, did flie to the death and passion of Chꝛist, and were saued in this simplicitie.

Hoꝛrible and vnspeakeable is the wꝛath of God, in that he hath so long time punished the contempt of the Gospell and Chꝛist in the Papists, and also their ingratitude, in giuing them ouer into a reꝛpꝛobate sence, in so much that they blaspheming and denying Chꝛist altogether as touching his office, in stead of the Gospell re-

The Papists prefer mans traditions before the Gospell.

ceiued the exectable rules, oꝛdinances and traditions of men, which they deuoutly adoꝛed and honoured, yea and pꝛeferred the same farre aboue the woꝛd of God, vntill at length they were foꝛbidden to marry, and were bound to that incestuous single life: wherein they were outwardly polluted and defiled with all kinds of hoꝛrible wickednesse, as adulterie, whoꝛedome, vncleannesse, Sodomitrie, and such other abhominations. This was the fruite of that filthie single life.

So God punishing sinne with sinne, inwardly gaue them ouer into a reꝛpꝛobate mind, and outwardly suffered them to fal into such hoꝛrible abhominations, and that iustly, because they blasphemed the onely Sonne of God, in whom the Father would be gloꝛified, and whom he deliuered to death, that all which beléeue in him, might be saued by him, and not by their owne exectable rules and

1 Sam. 2. 30. oꝛders. Him that honoureth me (saith he) I will honour. Now, God is honoured in his Sonne. Who soeuer beléeueth that the Sonne is

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our Mediator and Sauiour, he honoureth the Father, & him againe doth God honour, that is to say, adorneth him with his gifts, forgiuenesse of sinnes, righteousnesse, the holy Ghost, and euerlasting life. Contrariwise: They that despise me (saith he) shall be despised.

This is then a generall conclusion: By the deeds of the law no flesh shall be iustified. The law of God is greater then the whole world, for it comprehendeth all men, and the works of the law do farre excell euen the most glorious will-workes of all the Merit-mongers: and yet Paul saith, that neither the law nor the works of the law do iustifie. Therefore we conclude with Paul, that faith only iustifieth. This proposition he goeth about to confirme in this manner. The dignity of the law.

Verse 17. If then while we seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

If this be true (saith he) that we are iustified by Christ, then is it vnpossible that we should be sinners, or should be iustified by the law. On the contrary, if this be not true, but that we must be iustified by the law and the works of the law, it is then vnpossible that we should be iustified by Christ. One of these two must néeds be false. Either we are not iustified by Christ, or we are not iustified by the law. But the truth is that we are iustified by Christ: therefore we are not iustified by the law. He reasoneth therefore after this manner: If then while we seeke to be made righteous by Christ, &c. That is, If we séeke to be iustified by Christ, and so being iustified are yet found sinners, hauing néede of the law to iustifie vs being sinners: If we haue néede (I say) of the obseruation of the law to iustifie vs, so that they which are righteous in Christ are not righteous, but haue yet néede of the law to iustifie them: or if he that is iustified by Christ must yet further be iustified by the law, then is Christ nothing else but a law giuer and a minister of sinne. Therefore he that is iustified and holy in Christ, is not iustified or holy, but hath yet néede of the righteousnesse and holinesse of the law. The first argument in defence of the righteousnesse of faith.

But we are indéede iustified and made righteous in Christ: For the truth of the Gospell teacheth vs that a man is not iustified in the law, but in Christ. Now, if they which are iustified in Christ are yet found sinners, that is, do yet still belong to the law, and

are vnder the law (as the false Apostles teach,) then are they not yet iustified. For the law accuseth them, and sheweth them to be yet sinners, and requireth of them the workes of the law, as necessary to their iustification. Therefore they that are iustified in Christ, are not iustified: and so it followeth that Christ is not a iustifier, but a minister of the law.

The iusticiaries make Moses Christ, and the law grace.

With these words he vehemently chargeth the false Apostles & all merit-mongers, that they peruert all together: for they make of the law grace, and of grace the law, of Moses Christ, and of Christ Moses. For they teach, that besides Christ and all the righteousnes of Christ, the obseruation of the law is necessary to iustification. And thus we see that by their intollerable peruersenes, they make the law Christ: for by this meanes they attribute that to the law, which properly belongeth vnto Christ. If thou do the workes of the law (say they) thou shalt be saued: but if thou do them not, thou shalt not be iustified, although thou do beleeue in Christ neuer so much. Now if it be so that Christ iustifieth not, but is the minister of sinne (as it néeds must follow by their doctrine,) then is Christ the law: for we haue nothing else of him (séeing he teacheth that we are sinners) than that we haue by the law. So Christ being the minister of sinne, sendeth vs to the law and to Moses, as to our iustifier.

It cannot be therefore but that the Papists and all such as are ignorant of the righteousnes of Christ, or haue not the true knowledge thereof, must néeds make of Christ Moses and the law, and of the law Christ. For thus they teach: It is true (say they) that faith in Christ iustifieth, but withall we must néeds keepe the commandements of God. For it is written: If thou wilt enter into life, keepe the commandements. Mat 19.17. Here euen at the first dash, Christ is denied, and faith abolished, because that is attributed to the commandements of God, or to the law, which belongeth to Christ alone. For Christ, according to his true definition, is a iustifier and a redéemer from sinnes. If I attribute this to the law, then is the law my Iustifier, deliuering me from my sinnes, because I do the workes thereof: and so now the law is Christ, and Christ vtterly loseth his name, his office and glory, and is nothing else but a minister of the law, reproouing, accusing, terrifying, presenting and sending the sinner to another that may iustifie him: which is the proper office of the law.

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But the proper office of Christ is, after the law hath pronounced a man to be guilty, to raise him vp againe, and to lose him from his sinnes, if he beleeue the Gospel. For to all that do beleeue, Christ is the end and full finishing of the law vnto righteousnesse: He is the Lambe of God that taketh away the sinnes of the world. But the Papists & Anabaptists, because they vnderstand not this doctrine, do turne all cleane contrary, making of Christ Moses, and of Moses Christ. And this is indeede (although they will say otherwise) their principall proposition: That Christ is Moses. Moreouer they deride vs, because we do so diligently teach, and so earnestly require faith. Ha ha (say they) faith, faith: waite thou the time vntill thou come to heauen by faith. Nay, thou must striue to do greater and weightier matters. Thou must fulfill the law, according to that saying: Do this and thou shalt liue. Faith which ye so highly extoll, doth nothing else but make men careless, idle & negligent. Thus are they become nothing else but ministers of the law, and lawworkers, calling backe the people from baptisme, faith, the promises of Christ, to the law and workes, turning grace into the law, and the law into grace.

The office of Christ. *Rom* 10.4. *Ioh*. 1.30.

Meritmongers scorne the preachers of faith.

Luke 10.28.

Who would euer beleeue that these things could so easily be confounded & mingled together? There is no man so vnsensible which doth not perceiue this distinction of the law and grace to be most plaine and manifest. For the very nature and signification of the words maketh this distinction and difference. For who vnderstandeth not that these words, Law and Grace, do differ in name and signification? Wherefore it is a monstrous thing, that this distinction being so plaine, the aduersaries should be so diuelish and peruerse, as to mingle together the law and grace, and to transforme Christ into Moses. Therefore I oftentimes say, that this doctrine of faith is very plaine, and that euery man may easily vnderstand this distinction of the law and grace as touching the words, but as touching the vse and practise, it is very hard.

The difference of the law & grace is very easy, but yet are they soone confounded and mixed together.

The Pope and his Schole-doctors do plainly confesse that the law and grace are diuerse and distinct things, and yet when they come to the vse and practise thereof, they teach cleane contrary. Faith in Christ (say they) whether it be gotten by the strength, operation and qualities of nature, or whether it be faith infused and poured into vs of God, yet is it but a dead faith, if charity be not ioyned therewith. Where is now the distinction & difference of the

The Pope cõfoundeth the law and grace together.

law and grace? In déede they do distinguish them in name, but in effect they call grace charitie. Thus do all they which so straightly require the obseruation of the law, and attribute iustification to the law and workes. Wherefore whosoeuer doth not perfectly vnderstand the article of iustification, must néeds confound and mingle the law and grace together.

Let euery man therefore diligently learne aboue all things, to put a difference betweene the law and grace in déed and in practise: not in words onely, as the Pope and the fantasticall Anabaptists do: Who as touching the words, do confesse that they are two distinct things: but in very déed (as I haue said) they confound and mingle them together, for they will not grant that faith iustifieth without works. If this be true, then Christ profiteth me nothing. For though my faith be neuer so perfect, yet after their opinion, if this faith be without charitie, I am not iustified. And thus Christ apprehended by faith is not a iustifier, grace profiteth nothing, neither can faith be true faith without charitie.

They that say the law is necessarie to righteousnesse, are like to the false Apostles.

With this doctrine these lying spirits and sects of perdition do darken and deface the benefite of Christ at this day: they take away from him the glorie of a iustifier, and make him a minister of sinne. They are in all things like to the false Apostles. For euen as they throughout all the Churches did require circumcision and the obseruation of the law besides faith in Christ, in so much that without circumcision and kéeping of the law, they denied the iustification of faith (for except ye be circumcised, said they, after the law of Moses, ye cannot be saued:) euen so at this day these strait exactors of the law, besides the righteousnesse of faith, do require the kéeping of the commandements of God, according to that saying: Do this and thou shalt liue. Also, If thou wilt enter into life, keepe the commandements. Wherefore there is not one among them be he neuer so wise, that vnderstandeth the difference betweene the law and grace.

Luke 10.28. Mat. 19.17.

But we put a difference, and say, that we do not here dispute whether we ought to do good works: whether the law be good, holy and iust: whether it ought to be kept or no: for this is another manner of question. But our question is concerning iustification, and whether the law do iustifie or no. This the aduersaries will not heare: they will not answer to this question, nor make any distinction as we do: but onely crie out, that good works ought

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to be done, that the law ought to be obserued. We know that well enough. But because these are diuers and distinct matters, we will not suffer them to be mingled together. That good workes ought to be done, we will hereafter declare when time shall serue. But since we are now in the matter of iustification, we set aside here all good workes, for the which the aduersaries do so earnestly striue, ascribing vnto them wholy the office of iustifying: which is to take from Christ his glorie, and to ascribe the same vnto workes.

Wherefore this is a strong argument, which I haue oftentimes vsed to my great comfort: If then while we seeke to be made righteous by Christ, &c. As though Paul should say: If we being iustified by Christ, are counted yet as not iustified and righteous, but as sinners which are yet to be iustified by the law, then may we not seeke iustification in Christ, but in the law. But if iustification cometh by the law, then cometh it not by grace. Now if iustification cometh not by grace, but by the law, what hath Christ done and wrought by his death, by his preaching, by his victory which he hath obtained ouer the law, sinne and death, and by sending the holy Ghost: We must conclude therefore, that either we are iustified by Christ, or else that we are made sinners, culpable and guiltie through him. But if the law do iustifie, then can it not be auoided, but néeds it must follow, that we are made sinners through Christ, and so Christ is a minister of sinne. The case standing thus, let vs then set downe this proposition. Euery one that beléeueth in the Lord Iesus Christ is a sinner, and is guilty of eternal death, and if he flie not vnto the law, doing the works thereof, he shall not be saued.

If righteousnesse come by the law, then is Christ vnprofitable.

The holy Scripture, especially the new Testament, maketh often mention of faith in Christ, and highly aduanceth the same: which saith, that whosoeuer beléeueth in him, is saued, perisheth not, is not iudged, is not confounded, hath eternal life, &c. But contrariwise they say, he that beléeueth in him is condemned, &c. because he hath faith without works which doth condemne. Thus do they peruert all things, making of Christ a destroyer and a murtherer, and of Moses a Sauiour. And is not this an horrible blasphemie, so to teach, that by doing good works thou shalt be made worthy of eternall life: but by beléeuing in Christ thou shalt be made culpable and guilty of eternall death: that the law being kept and accomplished saueth, and faith in Christ condemneth?

Faith in Christ.

Ioh. 3. 16.
Ioh. 5. 24.

The selfe same wordes (I grant) the aduersaries do not vse: but in very déede such is their doctrine. For faith infused (say they) which properly they call faith in Christ, doth not make vs frée from sinne, but that faith which is furnished with charity. Hereof it followeth that faith in Christ without the law saueth vs not. This is plainly to affirme that Christ leaueth vs in our sinnes and in the wrath of God, & maketh vs guilty of eternall death. On the other side, if thou kéepe the law and do the workes thereof, then faith iustifieth thée, because it hath works, without the which faith auaileth nothing. Therefore workes iustifie and not faith. O horrible impietie! What pernicious and cursed doctrine is this?

Faith infused.

The doctrin of the Papists.

Paul therefore groundeth his argument vpon an impossibilitie, and a sufficient diuision. If we being iustified in Christ are yet found sinners, and cannot be iustified by another meane than by Christ, that is to wit, by the law, then cannot Christ iustifie vs, but he onely accuseth and condemneth vs: and so consequently it followeth that Christ died in vaine, and that these with other like places are false: Behold the Lambe of God that taketh away the sinnes of the world. Also: He that beleeueth in him hath euerlasting life: yea the whole Scripture is false, which beareth witnesse that Christ is the Iustifier and Sauiour of the world. For if we be found sinners after that we be iustified by Christ, it followeth of necessitie that they which fulfill the law, are iustified without Christ. If this be true, then are we either *Turkes*, or *Iewes*, or *Tartarians*, professing the name and word of God in outward shew, but in déede and verity vtterly denying Christ and his word. It is great impiety therefore to affirme that faith, except it be formed with charitie, iustifieth not. But if the aduersaries will néedes defend this doctrine, why do they not then reiect faith in Christ altogether: especially séeing they make nothing else of it but a vaine quality in the soule, which without Christ auaileth nothing? why do they not say in plaine words, that workes do iustifie and not faith? Yea, why do they not generally deny, not onely Paul, but also the whole Gospell (as in very déed they do) which attribute righteousnesse to workes, and not to faith alone? For if faith and workes together do iustifie, then is the disputation of Paul altogether false, which plainly pronounceth that a man is not iustified by the déeds of the law, but by faith alone in Iesus Christ.

Ioh. 1, 16.

The Papists are touched.

Verse 17. Is Christ therefore the minister of sinne?

This is a kind of speech vsed of the Hebrewes, which Paul in the 2. Cor. 3. doth also vse: Where he most plainely and plainely speaketh of these two ministeries: to wit, of the letter and the spirit, of the law & grace, or of death and life. And he saith that Moises the minister of the law, hath the ministerie of sinne, (as he calleth it) of wrath, death & condemnation. For Paul is wont to giue reprochfull names vnto the law, & amongst all the Apostles, he only vseth this maner of speech: the other do not so speake. And very necessary it is ý such as are studious of the holy Scripture should vnderstand this manner of speech vsed of the Apostle.

The ministerie of Moses.

Now, a minister of sinne is nothing else but a law giuer, or a Schoolemaister of the law, which teacheth good workes and charitie, and that a man must suffer the crosse and afflictions, and follow the example of Christ and of the Saints. He that teacheth and requireth this, is a minister of the law, of sinne, of wrath, and of death: For by this doctrine he doth nothing else but terrifie and afflict mens consciences and shut them vnder sinne. For it is impossible for the nature of man, to accomplish the law: yea in those that are iustified and haue the holy Ghost, the law of the members fighteth against the law of the mind. What will it not then do in the wicked which haue not the holy Ghost? Wherefore he that teacheth, that righteousnes cometh by the law, doth not vnderstand what he saith, or what he affirmeth, and much lesse doth he keepe the law, but rather he deceiueth himselfe and others, and layeth vpon them such a burden, as they are not able to beare, requiring and teaching impossible things, and at the last he bringeth himselfe and his Disciples vnto desperation.

A minister of sinne.

There is no perfect obedience to the law, euen in the iustified. 1. Tim. 1. 7.

The right vse and end therefore of the law is, to accuse and condemne as guilty such as liue in security, that they may see themselues to be in danger of sinne, wrath, and death eternall, that so they may be terrified and brought euen to the brinke of desperation, trembling and quaking at the falling of a leafe: and in that they are such, they are vnder the law. For the law requireth perfect obedience vnto God, and condemneth all those that do not accomplish the same. Now, it is certaine, that there is no man liuing which is able to performe this obedience: which notwithstanding God straitly requireth of vs: The law therefore iustifieth not, but

The office and vse of the law.

To be vnder the law.

Deut. 27. 26. Gala. 3. 10. condemneth, according to that saying: Cursed is he that abideth not in all things that are written in this booke. Therefore he that teacheth the law is a minister of the law.

The ministerie of the law, is the ministerie of sinne.

Wherefore it is not without good cause that Paul in the 2. Cor. 3. calleth the ministery of the law the ministery of sin: For y law sheweth and vttereth sinne, which without the law is dead. Now the knowledge of sinne (I speake not here of that speculatiue knowledge of hypocrites, but of a true knowledge, by the which we see the wrath of God against sinne, and feele a true taste of death) terrifieth the heart, driueth downe to desperation, killeth and destroyeth. Rom. 7. Wherefore these Schoolemasters of the law and workes, are called in the Scripture oppressors & tyrants. For as the taskemasters in *Egypt* did oppresse the children of *Israel* with corporall seruitude, so do these law giuers and taskemasters driue men into spirituall and most miserable bondage of soule, and at length bring them to desperation and vtter distruction. These do neither know themselues nor the force of the law: Neither is it possible for them to haue quietnesse and peace of conscience in great and inward terrours, and in the agony of death, yea though they haue obserued the law, loued their neighbours, done many good workes, and suffered great afflictions: for the law alwayes terrifieth and accuseth, saying: thou neuer diddest accomplish all that is commanded in the law: but accursed is he that hath not done all things contained therein. Wherefore these terrours remaine still in the conscience and increase more and more. And if such Schoolemasters of the law be not raised vp by Faith and the righteousnes of Christ, they are driuen downe headlong to desperation.

Exod. 5. The Scripture calleth the teachers of the law exactors & tyrants, bringing mens soules into spirituall slauerie.

The history of the publishing of the law in Exod 19 20

This also was notably figured when the law was giuen, as we may see in the 19. and 20. of Exodus. Moises brought the people out of the tents to meete with the Lord, that they might heare him speake vnto them out of the darke cloud. Then the people being astonished and trembling for feare, fled backe (which a litle before had promised to do all that God had commanded) and standing aloofe off, said vnto Moses: Who can abide to see the fire, and to heare the thundrings and noise of the trumpet? Talke thou with vs, and we will heare thee: but let not God talke with vs, lest we die. So the proper office of the law is to leade vs out of our tents and tabernacles, that is to say, from the quietnesse and securitie

The office of the law

wherein

wherein we dwell, and from trusting in our selues, and to bring vs before the presence of God, to reueale his wrath vnto vs, and to set before vs our sinnes. Here the conscience feeleth that it hath not satisfied the law, neither is able to satisfie it, nor to beare the wrath of God, which the law reuealeth when it bringeth vs forth after this maner before the presence of God, that is to say, when it feareth vs, accuseth vs, and setteth before vs our sinnes. Here it is impossible that we should be able to stand: and therefore being throughly afraid, we flie, and we crie out with the children of *Israel*: We shall die, we shall die: Let not the Lord speake vnto vs, but speake thou vnto vs, &c.

He then which teacheth that faith in Christ iustifieth not without the obseruation of the law, maketh Christ a minister of sinne, that is to say, a Schoolemaster of the law, which teacheth the selfe same doctrin that Moses did. By this meanes Christ is no Sauior, no giuer of grace, but a cruell tyrant, who requireth such things (as Moses did) which no man is able to performe. See how all the meritmongers do take Christ to be but a new law giuer, and the Gospell to be nothing else but a certaine booke which containeth new lawes concerning workes, as the Turkes dreame of their Alcoran. But as touching lawes there is enough in Moses. The Gospell then is a preaching of Christ, which forgiueth sinnes, giueth grace, iustifieth and saueth sinners. Now, whereas there are commandements found in the Gospell, they are not the Gospell, but expositions of the law, and matters depending vpon the Gospell.

Who maketh Christ a minister of sinne.

The Gospell.

Commandements in the Gospell.

To conclude, if the law be the ministerie of sinne, then is it also the ministerie of wrath & of death. For as the law reuealeth sinne, so doth it terrifie a man, it sheweth vnto him his sin and the wrath of God, and striketh into him a terrour of death and damnation. For thus the conscience by and by gathereth: Thou hast not kept the commandements of God: therefore is God angry with thée. If he be angry with thée, he will destroy thée and condemne thée for euer. And it thinketh this to be an infallible consequence: I haue sinned, therefore I must die. And so it followeth that the ministery of sin is the ministery of wrath and condemnation. For after that sinne is reuealed, by and by ensueth the wrath of God, death, and damnation. And hereof it cometh that many which are not able to beare the iudgement and wrath of God, which the law setteth before their eies, do kill, hang or drowne themselues.

The law is the ministerie of sinne, wrath and death.

The conscience thus gathereth: Thou hast sinned, therefore God is angry with thee, and will condemne thee for euer.

Verse 17. God forbid.

A picture of Christ.

As though he would say, Christ is not the minister of sinne, but the giuer of righteousnesse and eternall life. Wherefore Paul separateth Moses farre from Christ. Let Moses then tary on the earth: Let him be the Schoolemaster of the letter, and exactor of the law: let him torment and crucifie sinners. But ỹ beleeuers (saith Paul) haue another Schoolemaister in their conscience: not Moses, but Christ, which hath abolished the law and sinne, hath ouercome the wrath of God, and destroyed death. He biddeth vs that labor and are oppressed wᵗ all maner of calamities, to come vnto him. Therefore when ye flie vnto him, Moses with his law vanisheth away, so that his sepulcher can no where be seene, sin and death can hurt vs no more. For Christ our instructor is Lord ouer the Law, sinne and death: so that they which beleeue in him, are deliuered from ỹ same. It is therfore the proper office of Christ to deliuer from sinne and death: And this Paul teacheth and repeateth euery where.

Deut. 34.

The Law, Christ.

We are condemned and killed by the law, but by Christ we are iustified & restored to life. The law astonisheth vs, and driueth vs from God: but Christ reconcileth vs to God. and maketh for vs an entrance, that we may boldly come vnto him. For he is the Lambe of God that hath taken away the sinnes of the world. Now, if the sin of the world be taken away, then is it taken away frō me also which do beleeue in him. If sinne be taken away, then is the wrath of God, death and damnation taken away also. And in the place of sinne succeedeth righteousnes, in the place of wrath, reconciliation and grace, in the place of death, life, and in the place of damnation, saluation. Let vs learne to practise this distinction, not in words only, but in life and liuely experience, and with an inward feeling. For where Christ is, there must needes be ioy of heart and peace of conscience: for Christ is our reconciliation, righteousnes, peace, life and saluation. Briefly, whatsoeuer the pore * afflicted conscience desireth, it findeth in Christ abundanly. Now Paul goeth about to amplifie this argument, and to perswade as followeth.

Christ hath taken away all euils, and hath brought vnto vs all good things.

* Whatsoeuer the afflicted conscience desireth, it findeth in Christ abundanly.

Verse 18. For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

As if he should say: I haue not preached to this end, that I might build againe those things which I haue destroyed. For if I

should

should so do, I should not only labor in vaine, but should make my selfe also a transgressour, & ouerthrow all together, as ỳ false Apostles do: that is to say, of grace and of Christ I should again make the law and Moses: & contrariwise of the law and Moses I should make grace and Christ. Now, by the ministery of the Gospell I haue abolished sinne, heauines of hart, wrath and death. For thus haue I taught: Thy conscience, O man, is subiect to the law, sinne and death: from which thou canst not be deliuered either by men or Angels. But now cometh the Gospell & preacheth vnto thee remission of sinnes by Iesus Christ, who hath abolished the law, and hath destroyed sinne and death. Beléeue in him: so shalt thou be deliuered from the curse of the law, and from the tyranny of sin and death: thou shalt become righteous and haue eternall life.

What Paule had destroyed by the ministery of the Gospel.

Behold how I haue destroyed the law by the preaching of the Gospell, to the end that it should not reigne in the conscience any more. For when the new guest Christ Iesus cometh into the new house there to dwell alone, Moses ỳ old inhabiter must giue place vnto him and depart some whither else. And where Christ ỳ new guest is come to dwell, there can sin, wrath & death haue no place: but there now dwelleth méere grace, righteousnes, ioy, life, true affiance & trust in the Father, now pacified and reconciled vnto vs, gracious, long suffering and full of mercy for his Sonne Christes sake. Should I then, driuing out Christ and destroying his kingdome which I haue planted through the preaching of the Gospel, now build vp againe the law, and set vp the kingdome of Moses? Indéed this should I do if I should teach circumcision and the obseruation of the law to be necessary to saluation, as the false Apostles do: and by this meanes, in the stead of righteousnes and life, I should restore againe sinne and death. For the law doth nothing else but vtter sinne, procure Gods wrath, kill and destroy.

Moses giueth place to Christ, & the law to the Gospell.

What are the Papists (I pray you) yea the best of them all, but destroyers of the kingdome of Christ, and builders vp of the kingdome of the diuell & of sinne, of wrath and eternall death? Yea they destroy ỳ Church, which is Gods building, not by the law of Moses, as did the false Apostles, but by mens traditions and doctrines of diuels. And euen so the phantasticall heads which are at this day, & shall come after vs, do destroy and shall destroy those things which we haue built: do builde and shall builde vp againe those things which we haue destroyed.

The Papists are destroyers of the kingdome of Christ.

But we by the grace of Christ holding ỹ article of iustification, do assuredly know that we are iustified and reputed righteous before God by faith onely in Christ. Therefore we do not mingle the law and grace, faith and workes together: but we separate them far asunder. And this distinction or difference betweene the law and grace, let euery true Christian marke diligently, and let him suffer the same to take place, not in letters and syllables, but in practise and inward experience: So that when he heareth that good workes ought to be done, and that the example of Christ is to be followed, he may be able to iudge rightly and say: well, all these things will I gladly do. What then followeth? Thou shalt then be saued and obtaine eternall life. Nay, not so. I grant indéede that I ought to do good workes, patiently to suffer troubles and afflictions, and to shed my bloud also if néede be, for Christs cause: but yet am I not iustified, neither do I obtaine saluation thereby.

The difference of the law and the Gospell, must be diligently marked,

We must not therefore draw good workes into the article of iustification, as the Monkes haue done, which say, that not onely good workes, but also the punishments and torments which malefactors suffer for their wicked déedes, do deserue euerlasting life. For thus they comfort them when they are brought to ỹ gallowes, or place of execution: Thou must suffer willingly and patiently this shamefull death: which if thou do, thou shalt deserue remission of thy sinnes and euerlasting life. What an horrible thing is this, that a wretched théefe, a murtherer, a robber should be so miserably seduced in that extreame anguish & distresse, that euen at the very point of death, when he is now ready to be hanged or to haue his head cut off, he should refuse the Gospell and swéete promises in Christ, which are onely able to bring comfort & saluation: and should be commanded to hope for pardon of his sins, if he willingly and patiently endure that opprobrious death which he suffereth for his mischieuous déeds? What is this els but to heap vpon him which is already most miserably afflicted, extreme perditiõ and destruction, and through a false confidence in his owne death, to shew him the ready way to hell?

How the Monkes were wont to comfort condemned persons at the time of their death.

Hereby these hypocrites do plainely declare, that they neither teach nor vnderstand one letter or syllable concerning grace, the Gospell, or Christ. They retaine onely in outward shew the name of the Gospell and of Christ, that they may beguile the hearts of ỹ people. Notwithstanding they denying and reiecting Christ in déede,

déede do attribute moze to the traditions of men, then to the Gospell of Chriſt. Which thing to be true, ſo many kinds of falſe worſhip, ſo many religious ozders, ſo many ceremonies, and ſo many will-wozkes do plainly witneſſe: All which things were inſtituted as auaileable to deſerue grace, righteouſneſſe and euerlaſting life. In their confeſſions they make no mention of Faith oz the merite of Chriſt, but they teach and ſet fozth the ſatiſfactions and merits of men, as it may plainely appeare in this fozme of abſolution (I ſpeake nothing here of other matters) which the Monkes vſed among themſelues, yea and ſuch as would be counted moze deuout and moze religious then others: which I thinke good here to ſet downe, that our poſterity may ſée how great and how hozrible the kingdome of the Pope is. The maner of Popiſh confeſſion.

The forme of a Monkiſh abſolution.

God forgiue thee my brother. The merite of the paſſion of our Lord Ieſus Chriſt, and of bleſſed S. Marie alwayes a virgine, and of all the Saints: the merite of thine order, the ſtraitneſſe of thy religion, the humilitie of thy confeſſion, the contrition of thy heart, the good workes which thou haſt done and ſhalt do for the loue of our Lord Ieſus Chriſt, be vnto thee auaileable for the remiſſion of thy ſinnes, the increaſe of deſert and grace, and the reward of euerlaſting life. Amen.

Ye heare the merite of Chriſt mentioned in theſe wozdes: but if ye weigh them well, ye ſhall perceiue that Chriſt is there altogether vnpzofitable, and that the glozy and name of a iuſtifier and Sauiour is quite taken from him, and giuen to Monkiſh merites. Is not this to take the name of God in vaine? Is not this to confeſſe Chriſt in wozds, and in very déede to denie his power, and blaſpheme his name? I my ſelf alſo was once entangled with this errour, I thought Chriſt to be a iudge (although I confeſſed with my mouth that he ſuffered and died foz mans redemption) & ought to be pacified by the obſeruation of my rule and ozder. Therefoze when I pzaied oz when I ſaid Maſſe, I vſed to adde this in ỹ end: O Lozd Ieſus, I come vnto thée, & I pzay thée that theſe burdens and this ſtraitneſſe of my rule & religion may be a full recompence foz all my ſinnes. But now I giue thankes vnto God the father of all mercies, which hath called me out of darkneſſe vnto the light

of his glorious Gospell, and hath giuen vnto me plentifull knowledge of Christ Iesus my Lord: for whose sake I count all things to be but losse, yea I esteeme them but as dung, that I may gaine Christ, & that I may be found in him, not hauing mine owne righteousnes out of the rule of Augustine, but that righteousnes which cometh by faith in Christ: Vnto whom with the Father and the holy Ghost be praise and glory world without end. Amen.

Faith without workes.

We conclude therefore with Paul, that we are iustified by faith onely in Christ, without the law. Now after that a man is once iustified, and possesseth Christ by faith, and knoweth that he is his righteousnesse and life, doubtlesse he will not be idle, but as a good tree he will bring forth good fruites. For the beleeuing man hath the holy Ghost, and where the holy Ghost dwelleth, he will not suffer a man to be idle, but stirreth him vp to al exercises of piety and godlines and of true religion, to the loue of God, to ỹ patient suffering of afflictions, to prayer, to thanksgiuing, to the exercise of charity towards all men.

Hitherto we haue handled the first argument, wherein Paul contẽdeth ỹ either we cannot be iustified by the law, or els that Christ must nedes be the minister of sin. But this is impossible: Wherefore we conclude that iustification cometh not by the law. Of this place we haue largely intreated, as it is well worthy, and yet can it not be taught and beaten into mens heads sufficiently.

Verse 19. For I through the law am dead to the law, that I might liue vnto God.

Paules manner of speech vnknowne to mans reason.

These are marueilous words, and vnknowne kinds of speech, which mans reasõ can in no wise vnderstand. And although they be but few, yet are they vttered with great zeale and vehemency of spirit, and as it were in great displeasure. As if he should say: Why do ye boast so much of the law? whereof in this case I will be ignorant. But if ye will needes haue the law, I also haue the law.

Paule calleth grace the law.

Wherefore, as though he were moued through indignation of the holy Ghost, he calleth grace it selfe the law, giuing a new name to the effect and working of grace, in contempt of the law of Moses and the false Apostles, which contended that the law was necessary to iustification: and so he setteth the law against the law.

Phrases of speech onely proper to the Scripture.

And this is a sweete kind of speech and full of consolation, when in the Scriptures, and specially in Paul, the law is set against the law,

sinne

ſinne againſt ſinne, death againſt death, captiuitie againſt captiuitie, hell againſt hell, the altar againſt the altar, the lambe againſt the lambe, the paſſeouer againſt the paſſeouer.

In the 8. to the Romanes it is ſaid: For ſinne he condemned ſinne. Pſal. 68. and Epheſ. 4. He hath led captiuitie captiue. Hoſ. 13. O death I will be thy death: O hell I will be thy deſtruction. Death againſt death

So he ſaith here, that through the law he is dead to the law. As if he ſaid: The law of Moſes accuſeth and condemneth me: but againſt that accuſing and condemning law, I haue another law, which is grace and liberty. This law accuſeth the accuſing law, and condemneth the condemning law. So death killeth death: but this killing death is life it ſelfe. But it is called the death of death by a vehement indignation of ſpirit againſt death. So righteouſnes taketh the name of ſin, becauſe it condemneth ſinne, and this condemning of ſinne is true righteouſneſſe. Iam. 1. 15.

And here Paul ſéemeth to be an heretike: yea of all heretikes the greateſt, and his hereſie is ſtrange and monſtrous. For he ſaith, That he being dead to the law, liueth to God. The falſe Apoſtles taught this doctrine: Except thou liue to the law, thou art dead to God: that is to ſay, vnleſſe thou liue after the law, thou art dead before God: But Paul ſaith quite contrary: Except thou be dead to the law, thou canſt not liue to God. The doctrine of our aduerſaries at this day is like to the doctrine of the falſe Apoſtles of that time. If thou wilt liue to God (ſay they) liue to the law or after the law. But contrariwiſe we ſay: if thou wilt liue to God, thou muſt be vtterly dead to the law. Mans reaſon and wiſedom vnderſtandeth not this doctrine: therfore it teacheth alwaies the contrary: that is, if thou wilt liue vnto God, thou muſt keepe the law: for it is written, Do this and thou ſhalt liue. And this is a ſpeciall principle amongſt all the Popiſh diuines: he that liueth after the law, liueth vnto God. Paul ſaith the contrary: that is, we cannot liue vnto God, vnleſſe we be throughly dead to the law. Wherefore we muſt mount vp to this heauenly altitude, that we may be aſſured that we are farre aboue the law, yea that we are vtterly dead vnto the law. Now, if we be dead vnto the law, then hath ỹ law no power ouer vs, like as it hath no power ouer Chriſt, who hath deliuered vs frõ the ſame, that we might liue vnto God. All theſe things tend to this end, to proue that we are not iuſtified by the law, but by faith onely in Jeſus Chriſt.

Paules hereſie.

He that is dead to the law, liueth to God.

The doctrin of the Papiſts.

A ſpeciall principle amongeſt the Popiſh diuines.

And here Paul speaketh not of the ceremoniall law onely, (as before we haue declared more at large) but of the whole law, whether it be ceremoniall or morall, which to a Christian is vtterly abrogate, for he is dead vnto it: Not that the law is vtterly taken away, nay it remaineth, liueth and reigneth still in the wicked. But a godly man is dead vnto the law, like as he is dead vnto sinne, the diuell, death and hell: which notwithstanding do stil remaine, and the world with all the wicked shall still abide in them. Wherefore when the Papist vnderstandeth that the ceremoniall law onely is abolished, vnderstand thou that Paul and euery Christian is dead to the whole law, and yet the law remaineth still.

The whole law is abrogated.

Christ free from the graue, &c.

As for example: Christ rising from death is free from the graue, and yet the graue remaineth still. Peter is deliuered from the prison, the sicke of the palsey from his bed, the yong man from his coffen, the maiden from her couch, and yet the prison, the bed, the coffen, the couch do remaine still. Euen so the law is abolished when I am not subiect vnto it, the law is dead when I am dead vnto it, and yet it remaineth still. But because I am dead vnto it by another law, therefore it is dead also vnto me: as the graue of Christ, the prison of Peter, the couch of the maiden, &c. do still remaine: and yet Christ by his resurrection is dead vnto the graue, Peter by his deliuerance is freed from the prison, and the maid through life is deliuered from the couch.

I am dead to the law.

Wherefore these wordes: I am dead to the law, are very effectuall. For he saith not: I am free from the law for a time, or I am Lord ouer the law: but simply I am dead to ỹ law, that is to say, I haue nothing to do with the law. Paul could haue vttered nothing more effectually against the righteousnes of the law, then to say: I am dead to the law, that is, I care nothing at all for the law, therefore I am not iustified by it.

What it is to die to the law.

Now, to die to the law, is, not to be bound to the law, but to be free from the law and not to know it. Therefore let him that will liue to God, endeauour that he may be found without the law, and let him come out of the graue with Christ. The souldiers were astonished when Christ was risen out of the graue: and they also which saw the maiden raised vp from death to life, were amazed. So mans reason and wisedome is astonished, and becometh fowlish when it heareth that we are not iustified except we be dead to the law: for it is not able to reach vnto this mysterie. But we know

that

that when we apprehend Christ by faith inwardly in cõscience, we enter into a certain new law, which swalloweth vp ỹ old law that held vs captiues. As the graue in which Christ lay dead, after that he was risen againe was void and empty, and Christ vanished away: so when I beléeue in Christ, I rise againe with him, and die to my graue, that is to say, the law, which held me captiue: so that now the law is voyd, and I am escaped out of my prison & graue, that is to say, the law. Wherefore the law hath no right to accuse me, or to hold me any longer, for I am risen againe.

It is necessary that mens consciences should be diligently instructed, that they may well vnderstand the difference betwéene the righteousnesse of the law, and grace. The righteousnes of grace or the liberty of conscience doth in no wise pertaine to the flesh. For the flesh may not be at liberty, but must remaine in the graue, the prison, the couch: it must be in subiection to the law, & exercised by ỹ Egyptians. But ỹ Christiã conscience must be dead to the law, that is to say, frée from the law, & must haue nothing at all to do wt it. It is good to know this: for it helpeth very much for ỹ cõforting of poore afflicted consciences. Wherefore when you sée a man terrified & cast downe with the sence and féeling of his sin, say vnto him: Brother thou doest not rightly distinguish. Thou placest the law in thy conscience, which should be placed in the flesh. Awake, arise vp, and remember that thou must beléeue in Christ the Conqueror of the law and sin. With this faith thou shalt mount vp aboue and beyond the law, into that heauen of grace where is no law nor sinne. And albeit the law and sinne do still remaine, yet they pertaine nothing to thée: for thou art dead to the law and sinne.

Let the flesh be subiect to the law, but not the conscience.

How afflicted consciences must be comforted.

This is easily said: but blessed is he which knoweth how to lay sure hold on these things in time of distresse, that is, which can say, when sinne ouerweyeth him, and the law accuseth him: what is this to me, O law, that thou accusest me, and saiest that I haue committed many sinnes? Indéede I grant that I haue committed many sinnes, yea and yet still do commit sinnes daily without number. This toucheth me nothing: I am now deafe and cannot heare: therefore thou talkest to me in vaine, for I am dead vnto thée. But if thou wilt néedes dispute with me as touching my sinnes, get thée to my flesh and members my seruants: teach them, exercise and crucifie them: But trouble not me, not me Conscience, I say, which am a Lady and a Quéene, and haue nothing to

How thou must defend thy selfe against the accusation of the law.

and

The conscience answering to the accusation of the law.

do with thée: for I am dead to thée, and now I liue to Christ, with whom I am vnder another law, to wit, the law of grace, which ruleth ouer sin and the law. By what meanes? By faith in Christ, as Paul declareth hereafter.

To liue to the law, is to dye to God, and cõtrariwise, to die to the law, is to liue to God.

But this seemeth a strange and a wonderfull definition, that to liue to the law, is to die to God: and to die to the law, is to liue to God. These two propositions are cleane contrary to reason, and therfore no crafty Sophister or law worker can vnderstand them. But learne thou the true vnderstanding thereof. He that liueth to the law, that is, séeketh to be iustified by the workes of the law, is and remaineth a sinner: therfore he is dead and condemned. For the law cannot iustifie and saue him, but accuseth, terrifieth, and killeth him. Therefore to liue vnto the law, is to die vnto God: & contrariwise, to die to the law, is to liue vnto God. Wherefore if thou wilt liue vnto God, thou must die to the law: but if thou wilt liue to the law, thou shalt die to God. Now, to liue vnto God, is to be iustified by grace or by faith for Christs sake, without the law and workes.

To liue vnto God.

A Christian.

This is then the proper and true definition of a Christian, that he is the child of grace and remission of sinnes, because he is vnder no law, but is aboue the law, sinne, death, and hell. And euen as Christ is frée from the graue, and Peter from the prison, so is a Christian frée from the law. And such a respect there is betwéene the iustified conscience and the law, as is betwéen Christ raised vp from the graue, and the graue: and as is betwéene Peter deliuered from the prison, and the prison. And like as Christ by his death & resurrectiõ is dead to the graue, so that it hath now no power ouer him, nor is able any longer to hold him, but the stone being rolled away, the seales broken, & the kéepers astonished, he riseth againe and goeth away without any let: and as Peter by his deliuerance is fréed from the prison, and goeth whither he will: euen so the conscience by grace is deliuered from the law. So is euery one that is borne of the spirit. But the flesh knoweth not from whence this cometh, nor whither it goeth, for it cannot iudge but after the law. But on the contrary, the spirit saith: let the law accuse me, let sinne and death terrifie me neuer so much, yet I do not therefore despaire: for I haue the law against the law, sin against sinne, and death against death.

Mat. 28.

The conscience by grace deliuered from the law.

Therefore when I féele the remorse and sting of conscience for sinne

ſin, I behold that braſen ſerpent Chriſt hanging vpon the Croſſe. There I find another ſinne againſt my ſinne which accuſeth and deuoureth me. Now, this other ſinne, namely in the fleſh of Chriſt, which taketh away the ſinnes of the world, is almightie, it condemneth and ſwalloweth vp my ſinne. So my ſinne is condemned by ſinne, that is, by Chriſt crucified: who is made ſinne for vs, that we might be made the righteouſneſſe of God through him. In like maner I find death in my fleſh, which afflicteth and killeth me: but I haue in me a contrary death, which is the death of death: for this death crucifieth and ſwalloweth vp my death.

Sinne againſt ſinne.

1. Cor. 5. 21.

Death againſt death.

These things be not done by the law or workes, but by Chriſt crucified: vpon whoſe ſhoulders lie all the euils and miſeries of mankind, the law, ſinne, death, the diuell, and hell: and all theſe do die in him, for by his death he hath killed them. But we muſt receiue this benefite of Chriſt with a ſure faith. For like as neither the law nor any work thereof is offered vnto vs, but Chriſt alone: ſo nothing is required of vs but faith alone, wherby we apprehend Chriſt, and beléeue that our ſinnes and our death are condemned and abolished in the ſinne and death of Chriſt.

Thus haue we alwaies moſt certaine and ſure arguments, which neceſſarily conclude that iuſtification cometh by faith alone. For how ſhould the law and works auaile to iuſtification, ſéeing that Paul is ſo earneſt both againſt the law and workes, and ſaith plainely that we muſt be dead to the law, if we will liue to God? But if we be dead to the law and the law be dead to vs, then hath it nothing to do with vs. How then ſhould it auaile any thing at all to our iuſtification? Wherefore we muſt néedes ſay, that we be iuſtified by grace alone, or by faith alone in Chriſt, without the law and workes.

This the blind Sophiſters do not vnderſtand, and therefore they dreame that Faith iuſtifieth not, except it do the workes of charity. By this meanes Faith which beléeueth in Chriſt, becommeth vnprofitable and of none effect: for the vertue of iuſtifying is taken from it, except it be furniſhed with charity. But let vs now ſet apart the law and charity vntill another time, and let vs reſt vpon the principal point of this preſent mattter: which is this, that Jeſus Chriſt the Sonne of God died vpon the croſſe, did beare in his body my ſins, the law, death the diuell and hell. These inuincible enemies and tyrants do oppreſſe, vexe and trouble me, and

The ſtate & principall point of all this matter.

therfore I am careful how I may be deliuered out of their hands, iustified and saued. Here I find neither law, worke nor charitie, which is able to deliuer me from their tyrãny. There is none but the Lord Iesus onely and alone, which taketh away the law, killeth and destroyeth my death in his body, and by this meanes spoileth hell, iudgeth & crucifieth the diuell, and throweth him downe into hell. To be briefe, all the enemies which did before torment & oppresse me, Christ Iesus hath brought to nought: Hath spoiled them, and made a shew of them openly, triumphing by himselfe ouer them, in such sort that they can now rule and reigne no more ouer me, but are constrained to obey me.

Coloss. 2. 15.

In the matter of iustification there is nothing for vs to do, but to heare what Christ hath done for vs, and to apprehend the same by faith.

By this we may plainly see, that there is nothing here for vs to do: Onely it belongeth vnto vs, to heare that these things haue bene wrought and done in this sort, and by faith to apprehend the same. And this is the true formed and furnished faith indeed. Now, when I haue thus apprehended Christ by faith, and through him am dead to the law, iustified from sin, deliuered from death, the diuell and hell, then I do good workes, I loue God, I giue thanks to him, I exercise charity towards my neighbour. But this charitie or workes following, do neither forme nor adorne my faith, but my faith formeth & adorneth charity. This is our diuinitie: which seemeth strange and maruellous, or rather foolish to carnall reason: to wit, that I am not onely blind and deafe to the law, yea deliuered and freed from the law, but also wholly dead vnto the same.

This sentence well vnderstood in the time of trouble, maketh a man strong against all tentations.

This sentence of Paul: Through the law I am dead to the law, is full of consolation Which if it may enter into a man in due season, and take sure hold in his heart with good vnderstanding, it may so worke, that it will make him able to stand against all dangers of death, and all terrours of conscience and sinne, although they assaile him, accuse him, and would driue him to desperation neuer so much. True it is that euery man is tempted: if not in his life, yet at his death. There, when the law accuseth him & sheweth vnto him his sinnes, his conscience by and by saith: Thou hast sinned. If then thou take good hold of that which Paul here teacheth, thou wilt answer: I grant I haue sinned. Then will God punish thee. Nay, he will not so do. Why, doth not the law of God so say? I haue nothing to do with that law. Why so? Because I haue another law which striketh this law dumbe, that is to say, liberty. What liberty is that? The liberty of Christ, for by Christ

A speech or dialogue betweene the law and conscience.

I

I am vtterly freed from the law. Therefore, that law which is and remaineth a law to the wicked, is to me liberty, and bindeth that law which would condemne me: And by this meanes that law which would bind me & hold me captiue, is now fast bound it selfe, and holden captiue by grace and libertie, which is now my law: Which saith to that accusing law: Thou shalt not hold this man bound and captiue, for he is mine: but I will hold thée captiue, and bind thy hands that thou shalt not hurt him, for he liueth now vnto Christ, and is dead vnto thée.

A consolation against the terrours of the law, &c.

The binding law through Christ is bound it selfe

This to do, is to dash out the téeth of the law, to wrest his sting and all his weapons from him, and to spoile him of all his force: And yet the same law notwithstanding continueth & remaineth still to the wicked and vnbeléeuers: and to vs also that be weake, so farre forth as we lacke faith, it continueth yet still in his force, here it hath his edge and téeth. But if I do beléeue in Christ, although sinne driue me neuer so much to despaire, yet staying vpon this liberty which I haue in Christ, I confesse that I haue sinned: but my sinne which is a condemned sinne, is in Christ which is a condemning sinne. Now this condemning sinne is stronger then that which is condemned: for it is iustifying grace, righteousnes, life, and saluation. Thus when I féele the terrour of death, I say: Thou hast nothing to do with me, O death: for I haue another death which killeth thée my death, and that death which killeth, is stronger then that which is killed.

Sinne condemned, & cõdemning.

Death killled, & death killing.

Thus a faithful man by faith onely in Christ, may raise vp himself, and conceiue such sure and sound consolation, that he shall not néede to feare the diuell, sinne, death, or any euils. And although the diuell set vpon him with all might and maine, and go about with all the terrours of the world to oppresse him, yet he conceiueth good hope euen in the midst thereof, and thus he sayth: Sir Diuell, I feare not thy threatnings and terrours, for there is one whose name is Iesus Christ, in whom I beléeue: he hath abolished the law, condemned sin, vanquished death, and destroyed hell: and he is thy tormentour, O Sathan, for he hath bound thée & holdeth thee captiue, to the end that thou shouldest no more hurt me, or any that beléeueth in him. This faith the diuel cannot ouercome, but is ouercome of it. For this is the victory (saith S. Iohn) that ouercometh the world, euen our faith. Who is it that ouercometh the world, but he which beléeueth that Iesus is the Sonne of God?

1. Iohn 5.

Paul therefore through a vehement zeale and indignation of spirit, calleth grace it selfe the law, which notwithstanding is an exceeding & inestimable liberty of grace which we haue in Christ Iesu. Moreouer he giueth this opprobrious name vnto the law (to let vs vnderstand for our consolation, that there is now a new name giuen vnto it,) that it is not now aliue any more, but dead & condemned. And here (which is a pleasant sight to behold) he bringeth forth the law, and setteth it before vs as a theefe and a robber which is already condemned and adiudged to death. For he describeth it as it were a prisoner hauing both hands & feete fast bound, and all his power taken away, so that it cannot exercise his tyrannie, that is to say, it cannot accuse and condemne any more: And with this most pleasant sight he maketh it odious and contemptible to the cõscience: so that now he which beleeueth in Christ, dare boldly and with a holy pride triumph ouer the law after this maner: I am a sinner: if thou canst do any thing against me O law, now do thy worst. So farre off is it then, that the law is now terrible vnto him which doth beleeue.

A new name giuen to the law, that it is dead and condemned.

The law is bound and condemned therefore it can not accuse vs, &c.

A holy pride.

Since Christ is risen from death, why should he now feare the graue? Since Peter is deliuered from the prison, why should he now feare it? When the maiden was at the point of death, then might she in deede feare the bed: but being now raised vp, why should she feare it? In like manner, why should a Christian which enioyeth and possesseth Christ by faith, feare the law? True it is that he feeleth the terrours of the law, but he is not ouercome of them: but staying vpon the liberty which he hath in Christ, he sayth: I heare thee murmuring, O law, that thou wouldest accuse me and condemne me: but this troubleth me nothing at all. Thou art to me as the graue was vnto Christ: For I see that thou art fast bound hand and foote: and this hath my law done. What law is that? Liberty, which is called the law, not because it bindeth me, but because it bindeth my law. The law of the ten commandements did bind me. But against that law I haue another law, euen the law of grace: which notwithstanding is to me no law, neither doth it bind me, but setteth me at liberty. And this is a law against that accusing and condemning law: which law it so bindeth, that it hath no power to hurt me any more. So against my death which bindeth me, I haue another death, that is to say, life, which quickneth me in Christ: and this death loseth and freeth me from the

Why he calleth libertie the law.

The law of grace, binding the law of the ten commandements.

bonds of my death, and with the same bonds bindeth my death. So death which bound me, is now fast bound, which killed me, is now killed by death, that is to say, by life it selfe.

Thus Christ, with most sweete names, is called my law, my sinne, my death, against the law, against sinne, against death: whereas in very déede he is nothing else but méere liberty, righteousnes, life and euerlasting saluation. And for this cause he is made the law of the law, the sinne of sinne, the death of death, that he might redéeme from the curse of the law, iustifie me and quicken me. So then, whiles Christ is the law, he is also liberty; whiles he is sinne, he is righteousnes, and whiles he is death, he is life. For in that he suffered the law to accuse him, sinne to condemne him, and death to deuoure him, he abolished the law, he condemned sin, he destroyed death, he iustified and saued me. So is Christ the poison of the law, sinne and death, and the remedie for the obtaining of liberty, righteousnesse, and euerlasting life.

The most sweete and comfortable names of Christ.

Christ a poison against death.

This manner of spéech which Paul here vseth, and is proper vnto him alone, is full of consolation. Likewise in the 7 Chapter to the Romanes he setteth the law of the spirit against the law of the members. And because this is a strange and maruellous manner of speaking, therefore it entreth more easily into the mind, and sticketh faster in the memorie. Moreouer, when he saith: I through the law am dead to the law, it soundeth more sweetly then if he should say: I through liberty am dead to the law. For he setteth before vs, as it were, a certaine picture, as if the law were fighting against the law. As though he should say: O law, if thou canst accuse me, terrifie me, and bind me, I will set aboue and against thée another law, that is to say, another tormentor, which shall accuse thée, bind thée and oppresse thée. In déede thou art my tormentor, but I haue another tormentor, euen Christ, which shall torment thée. When thou art thus bound, tormented and suppressed, then am I at libertie. So then grace is a law, not to me (for it bindeth me not) but to my law: which this law so bindeth, that it can not hurt me any more.

The law of the mind set against the law of the members.

One tormentour against another.

Thus Paul goeth about to draw vs wholly from the beholding of the law, sinne, death and all other euils, and to bring vs vnto Christ, that there we might behold this ioyfull conflict: to wit, the law fighting against the law, that it may be to me libertie: sinne against sinne, that it may be to me righteousnesse: death against

A most ioyfull combat.

death, that I may obtaine life: Christ fighting against the diuell, that I may be the child of God: and destroying hell, that I may enioy the kingdome of heauen.

Verse 19. That I might liue vnto God.

That is to say, that I might liue before God. Ye see then that there is no life vnlesse ye be without the law, yea vnlesse ye be vtterly dead vnto the law, I meane in conscience. Notwithstanding in the meane season (as I haue often said) so long as the body liueth, the flesh must be exercised with lawes, and vexed with exactions and penalties of lawes, as were the Egyptians. But the inward man not subiect to the law, but deliuered and freed from it, is a liuely, a iust, and a holy person, not of himselfe, but in Christ, because he beleeueth in him, as followeth.

The flesh subiect to the law, but not the conscience.

Verse 20. I am crucified with Christ.

This he addeth to declare that the law is a deuourer of the law. Not onely (saith he) I am dead to the law through the law, that I may liue to God, but also I am crucified with Christ. But Christ is Lord ouer the law, because he is crucified & dead vnto the law: Therefore am I also Lord ouer the law: for I likewise am crucified and dead vnto the law, for asmuch as I am crucified and dead with Christ. By what meanes? By grace and faith. Through this faith because I am now crucified and dead vnto the law, therefore the law loseth all his power which it had ouer me, euen as it hath lost all his power which it had ouer Christ. Wherefore, euen as Christ himselfe was crucified to the law, sinne, death and the diuel, so that they haue no further power ouer him: euen so I through faith being now crucified with Christ in spirit, am crucified and dead to the law, sinne, death and the diuel, so that they haue no further power ouer me, but are now crucified and dead vnto me.

Paul speaketh not here of crucifying by imitation or example (for to follow the example of Christ, is also to be crucified with him,) which crucifying belongeth to the flesh. Whereof Peter speaketh in his first Epistle and second Chapter: Christ suffered for vs, (saith he) leauing vnto vs an example that we should follow his steps. But he speaketh here of that high crucifying, whereby sinne, the diuell and death are crucified in Christ, and not in me. Here Christ Iesus doth all himselfe alone. But I beleeuing in

To be crucified with Christ.

Christ,

Christ, am by faith crucified also with Christ, so that all these things are crucified and dead vnto me.

Verse 20. Thus I liue.

I speake not so (saith he) of my death and crucifying, as though I now liued not: Yea I liue, for I am quickned by this death and crucifying through the which I die: That is, for as much as I am deliuered from the law, sinne and death, I now liue in déede. Wherefore that crucifying and that death whereby I am crucified and dead to the law, sinne, death and all euils, is to me resurrection and life. For Christ crucifieth the diuell, he killeth death, condemneth sinne, and bindeth the law: and I beléeuing this, am deliuered from the law, sinne, death and the diuell. The law therefore is bound, dead and crucified vnto me, and I againe am bound, dead, and crucified vnto it. Wherefore, euen by this death and crucifying, that is to say, by this grace or libertie, I now liue.

The true life of the faithfull.

Here (as before I haue said) we must obserue Paules manner of speaking. He saith that we are dead and crucified to the law, where as in very déede the law it selfe is dead and crucified vnto vs. But this manner of spéech he vseth here of purpose, that it may be the more swéete and comfortable vnto vs. For the law (which notwithstanding continueth, liueth and reigneth in the whole world, which also accuseth and condemneth all men) is crucified and dead vnto those onely which beléeue in Christ: therefore to them alone belongeth this glory, that they are dead to sin, hell, death and the diuell.

The faithfull are crucified and dead to the law.

The glory of the faithfull.

Verse 20. Yet now not I.

That is to say, not in mine owne person, nor in mine owne substance. Here he plainly sheweth by what meanes he liueth: And he teacheth what true Christian righteousnes is, namely that righteousnes whereby Christ liueth in vs, and not that which is in our person. Therefore when we speake of Christian righteousnes, we must vtterly reiect the person. And here Christ and my conscience must become one body, so that nothing remaine in my sight but Christ crucified and raised from the dead. But if I behold my selfe only and set Christ aside, I am gone. For by and by I fall into this cogitation: Christ is in heauen, and thou art on the earth: how shalt thou now come vnto him: Forsooth I will liue holily, and do that

Christian righteousnesse.

We must haue Christ onely in sight & before our eies

which the law requireth: so shall I enter into life. Here, returning to my selfe, and considering what I am, what I ought to be, and what I am bound to do, I lose the sight of Christ, who is my righteousnes and life. Who being lost, there is no counsell nor succour now remaining, but certaine desperation and destruction must néeds follow.

Such is our miserie, that in tentations & afflictions we set Christ aside, and looke backe into our selues, and our life past.

And this is a common euill among men. For such is our misery, that when tentation or death cometh, by and by setting Christ aside, we consider our owne life past, and what we haue done. Here, except we be raised vp againe by faith, we must néeds perish. Wherefore we must learne in such conflicts and terrours of conscience (forgetting our selues, and setting the law, our life past, and all our workes apart, which driue vs to the consideration of our selues onely) to turne our eyes wholy to the brasen serpent Christ Iesus crucified, and assuredly beléeue that he is our righteousnesse and life, not fearing the threatnings and terrours of the law, sin, death and the iudgement of God. For Christ, on whom our eyes are fixed, in whom we liue, who also liueth in vs, is Lord and conquerour of the law, sinne, death and all euils: in whom most certaine and sure consolation is set forth vnto vs, and victory giuen.

Verse 20. Thus I liue, yet not I now, but Christ liueth in me.

Where he saith: Thus I liue, he speaketh it, as it were, in his owne person. Therefore he by & by correcteth himselfe, saying: yet not I now. That is to say, I liue not now in mine owne person, but Christ liueth in me. In déede the person liueth, but not in himselfe, nor for any thing that is in him. But who is that I, of whom he saith: yet not I. This I is he which hath the law, and is bound to do the workes thereof: who also is a certaine person separate from Christ. This person Paul reiecteth. For as he is separate from Christ, he belongeth to death and hell. Therefore he saith: Now not I, but Christ liueth in me. He in my forme, my furniture and perfection, adorning and beautifying my faith, as the colour, the cleare light, or the whitenes do garnish and beautifie the wall. Thus are we constrained grosly to set forth this matter. For we cannot spiritually conceiue, that Christ is so nearely ioyned and united vnto vs, as the colour or whitenes are vnto the wall. Christ therefore (saith he) thus ioyned and united vnto me and abiding in me, liueth this life in me which I now liue: yea Christ himselfe

The old mã.

is

is this life which I now liue. Wherefore Christ and I in this behalfe are both one.

Now, Christ liuing in me aboliſheth the law, condemneth ſinne, and deſtroyeth death: for it cannot be, but at his preſence all theſe muſt néedes daniſh away. For Chriſt is euerlaſting peace, conſolation, righteouſnes and life: and to theſe the terrour of the law, heauineſſe of mind, ſinne, hell and death, muſt néedes giue place. So Chriſt liuing and abiding in me, taketh away and ſwalloweth vp all euils which vexe and afflict me. This vnion or coniunction then, is the cauſe that I am deliuered from the terrour of the law and ſinne, am ſeparate from my ſelfe, and tranſlated vnto Chriſt & his kingdome, which is a kingdome of grace, righteouſnes, peace, ioy, life, ſaluation and eternall glorie. Whileſt I thus abide and dwell in him, what euill is there that can hurt me?

The workes of Chriſt liuing in the faithfull.

In the meane ſeaſon the old man abideth without and is ſubiect to the law: but as concerning iuſtification, Chriſt and I muſt be entirely conioyned and vnited together, ſo that he may liue in me and I in him. And this is a wonderfull manner of ſpéech. Now, becauſe Chriſt liueth in me, therefore loke what grace, righteouſnes, life, peace and ſaluation is in me, it is his, & yet notwithſtanding the ſame is mine alſo, by that vnſeparable vnion and coniunction which is through faith: by the which Chriſt and I are made as it were one bodie in ſpirit. For as much then as Chriſt liueth in me, it followeth, that as I muſt néeds be with him partaker of grace, righteouſneſſe, life and eternall ſaluation: ſo the law, ſinne and death can haue no place in me: yea the law is crucified and ſwallowed vp of the law, ſinne of ſinne, and death of death. Thus Paul goeth about to draw vs from the beholding of our ſelues, the law and workes, and to plant in vs true faith in Chriſt: ſo that in the matter of iuſtification we ſhould thinke vpon nothing elſe but grace, ſeparating the ſame farre from the law and workes, which in this matter ought to haue no place.

Chriſt liuing in the faithfull, communicateth vnto them all gifts of grace and ſpiritual bleſſings.

Paul hath his peculiar phraſe or kind of ſpéech, which is not after the manner of men, but diuine and heauenly, nor vſed of the Euangeliſts or of the reſt of the Apoſtles, ſauing onely of Iohn: who is alſo wont ſometimes ſo to ſpeake. And if Paul had not firſt vſed this phraſe, and ſet forth the ſame vnto vs in plaine words, the very Saints themſelues durſt not haue vſed it. For it ſéemeth a very ſtrange and a monſtrous manner of ſpeaking thus to ſay: I liue,

Paules excellent and heauenly manner of ſpeech.

I liue not: I am dead, I am not dead: I am a sinner, I am not a sinner: I haue the law, I haue not the law. Which phrase is sweete and comfortable to all those that beleeue in Christ. For in that they behold themselues, they haue both the law and sinne: but in that they looke vnto Christ, they are dead to the law and haue no sinne. If therefore in the matter of iustification thou separate the person of Christ from thy person, then art thou in the law, thou abidest in the law, thou liuest in the law and not in Christ, and so thou art condemned of the law, and dead before God. For thou hast that faith which (as the Sophisters dreame) is furnished with charity. Thus I speake for examples sake. For there was neuer any one found that was saued by this faith. And therefore what things soeuer the Popish Sophisters haue written touching this faith, are nothing else but vaine toyes and meere deceipts of Sathan. But let vs grant that such there be as haue this faith: yet are they not therefore iustified. For they haue but an historicall faith concerning Christ, which the diuell also and all the wicked haue.

Th: faithfull both righteous and sinners.

The Papists faith.

Faith therefore must be purely taught: namely that thou art so entirely & neerly ioyned vnto Christ, that he and thou art made as it were one person: so that thou maist boldly say, I am now one with Christ, that is to say, Christs righteousnes, victory & life are mine. And againe, Christ may say, I am that sinner, that is, his sinnes & his death are mine, because he is vnited & ioyned vnto me and I vnto him. For by faith we are so ioyned together, that we are become one flesh & one bone. *Eph.* 5. we are the members of the body of Christ, flesh of his flesh, and bone of his bones: So that this faith doth couple Christ and me more neere together, then the husband is coupled to his wife. This faith therfore is not an idle quality, but the excellency thereof is such, that it vtterly confoundeth these foolish dreames of the Sophisters touching their formed faith & counterfeit charity, their merits, works and worthines. These things I would gladly set forth more fully, if by any meanes I could.

Faith so knitteth vs and Christ together, that we become one with him.

True faith is not idle.

Hitherto we haue declared this to be the first argument of Paul, that either Christ must needs be the minister of sinne, or else the law doth not iustifie. When he had finished this argument, he setteth himselfe for an example, saying, that he was dead vnto that old law by a certaine new law. Now he answereth two obiections which might haue bene made against him. His first answer is against the cauillations of the proud, and the offence of the

weake.

weake. For when remission of sins is frælye preached, then do the malicious by and by slander this preaching, as *Ro.*3. Let vs do euill that good may come thereof. For these fellowes, as sone as they heare that we are not iustified by the law, forthwith do maliciously conclude and say: why, then let vs reiect the law. Againe, if grace do there abound (say they) where sinne doth abound, let vs then abound in sinne, that we may become righteous, & that grace may the more abound. These are the malicious and proud spirits which spitefully and wittingly slander the Scriptures and sayings of the holy Ghost, euen as they slandered Paul whilest the Apostles liued, to their owne confusion and condemnation, as it is said, 2. *Pet.*3.

What occasion the malicious take of this doctrine.

Moreover, the weake which are not malicious, are offended when they heare that the law and good workes are not to be done as necessary to iustification. These must be holpen, and must be instructed how good workes do not iustifie: how they ought to be done, how not to be done. These ought to be done, not as the cause, but as the fruits of righteousnesse: and when we are made righteous, we ought to do them: but not contrariwise, to the end that when we are vnrighteous, we may be made righteous. The trée maketh the apple, but not the apple the trée.

How the weake are to be instructed. Good works are not the cause, but the fruits of righteousnesse.

He said before: I am dead, &c. here the presumptuous and malicious might sone take occasion to cauill after this manner. What sayest thou Paul? art thou dead? how then dost thou speake? how doest thou write? The weake also might sone be offended, and say vnto him: what art thou Paul? Do we not sée that thou art liuing, and dost such things as pertaine to this life? To this he answereth: I liue indéed, and yet now not I, but Christ liueth in me. There is then a double life. The first is mine, which is naturall: the second is the life of another, that is to say, the life of Christ in me. As touching my naturall life I am dead, and now I liue another life, I liue not now as Paul, but Paul is dead. Who is it then that liueth? The Christian. Paul therefore as he liueth in himselfe, is wholly dead through the law: but as he liueth in Christ, or rather as Christ liueth in him, he liueth by another life: for Christ speaketh in him, liueth in him, and exerciseth all the operations of life in him. This cometh not now of the life of Paul, but of the life of the Christian and regenerate person. Therefore thou malicious spirit, where I say that I am dead, now slander my words no more. And thou that art weake, be not offended, but distinguish & deuide

Malicious cauillers.

Life taken two manner of waies.

this matter rightly. For (as I said) there are two liues: to wit, my naturall life, and the life of another. By mine owne life I liue not: for if I did, the law would haue dominion ouer me, and hold me in captiuitie. To the end therefore that it should not hold me in captiuitie and bondage, I am dead to it by another law: and this death purchaseth vnto me the life of another, euen the life of Christ: which life is not mine by nature, but is giuen vnto me by Christ through faith.

The faithfull liue not their owne life, but the life of Christ.

Secondly, this obiection might haue bene made against Paul: What sayst thou Paul? Doest thou not liue by thine owne life, or in thine owne flesh, but in Christ? we see thy flesh, but we see not Christ. Wouldest thou then delude vs by thine inchantments, that we should not see thee present in flesh, liuing as thou diddest before, and doing all things in this corporall life as others do? He answereth:

Verse 20. And in that I now liue in the flesh, I liue by faith in the Sonne of God.

Christ is our life.

As if he should say: True it is that I liue in the flesh, but this life, whatsoeuer it is, I esteeme as no life; for in very deede it is no true life, but a shadow of life, vnder the which another liueth, that is to say, Christ, who is my true life indeede: which life thou seest not, but onely hearest, and I feele. Thou hearest the wind, but knowest not whence it cometh or whither it goeth. *Ioh.* 3. Euen so thou seest me speaking, eating, labouring, sleeping and doing other things, and yet thou seest not my life. For this time of life which I now liue, I liue in deede in the flesh, but not through the flesh or according to the flesh, but through faith and according to faith. Paul then denieth not that he liueth in the flesh, because he doth all things that belong to a naturall man. He vseth also carnall things, as meate, drinke, apparell and such like, which is to liue in the flesh: but he saith that this is not this life: And although he vseth these things, yet he liueth not through them, as the world liueth through the flesh and after the flesh: for it neither knoweth nor hopeth for any life besides this.

The faithfull liue in the flesh, but not according to the flesh.

Therefore (saith he) this life which I now liue in the flesh, what soeuer it is, I liue in the faith of the Sonne of God. For this word which I now corporally speake, is the word not of flesh, but of the holy Ghost, and of Christ. This sight which goeth in, or cometh

To liue in the faith of the Sonne of God.

out

out at mine eyes, procéedeth not of flesh, that is to say, it is not gouerned of the flesh, but of the holy Ghost. So my hearing cometh not of the flesh, although it be in the flesh, but of the holy Ghost. A Christian speaketh none other but chaste, sober and holy things, which pertaine vnto Christ, to the glorie of God and the profit of his neighbour. These things come not of the flesh, neither are done according to the flesh, and yet are they in the flesh. For I cannot teach, write, pray or giue thanks, but with these instruments of the flesh, which are necessary to the accomplishing of these works: and yet notwithstanding these workes procéede not of the flesh, but are giuen by God from aboue. In like manner I behold a woman, but with a chaste eye, not lusting after her. This beholding cometh not of the flesh, although it be in the flesh, because the eyes are the carnall instruments of this sight: but the chastenesse of this sight cometh not from heauen.

Thus a Christian vseth the world and all creatures, so that there is no difference betweene him and the infidel. For in their apparel, in their féeding, hearing, séeing, speaking, gestures, countenances and such other things they are like, & in outward appearance they séeme to be all one (as Paul speaketh of Christ: In outward appearance he was found, saith he, as a man:) yet notwithstanding there is great difference. For I liue in the flesh (I grant,) but I liue not of my selfe: but in that I now liue, I liue in the faith of the Sonne of God. This which I now speake, springeth out of another fountaine then that which thou heardest of me before. Paul before his conuersion spake with the same voyce and tongue wherewith he spake afterwards: but his voice and his tongue were then blasphemous, and therefore he could speake nothing else but blasphemies and abhominations against Christ and his Church. After he was conuerted, he had the same flesh, the same voice & tongue which he had before, & nothing was changed: but his voice and his tongue then vttered no blasphemies, but spirituall and heauenly words: to wit, thanksgiuing and the praise of God: which came of faith and the holy Ghost. So then I liue in the flesh, but not of the flesh or after the flesh, but in the faith of the Sonne of God.

Phil.2.7.

The difference betweene the faithfull and vnfaithfull.

Hereby we may plainly sée whence this spirituall life cometh: which the naturall man can in no wise perceiue, for he knoweth not what manner of life this is. He heareth the wind, but whence it cometh or whither it goeth, he knoweth not. He heareth the voice

of the spirituall man, he knoweth his face, his manners and his gestures: but he seeth not whence those words, which are not now wicked and blasphemous as before, but holy and godly, or whence those motions and actions do come. For this life is in the heart by faith, where the flesh is killed, & Christ reigneth with his holy Spirit, who now seeth, heareth, speaketh, worketh, suffereth and doth all other things in him, although the flesh do resist. To conclude this is not the life of the flesh, although it be in the flesh: but of Christ the Sonne of God, whom the Christian possesseth by faith.

Verse 20. Who loued me and gaue himselfe for me.

The true maner of iustification.

Here haue ye the true manner of iustification set before your eyes, & a perfect example of ỳ assurance of faith. He that can with a firme and a constant faith say these words with Paul: I liue by faith in the Sonne of God, who loued me, and gaue himselfe for me, is happy indeed. And with these words Paul taketh away the whole righteousnesse of the law and works, as afterwards we will declare. We must therefore diligently weigh & consider these words: The Sonne of God loued me, and gaue himselfe for me. It was not I then that first loued the Sonne of God, & deliuered my selfe for him: as the Sophisters dreame, that they loue the Sonne of God, and deliuer themselues for him. For they teach that a man, *ex puris naturalibus*, that is, of his owne pure naturall strength, is able to do meritorious works before grace, and loue God and Christ aboue all things. These fellowes preuent the loue of God & Christ: for they do that is in them (say they:) that is, they do not onely fulfill the commandements, but also they obserue the * counsels, they do the workes of * supererogation, and sell their superfluous merits to lay men, and so (as they dreame) they giue themselues for Christ, and thereby saue both themselues and others, turning the words of Paul: which loued me, &c. cleane contrary, and saying: we haue loued Christ and giuen our selues for him. Thus, whiles the wicked, being puffed vp with the wisedome of the flesh, imagine that they do what in them lieth, they loue God, they deliuer themselues for Christ: what do they else but abolish the Gospell, deride, deny and blaspheme Christ, yea spit vpon him and tread him vnder foote? They confesse in words that he is a iustifier and a Sauiour: in very deede they take from him the power both to iustifie and saue, and giue the same to their owne wil workes, their ceremonies and deuotions.

* The Papists deuide the Gospell into precepts and counsels. To the precepts men are bound say they, but not to the counsels.

* Works of supererogation the Papists call those which they do of their owne deuotion, more then God requireth.

deuotions. This is to liue in their owne righteousnes and workes, and not in the faith of the Sonne of God.

Wherefore this is not the true way to attaine iustification, to do that which in thée lieth: as the Popish Sophisters and Scholedoctors do teach, which affirme that if a man do what in him lieth, God will vndoubtedly giue vnto him his grace. But this saying may not be straightly vrged, say they. For if we do those workes which may be approued by the iudgement of any good man, it is inough: for then grace shall surely follow, because God, in that he is good and iust, must néds giue grace as a recompence for such good works. And hereof cometh this verse: To do what in vs lieth.

Vltra posse viri non vult Deus vlla requiri. That is,
God will no more require of man, then of himselfe performe he can.

Indéede this is a good saying if it be vsed rightly, and in place conuenient: that is, in the gouernment of common weales or families. As if I being in the kingdome of reason, do execute the office of a Magistrate or gouerne a family, doing that in me lieth, I am excused. This kingdome hath his bounds and limits: to the which also these sayings do pertaine: *To do what in vs lieth*: *To do as much as we are able*. But the Papists apply these sayings to the spirituall kingdome, wherein a man can do nothing else but sin: for he is * sold vnder sinne: But in externall things (such I meane as pertaine to ciuill and houshold gouernment) he is not a seruant, but a Lord and ruler. Wherefore they haue done wickedly in applying these sentences to the Church, which properly pertaine to the gouernement of common weales and families. For the kingdome of mans reason and the spirituall kingdome must be separate farre asunder. The Papists apply matters of policy and ciuill gouernment to the Church. * *Rom.* 7.14.

Moreouer, they say that nature is corrupt, but the qualities of nature notwithstanding are sound and vncorrupt: which also they attribute euen vnto diuels. Vpon this ground they reason after this manner: If the naturall qualities of man be sound and vncorrupt, then is his vnderstanding & his will sound and vncorrupt, and so consequently all other qualities of nature are pure and perfect in him. To know these things it is necessary for you that ye may hold the sincerity of the doctrine of faith. Where they say then that the naturall qualities of man are sound and vncorrupt, and thereof do inferre, that a man is able of himselfe to fulfill the law, and to loue God with all his heart, applying these qualities to the spirituall The Papists grant that nature is corrupt: but they say that the powers & qualities of nature remaine sound and vncorrupt.

kingdome, I denie the consequence. And here I make a distinction betweene the naturall and the spirituall qualities (which they confound and mingle together,) and I say that the spirituall qualities are not sound, but corrupt, yea vtterly quenched through sin both in man and diuell, so that there is in them nothing else but corrupt vnderstanding, and a will continually striuing against the will of God, which can thinke nothing else but that which is altogether against God. Notwithstanding, I grant that the naturall qualities are vncorrupt. But what qualities are they? That a man being drowned in sinne and iniquitie, and a bondslaue of Satan, hath will, reason, and power notwithstanding to execute the office of a magistrate, to gouerne a family, to guide a ship, to build a house, & to do such other things as are subiect vnto man: for these things are not taken from him. We do not then deny but that these sentences are true in the corporall kingdome: But if ye wrest them to the spirituall kingdome, I vtterly deny them: for there (as I said) we are cleane ouerwhelmed and drowned in sinne. Whatsoeuer is in our will is euill: whatsoeuer is in our vnderstanding is errour. Wherfore in spirituall matters man hath nothing but darknes, errours, ignorance, malice, & peruersenesse both of will & vnderstanding. How then shall he worke well, fulfill the law, and loue God?

Christ first loued vs, and we not him.

Wherefore Paul saith here that Christ first began and not we. He, euen he (saith Paul) loued me, and gaue himselfe for me. As if he said: He found in me no good will or right vnderstanding: but this good Lord had mercie vpon me. He saw me to be nothing else but wicked, going astray, contemning God, and flying from him more and more: yea rebelling against God, taken, led and caried away captiue of the diuell. Thus of his mere mercy preuenting my reason, my will, and my vnderstanding, he loued me, and so loued me, that he gaue himselfe for me, to the end that I might be freed from the law, sinne, the diuell and death.

Againe, these words: The Sonne of God loued me, and gaue himselfe for me, are mightie thunderings and lightnings from heauen against the righteousnes of the law and all the workes thereof. So great and so horrible wickednesse, errour, darkenesse and ignorance was in my will & vnderstanding, that it was impossible for me to be ransomed by any other meanes then by such an inestimable price. Why do we then vaunt of the integritie and soundnesse of nature, of the rule of reason, of free will, and of doing what in us lieth?

The bragging of the Papists.

lieth? Why do I offer, to pacifie the wrath of God (who as Moses saith, is a consuming fire) this my rotten stubble and straw, yea horrible sinnes, and claime of him to reward me with grace and euerlasting life for them, since here I learne such wickednesse to lie lurking in my nature, that the whole world and all creatures therein were not able to counteruaile the indignation of God, but that the very Sonne of God himselfe must needes be deliuered for the same?

most vaine and foolish, touching the integrity of the qualities of nature.

But let vs consider well this price, and let vs behold this captiue deliuered (as Paul saith) for me, the Sonne of God I meane, and we shall see him, without all comparison to exceede and excell all creatures. What wilt thou do when thou heares the Apostle say that such an inestimable price was giuen for thee? Wilt thou bring thy cowle, thy shauen crowne, thy chastitie, thy obedience, thy pouerty, thy workes, thy merits? What shall all these do? Yea what shall the law of Moses auaile? What shall the workes of all men, and all the sufferings of the Martyrs profit thee? What is the obedience of all the holy Angels in comparison of the Sonne of God deliuered, and that most shamefully, euen to the death of the crosse, so that there was no drop of his most precious bloud, but it was shed, and that for thy sinnes? If thou couldest rightly consider this incomparable price, thou shouldest hold as accursed all these ceremonies, vowes, works and merits before grace and after, and throw them all downe to hell. For it is an horrible blasphemie to imagine that there is any worke whereby thou shouldest presume to pacifie God, since thou seest that there is nothing which is able to pacifie him, but this inestimable price, euen the death and bloud of the Sonne of God, one drop whereof is more precious then the whole world.

The dignitie of the price giuen for vs.

Verse 20. For me.

Who is this Me? Euen I wretched and damnable sinner, so dearely beloued of the Sonne of God, that he gaue himselfe for Me. If I then through works or merits could haue loued the Sonne of God, and so come vnto him, what needed he to deliuer himselfe for me? Hereby it appeareth how coldly the Papists handled, yea how they vtterly neglected the holy Scriptures, and the doctrine of faith. For if they had considered but onely these words, that it behoued the Sonne of God to be giuen for me, it had bene impossible

The negligence of the Papists in handling the holy Scriptures.

that so many monstrous sects should haue sprong vp amongst them. For faith would by and by haue answered: why doest thou chose this kind of life, this religion, this worke? Doest thou this to please God, or to be iustified thereby? Doest thou not heare, O thou wretch, that the Sonne of God shed his bloud for thée? Thus true faith in Christ would easily haue withstood al manner of sects.

How sects may be withstood.

Wherefore I say (as I haue oftentimes said) that there is no remedie against sects, or power to resist them, but this onely article of Christian righteousnesse. If we lose this article, it is impossible for vs to withstand any errours or sects: As we may see at this day in the fantasticall spirits the Anabaptists, and such like: who being fallen away from this article of iustification, wil neuer ceasse to fall, erre, and seduce others vntill they come to the fulnes of all iniquity. There is no doubt, but they will raise vp innumerable sects, and still deuise new works. But what are all these things (though they haue neuer so godly a shew of holinesse) if ye compare them to the death and bloud of the Sonne of God, who gaue himselfe for me? Consider well, I pray you, who this Sonne of God is, how glorious he is, how mightie he is. What is heauen and earth in comparison of him? Let all the Papists and all the authors of sects, yea though the whole world take their part, be throwne downe into hell, with all their righteousnes, works and merits, rather then the truth of the Gospell should be blemished, and the glorie of Christ perish. What meane they then, to brag so much of works and merits? If I being a wretch and a damned sinner could be redéemed by any other price, what néeded the Sonne of God to be giuen for me? But because there was no other price either in heauen or in earth, but Christ the Sonne of God, therefore it was most necessary that he should be deliuered for me. Moreouer, this he did of inestimable loue: For Paul saith, Which loued me.

The maiesty of Christ the Sonne of God.

Which loued me, &c.

Wherefore these words: Which loued me, are full of faith. And he that can vtter this word Me, and apply it vnto himselfe with a true and a constant faith, as Paul did, shall be a good disputer with Paul against the law. For he deliuered neither sheepe, ore, gold nor siluer, but euen God himselfe entirely and wholly, for me, euen for Me (I say) a miserable and a wretched sinner. Now therefore, in that the Sonne of God was thus deliuered to death for me, I take comfort and apply this benefite vnto my selfe.

And

And this manner of applying is the very true force and power of Faith. The true force of faith.

These words (which are the pure preaching of grace and Christian righteousnesse in deede) Paul setteth against the righteousnes of the law. As if he said: Be it so that the law is an heauenly doctrine, and hath also his glorie: yet notwithstanding it loued not me, nor gaue it selfe for me: yea it accuseth me, terrifieth me, and driueth me to desperation. But I haue now another which hath deliuered me from the terrours of the law, sin and death, and hath brought me into libertie, the righteousnes of God, and eternall life: who is called the Sonne of God: To whom be praise and glorie for euer. The law loueth not sinners, but accuseth them.

Faith therefore (as I haue said) embraceth and wrappeth in it selfe Christ Iesus the Sonne of God, deliuered to death for vs, as Paul here teacheth, who being apprehended by faith, giueth vnto vs righteousnesse and life. And here he setteth out most liuely the Priesthood and offices of Christ: which are, to pacifie God, to make intercession for sinners, to offer vp himselfe a sacrifice for their sinnes, to redéeme, to instruct, and to comfort them. Let vs learne therefore to giue a true definition of Christ, not as the Schole Diuines do, and such as séeke righteousnesse by their owne workes, which make him a new lawgiuer, who abolishing the old law hath established a new. To these Christ is nothing else but an exactor & a tyrant. But let vs define him as Paul here doth: namely, that he is the Sonne of God, who not for our desert or any righteousnesse of ours, but of his owne frée mercy offered vp himselfe a sacrifice for vs sinners, that he might sanctifie vs for euer. The offices of Christ.

Christ then is no Moses, no exactor, no giuer of lawes, but a giuer of grace, a Sauiour, and one that is full of mercy: briefly: he is nothing else but infinite mercie and goodnesse, frèely giuen and bountifully giuing vnto vs. And thus shall you paint out Christ in his right colours. If you suffer him any otherwise to be painted out vnto you, when tentation and trouble cometh you shall soone be ouerthrowne. Now, as it is the greatest knowledge and cunning that Christians can haue, thus to define Christ: so of all things it is the hardest. For I my selfe euen in this great light of the Gospell, wherein I haue bene so long exercised, haue much ado to hold this definition of Christ which Paul here giueth: So deepely hath this doctrine and pestilent A true definition of Christ. The greatest cunning that Christians cā haue is to define Christ rightly.

opinion, that Christ is a law-giuer, entred euen as it were oyle, into my bones. Ye yong men therefore are in this case much more happie then we that are old. For ye are not infected with these pernicious errors, wherein I haue bene so nusled and so drowned euen from my youth, that at the very hearing of the name of Christ my heart hath trembled and quaked for feare: for I was perswaded that he was a seuere iudge. Wherefore it is to me a double trauaile, and trouble to correct and reforme this euill: First to forget, to condemne, and to resist this old grounded error, that Christ is a law-giuer and a Iudge: for it alwaies returneth and plucketh me backe: Then to plant in my heart a new and a true perswasion of Christ, that he is a iustifier and a Sauiour. Ye (I say) that are yong, may learne with much lesse difficulty, to know Christ purely and sincerely, if ye will. Wherefore if any man feele himselfe oppressed with heauines and anguish of heart, he must not impute it vnto Christ, although it come vnder the name of Christ, but vnto the diuell, who oftentimes cometh vnder the colour of Christ, and transformeth himselfe into an Angell of light.

This opinion, that Christ is a iudge, is not easily reiected.

Let vs learne therefore to put a difference betweene Christ and a law-giuer, not onely in word but also in deede and practise, that when the diuell shall come vnder the shadow of Christ, and shall go about to trouble vs vnder his name, we may know him, not to be Christ, but a very fiend in deede. For Christ when he cometh, is nothing else but ioy and sweetnes to a trembling and broken heart, as here Paul witnesseth, who setteth him out with this most sweete and comfortable title, when he saith: which loued me, and gaue himselfe for me. Christ therefore in very deede is a louer of those which are in trouble and anguish, in sinne and death, and such a louer as gaue himselfe for vs: who is also our high Priest, that is to say, a Mediator betweene God and vs miserable and wretched sinners. What could be said (I pray you) more sweete and comfortable to the poore afflicted conscience? Now, if these things be true (as they are in deede most true, or else the Gospell must be nothing but a fable,) then are we not iustified by the righteousnesse of the law: but much lesse by our owne righteousnesse.

Christ is a louer of the afflicted, and such as feele the burden of their sins.

Reade therefore with great vehemencie these words, Me, and for me, and so inwardly practise with thy selfe, that thou, with a sure faith maist conceiue and print this Me in thy heart, and apply it vnto thy selfe, not doubting but thou art in the number of those to

Me, For Me.

whom

whom this Me belongeth: also that Christ hath not onely loued Peter and Paul, and giuen himselfe for them, but that the same grace also which is comprehended in this Me, as well pertaineth & commeth vnto vs, as vnto them. For as we cannot deny but that we are all sinners, and are constrained to say that through the sinne of Adam we were all lost, were made the enemies of God, subiect to the wrath and iudgement of God, and guilty of eternall death, (for this do all terrified hearts féele and confesse, and more indéed then they should do:) so can we not deny but that Christ died for our sinnes, that he might make vs righteous. For he died not to iustifie the righteous, but the vnrighteous, and to make them the children of God, and inheritours of all spiritual and heauenly gifts. Therefore, when I féele and confesse my selfe to be a sinner through Adams transgression, why should I not say, that I am made righteous through the righteousnesse of Christ, especially when I heare that he loued me, and gaue himselfe for me? This did Paul most stedfastly beléeue, and therefore he speaketh these words with so great vehemencie and full assurance. Which he grant vnto vs, in some part at the least, who hath loued vs and giuen himselfe for vs.

As by Adam all became guiltie, so by Christ all that beleeue are made righteous.

Verse 21. I do not abrogate or reiect the grace of God.

Now he prepareth a way to the second argument of this Epistle. And here ye must diligently consider, that to séek to be iustified by the workes of the law, is to reiect the grace of God. But, I pray you, what sinne can be more execrable or horrible, then to reiect the grace of God, and to refuse that righteousnesse which cometh by Christ? It is enough and too much alreadie that we are wicked sinners and transgressours of the commandements of God: and yet we commit moreouer the most execrable sinne of all sinnes, in that we do so contemptuously refuse the grace of God and remission of sinnes offered vnto vs by Christ. This blasphemie is more horrible then can be expressed. There is no sinne which Paul and the other Apostles did so much detest, as the contempt of grace and deniall of Christ, and yet there is no sinne more common. Hereof it cometh, that Paul aboue the rest, doth so sharply inuey against Antichrist, for that he despiseth the grace of God, and refuseth the benefite of Christ our high Priest, who offred vp himselfe a sacrifice for our sinnes. Now, thus to deny Christ, what is it else but to spit in his face, to tread him vnder foote, to set himselfe in his

To seeke righteousnes by the law, is to reiect the grace of God.

place, and to say: I will iustifie thée, and I will saue thée. By what meanes? By masses, pilgrimages, pardons, merits and such like. We sée then how proudly Antichrist hath lift vp himselfe against and aboue God, and set himselfe in the place of Christ, reiected the grace of God, and denied the faith. For this is his doctrine: Faith auaileth nothing (saith he) vnlesse it be ioyned with workes: and by this false and detestable doctrine he hath defaced, darkened, and vtterly buried the benefite of Christ, and in the stead of the grace of Christ and his kingdome, he hath established the doctrine of workes and the kingdom of ceremonies, and hath confirmed the same with méere trifles and doting dreames, and by this meanes he hath wrested the whole world out of Christs hands (who alone ought to reigne in the conscience) & hath throwne it downe headlong into hel.

Antichrist reiecteth grace, and denieth the faith.

Hereby we may easily vnderstand what it is to reiect and refuse the grace of God, euen to séeke righteousnesse by the law. Now who hath euer heard that a man by kéeping of the law, reiecteth grace? Do we then sinne in kéeping of the law? No forsoth. But we despise grace when we obserue the law to this end, that we may be iustified through it. The law is good, holy and profitable, and yet it iustifieth not. He then that kéepeth the law to be iustified therby, reiecteth grace, denieth Christ, despiseth his sacrifice, and will not be saued by this inestimable price, but will satisfie for his sinnes through the righteousnesse of the law, or deserue grace by his owne righteousnesse: and this man blasphemeth and despiseth the grace of God. Now, what an horrible thing is it to say, that any man should be so diuellish, as to despise the grace & mercy of God? And yet notwithstanding all the world doth so: Albeit it cannot abide that any man should so iudge of it, but will séeme to do high seruice and honour vnto God. Now followeth the second argument.

To reiect the grace of God.

The world is so wicked and peruerse that it reiecteth the grace of God.

Verse 21. For if righteousnesse come by the law, then Christ dyed in vaine.

These words of Paul ought diligently to be weighed and considered in this wise. Is it true that Christ suffered death or not? Againe, did he suffer in vaine or not? Here we are constrained to answer, except we be starke mad, that he suffered in very déede, and that he suffered not in vaine, nor for himselfe, but for vs. If then he suffered not in vaine, it followeth of necessitie that righteousnesse cometh not by the law.

Here

Here againe I admonish you, that Paul speaketh not of the ceremoniall law onely, as the Papists do continually dreame. Take now therefore the ceremoniall law, and euen the morall law it selfe also, or the law of the ten commandements, wherein is contained the most perfect religion, and the highest seruice of God: that is to say, faith, the feare of God, the loue of God, & the loue of our neighbour, and shew me any man that hath bene iustified thereby: yet is it true notwithstanding y Christ died in vaine. For he y is iustified by this law, hath power in himselfe to obtaine righteousnesse. For in that he doth what in him lieth, he deserueth grace, and the holy Ghost is powred into him, wherby he is now able to loue God and his neighbour. This being granted, it must néeds follow that Christ died in vaine. For what néede of Christ hath he which both loueth Christ and giueth himselfe for him, so that he is able by the merit of congruence before grace to obtaine grace, and then to do such works as by the merit of worthines after grace, he is able to deserue eternall life? Then take away Christ with all his benefits, for he is vtterly vnprofitable. But why was he borne? why was he crucified? why did he suffer? why was he made my high Priest, louing me and giuing himselfe an inestimable sacrifice for me? In vaine (no doubt) and to no purpose at all, if righteousnesse come by no other meanes then the Papists teach: for, without grace & without Christ, I find no righteousnesse either in my selfe or in the law.

Not onely the ceremoniall law, but also the law of the ten commandements is vnable to iustifie.

Is this horrible blasphemie to be suffered or dissembled, that the Diuine Maiesty, not sparing his owne deare Sonne, but deliuering him to death for vs all, should not do all these things seriously and in good earnest, but as it were in sport? Before I would admit this blasphemie, I would not onely that the holinesse of all the Papists and meritmongers, but also of all the Saints and holy Angels should be throwne into the bottome of hel, & condemned with the diuel. Mine eyes shall behold nothing else but this inestimable price, my Lord and Sauiour Christ. He ought to be such a treasure vnto me that all other things should be but dung in comparison of him. He ought to be such a light vnto me, that when I haue apprehended him by faith, I should not know whether there be any law, any sinne, any righteousnes or any vnrighteousnesse in the world. For what are all things which are in heauen and earth in comparison of the Sonne of God Christ Iesus my Lord and Sauiour, Who loued me and gaue himselfe for me?

The righteousnes of all Saints, is nothing in cõparison of the righteousnesse of Christ.

A common sinne to reiect the grace of God.

Wherefore, to reiect the grace of God, is an horrible sinne and commonly reigning throughout the world: whereof all they are guilty which seeke righteousnes by their owne works. For whiles they seeke to be iustified by their owne workes and merits, or by the law, they reiect the grace of God and Christ, as I haue said.

The Pope is the author of all abhominations in the Church.

And of all these abhominations the Pope hath bene the onely author. For he hath not onely defaced and troden vnder his feete the Gospel of Christ, but hath also replenished the world with his cursed traditions. And hereof, amongst other enormities, his buls and pardons are a sufficient witnes: whereby he absolueth, not such as beleeue, but such as are contrite, make confession to a Priest, and reach out their helping hand to the maintenance of his pompe and traditions. Yet notwithstanding in this great light of the Gospel, the blind and obstinate Papists do continue still in their wicked opinions and doting dreames, saying that the qualities of nature do remaine sound and vncorrupt, and that men are able to prepare themselues to grace, or to deserue grace by their owne works and merits. And so farre off is it that they will acknowledge their impiety and errour, that they do yet still obstinately defend the same euen against their owne conscience.

The Popes pardons.

If the law iustifie, then Christ died in vaine.

But we do constantly affirme with Paul (for we will not reiect the grace of God) that either Christ died in vaine, or else the law iustifieth not. But Christ died not in vaine: therefore the law iustifieth not. Christ the Sonne of God, of his owne free grace and mercy, hath iustified vs: therefore the law could not iustifie vs: For if it could, then had Christ done vnwisely in that he gaue himselfe for our sinnes, that we thereby might be iustified. We conclude therefore, that we are iustified neither by our owne workes and merits before grace or after, neither yet by the law.

A comparison between Christ and the law.

Now, if my saluation was so costly & deare a price vnto Christ, that he was constrained to dye for my sinnes, then all my workes with all the righteousnes of the law, are but vile & nothing worth in comparison of this inestimable price. For how can I buy that for a farthing, which cost many thousand talents of gold? Now the law (to speake nothing of other matters which are of much lesse value) with all the works and righteousnes thereof, is but as a farthing, if ye compare it vnto Christ: who by his death hath vanquished my death, and hath purchased righteousnes & euerlasting life. Should I then despise and reiect this incomparable price, and

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by the law or by the works and merits of men (vile drosse & dung, for so Paul calleth them, if they be compared vnto Christ,) seeke that righteousnes which Christ freely and of meere loue hath giuen vnto me alreadie, and hath cost him so great a price, that he was constrained to giue himselfe and euen his own heart bloud for me: This (as I haue said) the whole world doth, and specially such as will be counted more holy and religious then others. Whereby they plainly witnes, that Christ died in vaine, although with their mouthes they confesse the contrary neuer so much: Which is most horribly to blaspheme the sonne of God, to spit in his face, to tread him vnder foote, to count the bloud of the Testament as an vnholy thing, and vtterly to despite the Spirit of grace.

The diueliſh peruerſenes of the world

Paul here disputing of righteousnesse, hath no ciuill matter in hand, that is, he speaketh not of ciuill righteousnesse: which God notwithstanding alloweth & requireth, and giueth rewards thereunto accordingly: which also reason is able in some part to performe: But he intreateth here of the righteousnes that auaileth before God, whereby we are deliuered from the law, sinne, death and all euils, and are made partakers of grace, righteousnes and euerlasting life, and finally, are now become Lords of heauen and earth, and of all other creatures. This righteousnesse neither mans law, neither the law of God is able to performe.

Ciuill righteouſneſſe hath her reward.

The righteouſneſſe which is accepted before God.

The law is giuen besides and aboue reason, to be a light and a helpe to man, and to shew him what he ought to do, and what to leaue vndone. Notwithstanding man, with all his strength & reason, yea with this great light also and heauenly benefite (the law I meane) cannot be iustified. Now, if that which is the most excellent thing in the world (the law I say) which as a bright shining Sunne is ioyned to the dimme and obscure light of mans reason to lighten and to direct it, is not able to iustifie, what can reason do (I pray you) without ỹ law? What? Doubtles nothing else but that which the Pope with his dreaming Sophisters & his whole Sinagogue hath done, who with their owne traditions haue darkned the light euen of the first commandement. Wherefore there is not one of them that is able rightly to vnderstand any one sillable of the law but euery man walketh in meere darknesse of mans reason. And this terrour is much more pernicious and deadly, then that which proceedeth of the doctrine of works and the law.

Reaſon, although it be lightened with the law, yea with the law of God, remaineth blind.

These words therefore are very effectual and full of power, when

he saith: If righteousnesse come by the law, then Christ died in vaine, he speaketh here nothing of mans strength, reason or wisedome, be it neuer so great (for the greater it is, the sooner it deceiueth a man) but he saith plainly without all condition: If by the law, &c. Wherfore reason lightened, aided and directed by the law, yea euen by the law of God, is so vnable to attaine righteousnesse, that it driueth a man from righteousnesse, and reiecteth Christ. Set thou therfore the death of Christ alone against all lawes, and with Paul, know nothing but Iesus Christ crucified. Receiue no light either of reason, or of the law, or of any thing else than of Christ alone. Then shalt thou be learned indéede, righteous and holy, and shalt receiue the holy Ghost, which shall preserue thée in the purity of the word and faith: But set Christ aside, and all things are but vaine.

1 Cor. 2. 2.

Here againe we sée, what a godly commendation Paul giueth to the righteousnes of the law, or mans owne righteousnes, namely, that it is a contemning and reiecting of ỹ grace of God, and an abolishing of the death of Christ. Paul is no great Rhetorician, and yet sée what matter he ministreth to him that listeth to play the Rhetorician. What eloquence is able sufficiently to set forth these words: To reiect grace: the grace of God: Also, that Christ died in vaine? The horriblenes whereof is such, that all the eloquence in the world is not able to expresse it. It is a small matter to say, that any man died in vaine: but to say that Christ died in vaine, is to take him quite away. Who so listeth to play the Rhetorician, hath here matter inough to dilate and amplifie at large, what an horrible and blasphemous doctrine it is to set vp the righteousnesse of the law and works. For what can be more blasphemous and horrible, then to make the death of Christ vnprofitable? and what do they else which kéepe the law to this end, that they may be iustified thereby? Now, to make the death of Christ vnprofitable, is to make his resurrection, his victory, his glory, his kingdom, heauen, earth, God himselfe, the Maiesty of God, and briefly all things else vnprofitable, and of none effect.

The commendation of the righteousnesse of the law.

To make the death of Christ vnprofitable.

This thundring and lightning from heauen against the righteousnes of the law and mans owne righteousnes, should make vs to abhorre it. And here with this thunderclap falleth downe all the orders of Monks and Friers, with all such superstitious religions. For who will not detest his owne bowes, his cowles, his shauen crowne, all mens traditions, yea the very law of Moses also, if

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he heare that for these things he reiecteth the grace of God, and maketh the death of Christ vnprofitable: The world hearing this, doth not beléeue that it is true. It thinketh that such horrible wickednesse cannot enter into any mans heart, that he should reiect the grace of God, and estéeme the death of Christ as a thing of nought: And yet this sinne commonly reigneth. For whosoeuer séeketh righteousnesse without Christ, either by works, merits, satisfactions, afflictions, or by the law, reiecteth the grace of God, and despiseth the death of Christ whatsoeuer he protesteth with his mouth, to the contrary.

The third Chapter.

Verse 1. O foolish Galathians.

PAVL here sheweth his Apostolicall care and burning zeale which he beareth to the Church: so that in disputing and confuting, he entermingleth sometimes gentle exhortations, and sometimes he sharpely reproueth, according to his owne rule giuen to Timothie. Preach (saith he) the word: be instant in season and out of season: Improue, rebuke, exhort. 2. Tim. 4. Here the simple reader may haply be deceiued if he be not circumspect, to thinke that Paul in teaching kéepeth no order at all. And indéed after the manner of the Rhetoricians he obserueth none: but as concerning the spirit he vseth a godly order. Paules order in teaching.

Now, after that he hath sufficiently proued, and with two strong arguments confirmed this article, that Christian righteousnesse cometh not by kéeping of the law, but by faith in Christ, and withall hath confuted the doctrine of the false Apostles: in the midst of this discourse he turneth his talke to the *Galathians*, and reproueth them, saying: O ye foolish Galathians, &c. As if he should say: Alas, from whence are ye falne, O ye miserable *Galathians*? I haue most carefully and diligently taught you the truth of the Gospell, and ye also haue receiued the same of me with feruent zeale and great diligence. How then cometh it to passe, that ye are so suddenly falne away from it? who hath bewitched you? O ye foolish Galathians.

He reproueth the *Galathians* very sharpely (as it séemeth) when he calleth them fooles, bewitched, and disobedient to the truth.

Now, whether he did this of zeale or compassion, I will not here contend: both may be true. A carnall man would interprete this to be a reuiling, rather then a godly reprehension. Did Paul then giue an euill example, or was he spitefull against the Churches of *Galatia*, because he called them foolish and bewitched? No, not so. For with a Christian zeale it is lawfull for an Apostle, a Pastour or preacher, sharpely to reproue the people committed to his charge: and such reprouings are both fatherly and godly. So parents, of a fatherly and motherly affection, do sharpely reproue and rebuke their children: which they would not beare if another should do it. The Schoolemaister sometimes is angry with his scholer, he rebuketh him and beateth him: all which he taketh in good part, & would not beare it at the hands of his equall. The magistrate likewise is angry: he reproueth and punisheth such as are vnder his charge. And this discipline is not onely good, but also very necessary: without the which nothing can be well done. Wherefore vnlesse the magistrate, the minister, the father and mother be angry, and vse to reproue or rebuke when the case requireth, he is vnprofitable, and neuer shall discharge his office rightly.

The chiding of parents towards their children.

Anger sometimes a necessary vertue.

Wherefore sharpe chidings and bitter words are as necessary in euery kind of life, as any other vertue else. Yet notwithstanding this anger must be so tempered, that it proceede not of any enuy or malice, but onely of a fatherly affection and Christian zeale: that is to say, it ought not to be childish or womanlike, seeking reuenge: but onely for the correcting of the fault: As the father correcteth not his childe with desire to reuenge, but onely that the child thereby may be the better. And these kinds of anger are good, and are called in the Scripture zeales or iealousies. For in chastising my brother, my child, my scholer or subiect in this sort, I seeke not his destruction, but his profit and welfare.

Iust anger is called in the Scripture, zeale, or iealousie.

It may be then that Paul here rebuketh the *Galathians*, either of a very zeale (not to destroy them, but by this meanes to reduce them into the way againe, and to amend them) or else of pitie and compassion, as it were by way of complaint, for ỳ it grieueth him that they should be so miserably seduced. As if he should say: I am sory and ashamed to heare of this your miserable case, your wretched doings, &c. In like manner do we also reprehend the miserable: not that we tread them downe, or vpbraid them with their misery, but as hauing compassion on them, and seeking their amendment.

This

This I say, lest any man should cauill, that Paul railed vpon the Churches, contrary to the rule of the Gospell.

In like maner Christ rebuketh the Pharises, calling them serpents, the generation of vipers, the children of the diuel. But these are the rebukings of the holy Ghost. They are fatherly & motherly, and as the chidings of a faithfull friend: As it is said also in the Prouerbes: Better are the wounds of a friend, then the kisses of an enemy. Thus one and the selfe same rebuke, if it come out of the mouth of a father, may be a great benefite: but if it procéede out of the mouth of our equall or enemy, it is a spitefull reproch. When two men do one thing, in the one it is commendable, and in the other it is reproued. But when Christ and Paul do reproue, it is done with singular vertue & commendation: but when a priuate man shall do the like, it is in him a great vice. Therefore one and the selfe same word in the mouth of Paul is a benefite: but in the mouth of another, it is a reproch.

The sharpe rebukings of the holy Ghost. *Prou.27.6.*

There is a certaine vehemency to be noted in this word *Galathians*. For he calleth them not brethren, as elsewhere he is wont to do: but he calleth them by the name which was proper to their countrey. And it séemeth that it was the naturall vice of that nation to be foolish: like as it was the fault of the *Cretenses* to be lyers. As if he should say: As ye are called, euen so are ye indéede, and so ye continue, that is to say, foolish *Galathians* and so you shew your selues to be euen now in the businesse of the Gospell (wherein notwithstanding ye ought to haue bene most wise) yet ye continue still in your owne nature, and are no changelings. Thus Paul by way of correction, putteth the *Galathians* in mind of their corrupt nature.

The naturall vice of the Galathians.

Foolish Galathians.

Moreouer, we are here admonished, that according to the flesh, there are yet naturall vices remaining in the Churches, and in the godly. Grace maketh not such a change in the faithfull, that by and by they become altogether new creatures and perfect in all things: but there remaine yet certaine dregs of their old and naturall corruption. As if a man that is naturally inclined to anger, be conuerted to Christ, although he be mollified by grace (the holy Ghost so framing his heart, that he is now become more méeke & gentle) yet this naturall vice is not vtterly quenched in his flesh. Likewise, such as are by nature seuere and sharpe, although they be conuerted to the faith, yet notwithstanding they cannot vtterly forsake this vice. Hereof it cometh that the holy Scriptures, which do con-

The remnants of naturall vices remaine in the godly.

The Scripture being one and the selfe same truth, is of sundry persons diuersly handled.

taine all one truth, of diuerse spirits are diuersly handled. One in teaching is milde and gentle: another more rough and rigorous. Thus the spirit of God being powred into diuerse vessels, doth not quench at once the vices of nature: but by little and little during this life, he purgeth that sinne which is rooted, not onely in the *Galathians*, but also in all men of all nations.

Albeit then, that the *Galathians* were lightened and did beleeue, and had now receiued the holy Ghost by the preaching of faith, notwithstanding this remnant of vice (this folishnesse I meane) and the originall corruption which afterwards did easily burst out into the flame of false doctrine, remained in them still. Wherefore let no man trust so much in himselfe, as to thinke ý when he hath receiued grace, he is throughly purged from his old vices. Indeede many things are purged in vs, and principally the head of the serpent, that is to say, infidelity and ignorance of God is cut off and bruised, but the slimie body and the remnants of sinne remaine still in vs. Let not man therefore presume so much of himselfe, that when he hath once receiued faith, he can by and by be throughly changed into a new man: Nay, he shall keepe somewhat of his old vices still cleauing vnto him, though he be neuer so good and so perfect a Christian. For we are not yet dead, but we still liue in the flesh: which, because it is not yet pure, continually lusteth against the spirit. I am carnall (saith Paul) sold vnder sinne. I see another law in my members rebelling against the law of my mind. Wherefore the naturall vices that were in vs before we receiued faith, do still remaine in vs after that we haue receiued faith: sauing that now they are subdued to the spirit, which hath the vpper hand, to keepe them vnder that they rule not: and yet not without great conflict. This glory is due to Christ alone, and this title he beareth, that he is pure and without blemish. 1. *Pet.* 2. Who did no sinne, neither was there any guile found in his mouth.

Grace by litle and litle purgeth the godly from their old sinnes.

Heb. 12. 1.

Galat. 5. 17. *Rom.* 7. 14.

None pure but Christ alone.

Verse 1. Who hath bewitched you that you should not beleeue the truth?

A commendation of the righteousnesse of the law.

Here haue ye another commendation of this goodly righteousnesse of the law, and of our owne righteousnesse, namely that it maketh vs to contemne the truth: it bewitcheth vs in such sort that we do not beleeue nor obey the truth, but rebell against it.

Of

Of the bodily and spirituall witchcraft.

Paule calleth the *Galathians* foolish and bewitched, comparing them to children, to whom witchcraft doth much harme. As though he should say: It happeth to you as it doth to children, whom witches, sorcerers and inchanters are wont to charme by their inchantments, and by the illusion of the diuell. Afterwards in the 5 Chapter he rehearseth sorcery among the works of the flesh, which is a kind of witchcraft, whereby he plainly testifieth, that indéede such witchcraft and sorcery there is, and that it may be done. Moreouer, it cannot be denied but that the diuell liueth, yea and reigneth throughout the whole world. Witchcraft & sorcery therefore are the works of the diuell: whereby he doth not onely hurt men, but also, by the permission of God, he sometimes destroyeth them. Furthermore, we are all subiect to the diuel both in body and goods: and we be strangers in this world, whereof he is the Prince and God. Therefore the bread which we eate, the drinke which we drinke, the garments which we weare, yea the aire and whatsoeuer we liue by in the flesh, is vnder his dominion.

Witchcraft and sorcerie are the works of the diuell.

But he doth not onely bewitch men after this grosse manner, but also after a more subtil sort and much more dangerous: wherein he is a maruellous cunning workman. And hereof it cometh that Paul applieth the bewitching of the senses to the bewitching of the spirit. For by this spirituall witchcraft that old Serpent bewitcheth not mens senses, but their minds with false and wicked opinions: which opinions they that are so bewitched, do take to be true and godly. Briefly, so great is the malice of this Sorcerer the diuell, and his desire to hurt, that not onely he deceiueth those secure and proud spirits with his inchantments, but euen those also which are professors of true Christianity, and well affected in religion: Yea, as touching my selfe, to say the truth, he sometimes assaileth me so mightily, and oppresseth me with such heauie cogitations, that he vtterly shadoweth my Sauiour Christ from me, and in a manner taketh him cleane out of my sight. To be briefe, there is none of vs all which is not oftentimes bewitched with false perswasions: that is to say, which doth not feare, trust, or reioyce where he ought not, or doth not sometimes thinke otherwise of God, of Christ, of faith, of his vocation, &c. then he should do.

Sathan bewitcheth men spiritually.

Luthers conflicts with Sathan.

Let vs therefore learne to know the subtile sleights of this Sorcerer, lest if he find vs sléeping in securitie, he deceiue vs by his enchantments. True it is, that by his sorcerie he can do no hurt to our ministery: yet is he with vs in spirit. Day and night he rangeth about, séeking how he may deuoure euery one of vs alone, and vnlesse he find vs sober and armed with spirituall weapons, that is to say, with the word of God and faith, he will deuoure vs.

The profite that cometh to the godly by the tentation of Satan.

This is the cause that he oftentimes stirreth vp new battailes against vs. And indéede it is very profitable for vs, that he thus assaileth vs, and by his subtile traines exerciseth vs: For by this meanes he confirmeth our doctrine, he stirreth vp and increaseth faith in vs. Indéede we haue bene many times cast downe, and yet still are cast downe in this conflict, but we perish not: for Christ hath alwaies triumphed, and doth triumph through vs. Wherefore we hope assuredly, that we shall also hereafter by Iesus Christ obtaine the victory against the diuel. And this hope bringeth vnto vs sure consolation, so that in the midst of our tentations we take courage and say: Behold, Sathan hath heretofore tempted vs, and by his false illusions hath prouoked vs to infidelity, to the contempt of God, despaire, &c. yet hath he not preuailed, neither shal he preuaile hereafter. He is greater that is in vs, then he that is in the world. Christ is stronger, who hath and doth ouercome that strong one in vs, and shall ouercome him for euer. Notwithstanding the diuell sometimes ouercometh vs in the flesh, that we may haue experience of the power of a stronger against that strong one, and may say with Paul: When I am weake, then am I strong.

1 Joh. 4. 4.

Satan continually bewitcheth men.

Let no man thinke therefore that the *Galathians* onely were bewitched of the diuell: but let euery man thinke that he himselfe might haue bene, and yet may be bewitched by him. There is none of vs so strong that he is able to resist him, & specially if he attempt to do it by his owne strength. Iob was an vpright and a iust man, fearing God, and there was none like vnto him vpon the earth. But what power had he against the diuell when God withdrew his hand? Did not this holy man horribly fall? Therefore this enchaunter was not onely mighty in the *Galathians*, but he goeth about continually to deceiue, if not all men, yet as many as he can with his illusions and false perswasions: For he is a lyer, and the father of lies.

Iob. 1. 8.

Iob. 8. 44.

Verse 1. Who hath bewitched you?

Here Paul excuseth the *Galathians*, and layeth the fault vpon the false Apostles. As though he should say: I see that ye are not faine through wilfulnesse or malice: but the diuell hath sent the enchanting false Apostles his children amongst you, and they do so bewitch you in teaching you that ye are iustified by the law, that now ye thinke otherwise of Christ then ye did afore when ye heard the Gospell preached by me. But we labour both by preaching and writing vnto you, to vncharme that sorcery wherewith the false Apostles haue bewitched you, and to set at liberty those which are snared therewith. The false Apostles bewitchers of men.

So we also at this day do labour by the word of God against those fantasticall opinions of the Anabaptists, that we may set at liberty those that are intangled therewith, and reduce them to the pure doctrine of faith and there hold them. And this our labour is not altogether in vaine. For we haue called backe many whom they haue bewitched, and haue deliuered them out of their snares. Notwithstanding such there are as will not suffer themselues to be taught, especially the chiefe sorcerers and authors of this witcherie. They will heare no reason, nor admit the Scripture: yea, they abuse and corrupt the Scripture, and auoide such places as are alledged against them, with their false gloses and diuellish dreames cleane contrarie to the Scripture: which is a manifest signe that they are bewitched of the diuell. Wherefore they are nothing amended by our admonitions, but are much more hardned & more obstinate then they were before. And surely I could neuer haue beléeued, but that I haue good experience thereof at this day, that the power of the diuell is so great, that he is able to make falshood so like to the truth. Moreouer (which is yet much more horrible) when he goeth about to ouerwhelme sorrowfull consciences with ouer much heauines, he can so cunningly and so liuely change himselfe into the likenesse of Christ, that it is impossible for the poore tempted and afflicted soule to perceiue it: whereby many simple and ignorant persons are deceiued and driuen downe to desperation, and some also destroy themselues: For they are so bewitched of the diuel, that they beléeue this to be a most certain truth, that they are tempted and accused, not of the diuell, but of Christ himselfe. The power of the diuel.

Such a like thing of late happened to that miserable man Do-

The example of Doctor Kraus.

ctor Kraus of Hal, which said: I haue denied Christ, and therefore he standeth now before his Father and accuseth me. He being blinded with the illusion of the diuell, had so strongly conceiued in his mind this imagination, that by no exhortation, no consolation, no promises of God he could be brought from it, whereupon he despaired and so miserably destroyed himselfe. This was a meere lie, a bewitching of the diuell, and a fantasticall definition of a strange Christ, whom the Scripture knoweth not. For the Scripture setteth forth Christ, not as a Iudge, a tempter, an accuser, but a reconciler, a mediatour, a comforter, and a throne of grace.

The diuels definition of a false Christ.

But the poore man deluded by the diuell, could not then see this, and therefore against all Scripture, he thinketh this to be an vndoubted truth: Christ accuseth thee before his Father: he standeth not for thee, but against thee: therefore thou art damned. And this tentation is not of man, but of the diuell, which that enchanter most strongly imprinteth in the heart of the tempted. But vnto vs which are led and taught by another spirit, it is a cursed lye, and a bewitching of the diuell. But vnto those that are thus bewitched, it is so certaine a truth, that none can be more certaine.

Seeing then that the diuell is able to print in our hearts so manifest a lie, that we would sweare a thousand times it were an vndoubted truth, we must not be proud, but walke in feare and humility, calling vpon the Lord Iesus, that we be not led into tentation.

The godly must diligently watch.

Worldly and secure men, which hauing heard the Gospell once or twise preached, do by and by imagine that they haue receiued abundance of the spirit, fall at length in like manner, because they feare not God, they are not thankfull vnto him, but perswade themselues that they are able, not onely to hold and defend the doctrine of true religion, but also to stand against the diuel in any assault or conflict, be it neuer so great. Such are meete instruments for the diuell to bewitch and to throw downe to desperation.

Worldly & secure men are soone bewitched.

On the other side, say not thou: I am perfect, I cannot fall: but humble thy selfe, and feare, lest if thou stand to day, to morrow thou be ouerthrowne. I my selfe, although I be a Doctor of Diuinitie, and haue now preached Christ, and fought against the diuell in his false teachers a great while, by mine owne experience haue found how hard a matter this is. For I cannot shake off Sathan as I desire: neither can I so apprehend Christ as the Scripture setteth him forth: but oftententimes the diuell setteth before mine

eyes

eyes a false Christ. But thanks be to God who keepeth vs in the word, in faith and in prayer, that we may walke before him in humility and feare, and not presume of our owne wisedome, righteousnesse and strength, but trust in the power of Christ, who is strong when we are weake, and by vs weake and feeble creatures continually ouercometh and triumpheth: To whom be glorie for euer.

This bewitching then, and this sorcerie, is nothing else but a plaine illusion of the diuell, printing in the heart a false opinion of Christ and against Christ, and he that is deluded with this opinion, is bewitched. They therefore that haue this opinion, that they are iustified by the works of the law, or by the traditions of men, are bewitched: for this opinion is against faith and against Christ. Paul vseth this word bewitching in contempt of the false Apostles, which so vehemently vrged the doctrine of the law and works. As if he should say: what a diuellish bewitching is this? For as the senses are peruerted by bodily witchcraft, so are the minds of men also deluded by this spirituall witchcraft.

Witchcraft what it is.

Who are bewitched.

Verse 1. That ye should not obey the truth?

The *Galathians* at the first did gladly heare and obey the truth. Therefore when he saith: Who hath bewitched you? he sheweth that they were bewitched by these false Apostles, and were falne away from the truth which before they did obey. But this seemeth yet a more bitter and vehement kind of speech, when he saith that they do not beleeue the truth. For he signifieth by these words that they are bewitched, and that he would deliuer them from this witcherie, and yet they will not acknowledge nor receiue this benefite. For it is certaine that he did not reduce all from the errours of the false Apostles vnto the truth, but that many of them remained yet still bewitched. Therefore he vseth these sharpe and vehement words: Who hath bewitched you? As if he would say: Ye are so deluded and bewitched, that now ye cannot obey the truth. I feare lest many of you are vtterly lost, and so falne away, that ye will neuer returne againe to the truth.

And here ye haue againe to note by the way, another goodly commendation of the law and of mans owne righteousnesse, that the doctrine and preaching thereof, be it neuer so feruent, if the

An other goodly commendation of the righteousnes of the law.

preaching of Christ & of the Gospell do not go withall, neuer bringeth with it true conuersion & hearty repentance. Hereof manifest demonstrations we haue, not onely by plaine words of the Scripture, but also by euident experience. For as it is true which is written to the Hebrewes, that the law bringeth none to perfection: so in this Epistle S. Paul by manifest example confirmeth the same, reasoning thus with the *Galathians*: Tell me, saith he, ye that would be iustified by the law, receiued ye the spirit of God, by hearing the law, or by the Gospell of faith preached? prouing by their owne experience, that it is not the law nor the preaching thereof, but the Gospell and preaching of faith that raiseth a man being fallen, and quickneth him to true repentance, as more fully is to be expressed hereafter when we come to the place. And yet neither is the preaching of the law without his effect: the vse whereof onely serueth to shew forth the wrath of God and to cast downe: but to raise vp a man, that cometh by the ministration of the Gospell, and the preaching of faith onely in Christ.

Verse 1. To whom Iesus Christ before was described in your sight.

It was bitterly spoken where he said before, that they were so bewitched, that they could not obey the truth: But it is more bitterly said, when he addeth that Christ was so liuely described before them, that they might handle him with their hands, and yet they would not obey the truth. Thus he conuinceth them euen by their owne experience. As though he would say: Ye are so bewitched and deluded with the diuelish opinions of the false Apostles, that now ye will not obey the truth. And whereas I haue with great trauell and diligence set forth Christ plainly before your eyes, yet doth this profite you nothing at all.

In these words he hath respect to the former arguments, whereby he proued, that to those that will be iustified by the law, Christ is but the minister of sin, that such do reiect the grace of God, and that to them Christ died in vaine. Which arguments he had before more vehemently prosecuted & more largely amplified in their presence, euen as if a painter had purtrayed Christ Iesus before their eyes. Now being absent he putteth them in mind of ỹ same things saying: To whom Iesus Christ was described in your sight. As if he said: There is no painter that with his colours can so liuely set

out

out Christ vnto you, as I haue painted him out by my preaching: & yet notwithstanding ye still remaine most miserably bewitched.

Verse 1. And was among you crucified.

What did I then paint out? Euen Christ himselfe. How was that done? in this sort, that he is crucified in you or among you. He vseth here very rough and sharpe words. Before he sayd that they sought righteousnes by the law, reiected the grace of God, and that to them Christ died in vaine. Now he addeth moreouer, that they crucifie Christ, who before liued and reigned in them. As if he should say: Ye haue now, not onely reiected the grace of God, not onely to you Christ died in vaine, but also he is most shamefully crucified among you. After the same manner he speaketh, Heb. 6. Crucifying to themselues againe the Sonne of God, and making a mocke of him, &c.

The Apostle vseth bitter and rough words.

If a man did but heare the name of a Monke, of his shauen crowne, of his cowle, of his rule, it should make him afeard (how much soeuer the Papists do adore these abominations, and bragge that they are perfect religion and holinesse, as I and others did iudge of them before God reuealed his Gospell vnto vs: for we were brought vp in the traditions of men, which darkned Christ and made him vtterly vnprofitable vnto vs (when he heareth Paul say, that euen they which séeke to be iustified by the law of God, be not onely deniers and murtherers of Christ, but also they do most wickedly crucifie him againe. Now, if they be crucifiers of Christ which séeke to be iustified by the righteousnesse of the law of God, and the workes thereof, what are they (I pray you) which séeke saluation and eternall life by the dregs and filthy dung of mans righteousnesse, and by the doctrine of diuels?

They that seeke to be iustified by the law, crucifie Christ.

But who could euer beléeue or think that it was so horrible and so abominable a sinne to be made a religious man (for so they call them) namely to be made a Walking Priest, a Monke, a Frier, a Nunne? Doubtles no mã. Yea they themselues say moreouer that Monkerie is a new baptisme. Can there be any thing more horrible then that the kingdome of the Papists is the kingdome of such as spitefully spit in the face of Christ the Sonne of God, and crucifie him againe, (For indéede they crucifie him afresh who was once crucified and rose againe) both in themselues, in the Church, and in the hearts of the faithful? for with their spiteful reproches,

The Papists are crucifiers of the Sonne of God.

rebukes, slanders and iniuries, they spit vpon him, and with their wicked opinions they wound him, and thrust him through, that in them he may dye most miserably: and in the stead of him they set vp a glorious witchcraft, whereby men are so miserably charmed and deluded, that they cannot know Christ to be their iustifier, their reconciler and Sauiour, but a minister of sin, their accuser, their Iudge and their destroyer, which must be pacified no otherwise then by our workes and merits.

The doctrine of the Papists.

And out of this opinion did afterwards spring the most pestilent and pernicious doctrine that is in the whole Papacie, which is this: If thou will serue God, thou must merite forgiuenesse of sinnes and euerlasting life, and must also helpe others that they may attaine to saluation: Thou must enter into a monastery, vow obedience, chastity, pouerty, &c. Monkes and Friers, and the rest of that religious rable, being puffed vp with this opinion of their owne holinesse, bragged that they onely were in the life & state of perfection, and that other Christians led but a common life, for they did no * vndue workes, or more then they were bound to do, that is, they did not vow and keepe chastity, pouerty, obedience, &c. they were but onely baptized, and kept the ten commandements: But as for themselues, besides that which was common as well to them as to other Christians, they kept also the works of supererogation, and the * counsels of Christ: wherefore they hoped to haue merites and a place in heauen among the principall Saints, farre aboue the common sort of Christians.

* Vndue workes are such as the Papists say they are not bound to do.

* The Papists brag that they keepe, not onely the commandements but also the counsels & exhortatiõs of Christ, whereto they say, they are not bound.

This was vndoubtedly an horrible illusion of ỹ diuel, whereby he hath bewitched almost the whole world. And euery man, the more holy he would seeme to be, the more he is snared with that witchery, that is to say, with ỹ pestilent perswasion of his owne righteousnes. And this was the cause that we could not know that Iesus Christ was our Mediatour and Sauiour: but we thought that he was a seuere Iudge, which should be pacified by our owne workes: which was nothing else but most horribly to blaspheme Christ, and as Paul said before, to reiect the grace of God, to make the death of Christ of none effect, and not only to kill him, but also most shamefully to crucifie him againe. And this is the right meaning of that which Christ alledgeth out of Daniel: that abomination standeth in the holy place. Wherefore euery Monke and religious person, and euery Iusticiarie seeking remission of sinnes

In the time of Popery we were so bewitched, that it was impossible to acknowledge Christ &c.

Dan. 9. 27. Mat. 24. 15.

and

and righteousnes by his owne woꝛks oꝛ by his afflictions, is a crucifier of Chꝛist now reigning and liuing, although not in the pꝛoper person of Chꝛist, yet in his own heart & in the hearts of others. And whosoeuer do enter into Monasteries to the end, that by the kéeping of their rule they may be iustified, do enter into the dens of théeues, and such as crucifie Chꝛist againe.

Wherefoꝛe Paul vseth in this place very seuere & sharpe woꝛds to the end that he may feare and call backe the *Galathians* from the doctrine of the false Apostles. As if he should say: Consider well what ye haue done. Ye haue crucified Chꝛist againe (and this do I so plainely shew and paint out befoꝛe your eyes, that ye may sée it, yea and touch it with your hands) because ye séeke to be iustified by the law. But if righteousnes come by the law, then is Chꝛist a minister of sinne, and his death altogether in vaine. If this be true, then must it néeds follow that Chꝛist is crucified againe in you.

And it is not without cause that he addeth this clause, in you, oꝛ among you. Foꝛ Chꝛist is no moꝛe crucified, he dieth no moꝛe in his owne person, as is said, Rom. 6. but he dieth in vs when we, reiecting true doctrine, grace, faith, frée remission of sinnes, séeke to be iustified by our owne woꝛkes, oꝛ else by the woꝛks commanded in the law. Here Chꝛist is crucified in vs again. Now this false and wicked persuasion, to séeke righteousnes by the law & woꝛks, is nothing else (as I haue befoꝛe moꝛe amply declared) but the illusion of the diuell, wherewith men are so bewitched, that in no wise they can acknowledge the benefite of Chꝛist: yea in all their life they can do nothing else, but deny the Loꝛd who hath bought them, & in whose name they were baptized, and crucifie him again in themselues. Whosoeuer then hath any feare of God oꝛ loue vnto Chꝛist and his true religion, let him flie quickly out of this *Babylon*, & let him tremble at the very name of the Papacy. Foꝛ the impietie and abomination thereof is so hoꝛrible, that no man is able to expꝛesse it with woꝛds, neither can it be otherwise séene, then with spirituall eyes onely.

In you oꝛ among you.

To seeke righteousnesse by the law.

The horrible abomination of the Papacy.

These two arguments Paul pꝛosecuteth and beateth into the heads of the *Galathians* very diligently: Firſt, that they are so bewitched of the diuell, that they obey not the truth most clearely set foꝛth befoꝛe their eyes: Secondly, that they crucifie Chꝛist againe in themselues. These séeme to be simple and plaine woꝛds, and

without any high eloquence, but in very déede they are so mighty, that they excéede all the eloquence of man. It cannot therefore be comprehended, but onely in spirite, how great an impietie it is to séeke to be iustified by the righteousnesse of the law, or by the righteousnes and merits of man. For, as Paul saith here, it is nothing els but to be bewitched of the diuell, to be disobedient to the truth, and to crucifie Christ againe. Are not these godly commendations of the righteousnesse of the law, and mans owne righteousnesse?

The Commendations of the righteousnes of the law.

The Apostle therefore is inflamed with a vehement zeale, and with bitter words he reproueth and condemneth the presumption of mans own righteousnes, rising vpon the obseruation of the law of God, and chargeth it with this impietie, that it crucifieth againe the Sonne of God. Séeing then it is so dangerous a thing, it cannot be beaten downe enough, or condemned as it should be: For thereof ensueth such a fall, as is no lesse then the fall of Lucifer, and such a losse as can neuer be recouered, and therefore he vseth so sharpe and rigorous words against it, that he spareth not the very law of God: against the which he so bitterly inueyeth, ỳ he séemeth vtterly to reiect and condemne it. And this doth he, being constrained by great necessitie: for otherwise he could not withstand ỳ false Apostles, nor defend the righteousnes of faith against thé. Albeit then that the law be holy, iust and good, yet must it put on as it were the visour of an hypocrite, séeking to be iustified by works. Now he prefeth them with an argument whereof they themselues had good experience, and which they could not deny.

The fall of Lucifer.

Verse 2. This onely would I learne of you: Receiued ye the Spirite by the workes of the law, or by the hearing of faith preached?

He speaketh these words with a certaine indignation and contempt of the false Apostles. If I had nothing else against you but euen your owne experience (saith he) yet haue I enough. As if he should say: Go to now: answer me I pray you, which am your scholer (for ye are so sodainly become doctors, that ye are now my masters and teachers: Receiued ye the holy Ghost by the workes of the law, or by the preaching of the Gospell? With this argument he so conuinceth them, that they haue nothing to reply againe. For their owne experience is altogether against them: to wit, that they had receiued the holy Ghost, not by the workes of

An argumẽt taken of the Galathians owne experience.

the law, but by the preaching of the Gospell.

Here againe I warne you, that Paul speaketh not onely of the ceremoniall law, but of the whole law. For he groundeth his argument vpon a sufficient diuision. If he should speake of the ceremoniall law onely, it were not a sufficient diuision. It is an argument therefore standing vpon two parts, whereof the one must néedes be true and the other false: That is, either ye receiued the holy Ghost by the law, or by the hearing of faith. If by the law, then not by the preaching of faith. If by the preaching of faith, then not by the law. There is no meane betwixt these two. For all that is not the holy Ghost or the preaching of faith, is the law. Here are we in the matter of iustification. But to attaine to iustification, there is no other way but either the voice of the Gospell, or the voice of the law. Wherefore the law is here taken generally, as wholly separate from the Gospell. But it is not the ceremoniall law only that is separate from the Gospell, but also the morall law or the law of the ten commandements. Wherefore Paul speaketh here of the whole law.

Paul speaketh of the whole law.

Two wayes to iustification.

He groundeth his argument vpon a sufficient distinction, after this sort. Tell me (saith he:) Receiued ye the holy Ghost by the workes of the law, or by the preaching of the Gospell? Answer me to this. Ye cannot say that this was done by the law. For so long as ye were vnder the law and did the workes thereof, ye neuer receiued the holy Ghost. Indéede ye taught and heard the law of Moses euery Sabboth: but it hath not bene heard or séene that euer the holy Ghost was giuen to any, either Doctour or Disciple, through the preaching of the law. Moreouer, ye haue not onely taught and heard the law, but also ye haue laboured with all your power to performe the same by your workes, whereby ye should most of all haue receiued the holy Ghost, if he had bene giuen by the law, séeing ye were not onely teachers and hearers, but also doers of the law: and yet ye cannot shew me that this was done at any time. But as soone as the hearing of faith or the Gospel came vnto you, by and by ye receiued the holy Ghost by the onely hearing of faith, before ye had done any worke, or shewed any fruite of the Gospell. For as Luke witnesseth in the Acts, at the only preaching of Peter and Paul, the holy Ghost came vpon those which heard the word, through whom also they receiued diuerse gifts, so that they spake with new tongues.

The holy Ghost is receiued by hearing the word of faith, and not by the law.

Act. 10. 44.
Act. 11. 15.
Act. 19. 5. 6.

It is manifeſt therefore that by the onely preaching of faith, ye receiued the holy Ghoſt before ye did any good worke, or brought forth any fruites of the Goſpell. On the other ſide, the accompliſhing of the law neuer brought the holy Ghoſt: much leſſe could ỹ onely hearing of the law do it. Therefore not onely the hearing of the law, but that affection & zeale alſo, whereby ye go about to accompliſh the law by your workes, is vaine & vnprofitable. Wherefore, although a man labor to do all things: that is to ſay, although he haue a zeale of God, and with all his endeauour go about to be ſaued by the law, and exerciſe himſelfe day and night in the righteouſneſſe thereof, notwithſtanding he doth but labour and conſume himſelf in vaine. For they which are ignorant of the righteouſnes of God, & go about to eſtabliſh their owne righteouſneſſe (as Paul ſaith in another place) do not ſubmit themſelues vnto the righteouſneſſe of God. Againe: Iſrael which followed the law of righteouſneſſe, attained not to the law of righteouſneſſe, &c. Now, Paul ſpeaketh here of the manifeſtation of the holy Ghoſt in the primitiue Church. For the holy Ghoſt came downe in a manifeſt likeneſſe vpon thoſe that did beléeue, and by this ſigne did plainely witnes that he was there preſent at the preaching of the Apoſtles: alſo that they which heard the word of faith preached by the Apoſtles, were accepted as righteous before God: for elſe the holy Ghoſt would not haue come downe vpon them.

The law bringeth not the holy Ghoſt.

Rom. 10 3.

Rom. 11. 7.

Mat. 3. 16. The appearing of the holy Ghoſt.

The argument of the Booke containing the Actes of the Apoſtles.

WHerefore we muſt diligently wey & conſider ỹ force of this argument, which is ſo often repeated in ỹ Acts of the Apoſtles. Which booke is written to confirme and eſtabliſh this argument: for it teacheth nothing els but that the holy Ghoſt is not giuen by the law, but by the hearing of the Goſpell. For when Peter preached, the holy Ghoſt forthwith fell vpon all thoſe that heard him, and in one day three thouſand which were preſent at the preaching of Peter, beléeued and receiued the holy Ghoſt. Act. 2. So Cornelius receiued the holy Ghoſt, not by the alms which he gaue, but when Peter had opened his mouth, and was yet in ſpeaking, the holy Ghoſt fell vpon all them which with Cornelius heard the word. Act. 10. Theſe are manifeſt arguments, experiences, and di-

Cornelius.

uine

uine woꝛkes, which cannot deceiue vs.

Luke also writeth of Paul in the 15. of the Acts, that where he had preached the Gospell together with Barnabas among the Gentiles, & was returned to *Ierusalem*, he set himselfe against the Phariſes and Diſciples of the Apoſtles, which vꝛged circumciſion & the kéeping of the law, as necessary to saluation: whose mouthes he so stopped (saith Luke) in shewing what things he & Barnabas had done amongſt the Gentiles: that the whole Church was amazed at the hearing therof, especially when they heard that God had wꝛought so many and so great miracles and wonders by them among the Gentiles: and when they which bare a zeale to the law, did wonder how it could be that the vncircumciſed Gentiles, not doing the law noꝛ the woꝛkes thereof, noꝛ hauing the righteouſnes of the law, should notwithſtanding attain to this grace, to be iuſtified and receiue the holy Ghoſt as wel as the Iewes that were circumciſed: here Paul and Barnabas did alleadge nothing elſe but manifeſt experience: wherwith they were so confounded, that they had nothing to reply againe. By this meanes Paulus Sergius the Lieutenant, and al those cities, regions, kingdomes and countries where the Apoſtles had pꝛeached, by the onely pꝛeaching of faith did beléeue, without the law and the woꝛkes thereof. Paulus Sergius the Lieutenant.

In the whole booke therefoꝛe of the Actes, there is nothing elſe handled in effect, but that it behoueth as well Iewes as Gentiles, as well righteous as vnrighteous, to be iuſtified by faith alone in Chꝛiſt Ieſus, without the law and the woꝛkes thereof. The which thing doth appeare as well by the pꝛeaching of Peter, of Paul, of Stephen, of Philip & the other Apoſtles, as also by the examples of the Gentiles and Iewes. Foꝛ as God gaue the holy Ghoſt to the Gentiles which lined without the law, by ỹ pꝛeaching of the Goſpell: so did he giue the ſame to the Iewes: yet not by the law noꝛ by the ceremonies and ſacrifices commanded in the law, but by the onely pꝛeaching of faith. Now, if the law had bene able to iuſtifie, and the righteouſnes of the law had bene neceſſary to ſaluation, thē doubtles the holy Ghoſt had not bene giuen to the Gentiles which kept not the law. But experience it ſelfe doth plainely witnes, that the holy Ghoſt was giuen vnto them without the law (and this did the Apoſtles, both Peter, Paul, Barnabas and others ſée): therefoꝛe the law doth not iuſtifie, but faith onely in Chꝛiſt, which the Goſpell ſetteth foꝛth. Both Iewes & Gentiles are iuſtified by faith onely.

These things are diligently to be marked, because of the aduersaries, which do not consider what is handled in the Acts of the Apostles. I my selfe in times past also read this booke, when in déede I vnderstood in it nothing at all. Therefore when thou hearest or readest in the Actes of the Apostles, or whersoeuer it be in the Scriptures, this word Gentiles, thou must thinke that it is not to be vnderstood literally of the common nature of the Gentiles, but it carrieth with it a spirituall meaning, and is to be taken, not for those which are vnder the law, as were the Iewes (as before is said in the second Chapter: We by nature Iewes, &c.) but for those which are without the law. Wherefore to say that the Gentiles are iustified by Faith, is nothing else, but that they which obserue not the law nor do the workes thereof, which are not circumcised, which sacrifice not, &c. are iustified and receiue the holy Ghost. By what meanes? Not by the law and the workes thereof (for they haue no law): but freely and without any other meanes, except onely the hearing of the Gospell.

The Gentiles iustified by faith.

So Cornelius and his friends whom he had called to his house, do nothing, neither looke they vpon any workes going before, and yet as many as are present, receiue the holy Ghost. No man speaketh but Peter: they sitting by do nothing: they thinke not of the law, much lesse do they keepe it: they sacrifice not: they care not for the receiuing of circumcision, but onely are bent to heare that which Peter speaketh. He by his preaching brought the holy Ghost into their hearts, as it were visibly: For they spake with tongues, and glorified God.

But some man may here cauill and say: Who knoweth whether it were the holy Ghost or no? Well, let him cauill. Sure it is that the holy Ghost so bearing witnesse, doth not lie, but hereby sheweth that he accepteth the Gentiles for righteous, and iustifieth them by no other meanes, then by the onely voice of the Gospel, or hearing of faith in Christ preached. We may see also in the Actes how greatly the Iewes maruelled at this new and strange thing. For the faithfull which were of the Circumcision, and came with Peter to *Cæsarea*, séeing the gift of the holy Ghost to be poured out also vpon the Gentiles in the house of Cornelius, were astonied. Also they that were at *Ierusalem* complained of Peter for that he went in to men vncircumcised, & did eat with them. But whē they heard ỹ matter declared by Peter in order as it was done touching

Act. 10. 45.

Act. 11. 3.

Cornelius,

Cornelius, they marueiled, and glorified God, saying: Then hath God also giuen saluation vnto the Gentiles.

This report therefore and this fame, that God had giuen saluation also to the Gentiles, was at the first not only intollerable, but also a great offence euen to ỹ beléeuing Iewes. Which they could not easily shake off: for they had this prerogatiue aboue all other nations, that they were the people of God. The adoption, the glorie, the worship, &c. belonged to them. Rom. 9. Moreouer, they exercised themselues in the righteousnes of the law, they laboured all the day long, they bare the burden and heate of the day. Moreouer, they had the promise as touching the obseruation of the law: therefore they could not but murmure against the Gentiles, and say: Behold the Gentiles come but euen now, and haue not suffered any heat, or borne any burden: notwithstanding they haue the same righteousnes and holy Ghost without labour, which we by labour and by the heate and burden of the day could not obtaine. Indéede they haue laboured, but that was but one houre, and by this labor they are more refreshed then wearied. Wherefore then hath God tormented vs with the law, if it auails nothing to the obtaining of righteousnesse? he now preferreth the Gentiles before vs which haue bene so long burdened with the yoke of ỹ law. For we which are the people of God, haue bene vered all the day long: but they which are not the people of God, neither haue any law, nor haue done any good at all, are made equall with vs.

The murmuring of the Iewes against the Gentiles. *Mat.* 20.

And for this cause the Councell of the Apostles, vpon great necessitie was assembled at *Ierusalem* to satisfie & pacifie the Iewes, who though they beléeued in Christ, yet was this opinion notwithstanding déepely rooted in their hearts, that the law of Moses ought to be obserued. There Peter, vpon his owne experience, set himselfe against them, saying: If God haue giuen the same grace vnto the Gentiles, which he hath giuen vnto vs which haue beleeued in the Lord Iesus Christ, who was I, that I could let God? Againe: God who knoweth their heart, bare them witnesse in giuing vnto them the holy Ghost, euen as he did vnto vs. And he put no difference betweene vs and them, purifying their hearts by faith. Now therefore, why tempt ye God, to lay a yoke on the Disciples neckes, which neither our fathers nor we were able to beare? &c. With these words Peter at once ouerthroweth the whole law. As if he should say: We will not kéepe the law: for we are not

The counsell of the Apostles.

Act. 11. 17.

Act. 15. 8. 9. 10.

able to kéepe it: but we beléeue through the grace of our Lord Iesus Christ to be saued, euen as they did. So Peter here standeth altogether vnto this argument, that God gaue vnto the Gentiles the self same grace that he gaue to the Iewes. As though he would say: When I preached to Cornelius, I learned by mine owne experience, that the holy Ghost was giuen without the law to the Gentiles, by the onely hearing of faith: therfore in no case are they to be burdened with the law. To conclude, since it is certaine that neither we nor our fathers were euer able to fulfill the law, it behoueth you also to reiect this error, that righteousnesse and saluation cometh by the law. And this the beléeuing Iewes did by little and little: but the wicked which by this preaching were offended, at the length were altogether hardened.

That the holy Ghost is giuen by the onely hearing of faith.

The commendation of the Booke containing The Acts of the Apostles.

SO in the Actes ye shall find the experience, the preachings, and also the examples of the Apostles for the confirmation of this matter, against this obstinate opinion touching the righteousnesse of the law. And we ought therefore the more to loue, and the more diligently to reade this booke, because it containeth most substantiall testimonies, which are able to comfort & confirme vs against the Papistes our Iewes: whose abhominations and coloured hypocrisie we impugne and condemne by our doctrine, that we may set forth the benefits and glory of Christ. Who, though they haue no substantiall matter to alledge against vs (whereas the Iewes might haue layed against the Apostles, that they had receiued the law and all these ceremonies from God), yet notwithstanding they are no lesse obstinate in defending their cursed traditions and abhominations, then the Iewes were in maintaining their law which they had receiued from God, glorying and bragging that they sit in the place of Bishops, and that the authority to gouerne the churches, is committed vnto them. Wherby they would bring vs into bondage, and wrest from vs this article, that we are iustified, not by faith formed and adorned with charitie (as they say), but by faith alone. But we set against them the booke of the Actes. Let them reade this booke, and consider the examples contained in it, and they shall find this to be the summe and the argument

The Papists are our Iewes, which molest vs no lesse, then the Iewes did Paul.

The argument of the booke con-

ment

ment thereof, that we are iustified by faith onely in Christ without workes: and that the holy Ghost is giuen by the onely hearing of faith at the preaching of the Gospell, and not at the preaching of the law, nor by the workes of the law. taining the Actes of the Apostles.

Wherefore thus teach we: O man, although thou fast, giue almes, honour thy parents, obey the Magistrate, &c. yet art thou not iustified thereby. This voice of the law, honour thy parents, or any other else, either heard or fulfilled, doth not iustifie. What then? To heare the voice of the Spouse, to heare the word of faith: This word being heard, doth iustifie. Wherefore? Because it bringeth the holy Ghost which iustifieth a man, & maketh him righteous before God.

Hereby may we see what is the difference betweene ẏ law and the Gospell. The law neuer bringeth the holy Ghost, but only teacheth what we ought to do: therfore it iustifieth not. But ẏ Gospell bringeth the holy Ghost, because it teacheth what we ought to receiue. Therefore the law & the Gospel are two contrary doctrines. To put righteousnesse therefore in the law, is nothing else but to fight against the Gospell. For Moses with his law is a seuere exactor, requireth of vs that we should worke, and that we should giue: briefly, it requireth and exacteth. Contrariwise the Gospell giueth freely and requireth of vs nothing else, but to hold out our hands, and to take that which is offered. Now, to exact & to giue, to take and to offer are cleane contrary, and cannot stand together. For that which is giuen, I take: but that which I giue, I do not take, but I offer it vnto another. Therfore if the Gospell be a gift, it requireth nothing. Contrariwise, the law giueth nothing, but it requireth and straitly exacteth of vs, yea euen impossible things. The difference betweene the law and the Gospell. To exact. To giue freely.

Of Cornelius in the tenth of the Actes.

HEre our aduersaries set against vs the example of Cornelius. Cornelius (say they) was (as Luke witnesseth) a good man, iust, and fearing God, which gaue almes to the people, and prayed to God continually: therefore of Congruence he did merite the forgiuenesse of sinnes, and the sending of the holy Ghost. I answer: Cornelius was a Gentile, and this cannot the aduersaries deny: For the words which Peter alleadgeth in the 10. Chapter of the Actes, do plainely witnesse the same. Ye know (saith he) that it is Act. 10. 28.

vnlawfull for a man that is a Iew, to accompany with one of another nation: but God hath shewed me that I should not call any man polluted or vncleane. He was therefore a Gentile, and not circumcised, not keeping the law, yea not once thinking of it, because it pertained nothing vnto him: and yet notwithstanding he was iustified and receiued the holy Ghost. And this argument (as I said) is handled throughout the whole booke of the Acts: to wit, that the law auaileth nothing to righteousnesse.

Cornelius a Gentile is iustified by faith.

Let this suffice then for the defence of the article of iustification, that Cornelius was a Gentile, not circumcised, not keeping ỳ law: therefore he was not iustified by the law, but by ỳ hearing of faith. God iustifieth therfore without the law, & so consequently the law auaileth nothing to righteousnes. For otherwise God wold haue giuen the holy Ghost to the Iewes onely, which had the law and kept it, and not to the Gentiles which had not the law, and much lesse did accomplish it. But God wrought cleane contrary: for the holy Ghost was giuen to them that kept not the law: wherefore righteousnesse cometh not by the law. By this meanes the obiection of the aduersaries which do not vnderstand the true manner of iustification, is answered.

The law helpeth not to righteousnesse.

Here againe the aduersaries obiect against vs, and say: Be it so that Cornelius was a gentile, and did not receiue the holy Ghost by the law, yet notwithstanding forasmuch as ỳ text saith plainly, that he was a iust man, fearing God, giuing almes, &c. it may seeme that by these workes he deserued to haue the holy Ghost afterwards giuen vnto him. I answer, that Cornelius was a iust and a holy man in the old Testament, because of his faith in Christ which was to come, as all the Fathers, Prophets and godly kings were righteous and receiued secretly the holy Ghost through faith in Christ to come. But these popish Sophisters put no difference betweene faith in Christ to come, and in Christ which is already come. Wherefore if Cornelius had died before Christ was reuealed, yet had he not bene damned, because he had the faith of the Fathers, which were saued by faith onely in Christ to come, Acts. 15. 11. He remaineth then alwaies a Gentile, vncircumcised and without the law, and yet notwithstanding he worshipped the selfe same God whom the fathers worshipped by faith in the Messias to come. But now, because the Messias was already come, necessary it was that it should be shewed vnto him by the Apostle

How the fathers in the old Testament were holy, &c.

Faith in Christ to be reuealed, & now reuealed and present.

Peter

Peter, that he was not now to be looked for, but that he was already come.

And this article concerning faith in Christ to be reuealed, and in Christ now reuealed (that I may touch this also by the way) is very necessary to be knowne. For seeing that Christ is now reuealed, we cannot be saued by faith in Christ to come, but we must beleeue that he is already come, hath fulfilled all things, and abolished the law. Therefore necessary it was also that Cornelius should be brought to another beleefe, not that Christ was yet to come, as he did beleeue before: but that he was already come. So faith giueth place to faith: From faith to faith. *Rom.* 1.

Worke of congruence or merit before grace.

The popish Schoolemen therefore are deceiued, when they say, for the maintenance of their *opus congruum*, or merite before grace, that Cornelius by the naturall and morall workes of reason, deserued grace and the sending of the holy Ghost. For to be a iust man and fearing God, are the properties, not of a Gentile or of a naturall man, but of a spirituall man, who hath faith already. For vnlesse he did beleeue in God and feare God, he could not hope to obtaine any thing of him by prayer. The first commendation therefore that Luke giueth vnto Cornelius, is this, that he is a righteous man and fearing God: Afterwards he commendeth him for his workes and almes deede. This our aduersaries do not consider, but lay hold onely vpon this sentence, that he gaue almes vnto the poore: for that seemeth to make for the establishing of their merite of congruence or desert going before grace. But first the person or the tree must be commended, and then the workes and the fruite. Cornelius is a good tree, for he is righteous and feareth God: therefore he bringeth forth good fruite, he giueth almes, he calleth vpon God, and these fruits please God because of his faith. Wherefore the Angell commendeth Cornelius for his faith in Christ which was to come, and bringeth him from that faith, to another faith in Christ which was already come, when he saith: Call for Simon whose surname is Peter: He shall tell thee what thou oughtest to do, &c. Like as then Cornelius was without the law before Christ was reuealed: euen so after Christ was reuealed, he receiued neither the law nor circumcision. And as he kept not the law before: so did he not keepe it afterwards. This argument therefore concludeth strongly: Cornelius was iustified without the law, therefore the law iustifieth not.

The person must first be considered, and then the worke.

Act. 10. 5.

Naaman the Syrian.

LIkewise Naaman the Syrian was (no doubt) a good and a godly man, and had a religious and a reuerent opinio of God. And although he was a Gentile and belonged not to the kingdome of Moses, which then flourished: yet notwithstanding his flesh was cleansed, and the God of Israel was reuealed vnto him, and he receiued the holy Ghost. For thus he saith: Now I know assuredly that there is no other God in all the world, but in Israel. He doth nothing at all, he keepeth not the law, he is not circumcised: but onely he prayeth, that so much of that earth might be giuen vnto him, as two Mules should be able to carry away. Moreouer, it appeareth that faith was not idle in him. For thus he speaketh to the Prophet Heliseus: Thy seruant will henceforth neither offer burnt sacrifice, nor offering to any other God, saving the Lord. But in this thing the Lord be mercifull vnto thy seruant, that when my master goeth into the house of Rimmon to worship there, and leaneth on my hand, and I bow my selfe in the house of Rimmon: when I do bow downe (I say) in the house of Rimmon, the Lord be *mercifull to thy seruant in this point. To whom the Prophet saith, Go in peace. So was he iustified. The Iew hearing this, fretteth for anger, and saith: What? should the Gentile be iustified without the keeping of the law? Should he be compared with vs which are circumcised?

2. Reg. 5 &c.

*He feeleth his conscience wounded in being present at idoll seruice, and therfore desireth god to forgiue him, lest others by his example might fall to idolatrie.

The Gentiles iustified without the law, euen when the law and pollicie of Moses was yet in force.

THerefore God, long before, when the kingdome of Moses was yet standing & flourishing, did shew that he iustifieth men without the law, as indeede he iustified many kings in *Egypt* and in *Babylon*: also Iob and many other nations of the East. Moreouer, *Nineue* a great citie was iustified, and receiued the promise of God, that it should not be destroyed. By what meanes? Not because it heard & fulfilled the law: but because it beleeued the word of God which the Prophet Ionas preached. For so saith the Prophet: And the Niniuites beleeued God, and proclaimed a fast, and put on sackecloth: that is to say, they repented. Our aduersaries do craftily passe ouer this word Beleeued, and yet the effect of all together

Iob.

Niniuites.

Ionas 3.5.

gether resteth therein. Thou readest not in Ionas: And the *Ninivites* receiued the law of Moses, were circumcised, offered sacrifice, fulfilled the workes of the law: but beleeuing the word, they repented in sackcloth and ashes.

This was done before Christ was reuealed, when that faith yet reigned, which beleeued in Christ to come. If then the Gentiles were iustified without the law, & receiued secretly the holy Ghost, when the law was yet in force, why should the law be required as necessary to righteousnes, which by the coming of Christ is now abolished? Wherefore this is a strong argument, grounded vpon the experience of the *Galathians*: Receiued ye the holy Ghost by the works of the law, or by the hearing of faith preached? For they were compelled to grant that they heard nothing of the holy Ghost, before the preaching of Paul: but when he preached the Gospell, then receiued they the holy Ghost. *Gal.* 3. 11.

So we also at this day, conuicted by the testimony of our owne conscience, are constrained to confesse, that the holy Ghost is not giuen by the law, but by the hearing of faith. For many heretofore in the Papacy, haue gone about with great labour and study, to keepe the law, the decrees of the fathers, and the traditions of the Pope: and some with painefull and continuall exercises in watching and praying, did so weary and weaken their bodies, that afterwards they were able to do nothing: whereby notwithstanding they gained nothing else, but that they miserably afflicted and tormented themselues. They could neuer attaine to a quiet conscience, and peace in Christ, but continually doubted of the good will of God towards them. But now, since the Gospell teacheth that the law and workes do not iustifie, but faith alone in Iesus Christ, hereupon followeth a most certaine knowledge and vnderstanding, a most ioyfull conscience, and a true iudgement of euery kinde of life, and of all things else whatsoeuer. The beleeuing man may now easily iudge that the Papacy, with all the religious orders and traditions thereof is wicked: which before he could not do. For so great blindnesse reigned in the world, that we thought those workes which men had deuised, not onely without the will of God, but also contrary to his commandement, to be much better then those, which the Magistrate, the housholder, the child, the seruant did at the commandement of God.

The conscience witnesseth that the holy Ghost is not giuen by the law, but by the hearing of faith.

The blindnesse of the Popes kingdome.

Indéede we ought to haue learned by the worde of God, that the religious Orders of the Papists (which onely they call holy) are wicked, since there is no commandement of God, or testimony in the holy Scriptures as touching the same. Cõtrariwise, other Orders of life which haue the worde and commandement of God, are holy & ordained of God. But we were then wrapped in such horrible darkenesse, that we could not truly iudge of any thing. But now, since the cleare light of the Gospell doth appeare, all kinds of life in the world are vnder our iudgement. We may boldly pronounce out of the worde of God, ỳ the condition of seruants, which before the world is most vile, is farre more acceptable vnto God then all the religious Orders of ỳ Papists. For by his worde he cõmendeth, approueth & adorneth the state of seruants, and so doth he not the Orders of Monkes, Friers & such other. Therefore this argument grounded vpon experience, ought to preuaile with vs also. For although many men in the Papacy wrought many and great workes, yet could they neuer be certaine of the will of God towards them, but they were alwayes in doubt; they could neuer attaine to the knowledge of God, of themselues, of their calling: they neuer felt the testimony of the spirit in their hearts. But now that the truth of the Gospel appeareth, they are fully instructed by the onely hearing of faith, in all these things.

The orders and kinds of life appointed of God.

The condition of seruants allowed before God.

The certaintie of true beleeuers.

It is not without cause that I do so largely intreate of these things. For it seemeth to reason but a small matter, that the holy Ghost is receiued by the onely hearing of faith, & that there is nothing else required of vs, but that we setting apart all our workes, should giue our selues onely to the hearing of the Gospell. Mans hart doth not vnderstand nor beléeue ỳ so great a treasure, namely, the holy Ghost, is giuen by the onely hearing of faith: but reasoneth after this maner: Forgiuenesse of sinnes, deliuerance from death, the giuing of the holy Ghost, of righteousnes & euerlasting life, are great things: therefore if thou wilt obtaine these inestimable benefits, thou must performe some other great and weighty matter. This opinion the diuell doth wel like and approue, and also increaseth the same in the heart. Therefore when reason heareth this: Thou canst do nothing for the obtaining of the forgiuenesse of sinnes, but must onely heare the worde of God, by and by it crieth out, and saith: Fie, thou makest too small account of the remission of sinnes, &c. So the inestimable greatnes of the gift, is the

By what meanes the holy Ghost is giuen vnto vs.

The disputation of mans reasõ.

cause

cause that we cannot beléeue it: and because this incomparable treasure is frély offered, therefore it is despised.

But this we must nédes learne, that forgiuenesse of sinnes, Christ, and the holy Ghost are frély giuen vnto vs at the onely hearing of faith preached, notwithstanding our horrible sinnes & demerites. And we must not wey, how great the thing is that is giuen, and how vnworthy we are of it (for so should the greatnes of the gift, and our vnworthines terrifie vs:) but we must thinke that it pleaseth God frely to giue vnto vs this vnspeakeable gift, vnto vs (I say) which are vnworthy, as Christ in Luke saith: Feare not litle flocke: for it is your Fathers pleasure to giue vnto you: Loe, to giue vnto you (saith he) a kingdome. To whom? To you vnworthy which are his litle flocke. If I then be litle and the thing great (nay rather of all things the greatest) which God hath giuen vnto me, I must thus thinke, that he also is great and only great, which giueth it. If he offer it and will giue it, I consider not mine owne sinne and vnworthinesse, but his fatherly good will towards me which is the giuer, and I receiue the greatnes of the gift with ioy and gladnes, and am thankfull for so inestimable a gift giuen frély vnto me, to me (I say) vnworthy, by the hearing of faith.

Luk. 12. 32. To whom the kingdome of heauen is giuen.

Here againe foolish reason is offended, and repyoueth vs, saying: Where ye teach men to do nothing at all for the obtaining of so great and inestimable a gift, but to heare the word of God, that séemeth to tend to the great contempt of grace, and to make men secure, idle and dissolute, so that they slacke their hands and do no good at all. Therefore it is not good to preach this doctrine, for it is not true: but men must be vryed to labour and to exercise themselues vnto righteousnesse, & then shall they obtaine this gift. The selfe same thing the *Pelagians* in times past obiected against the Christians. But heare what Paul saith in this place: Ye haue receiued the holy Ghost: not by your owne labour and trauell, not by the workes of the law, but by the hearing of faith. Briefly, heare what Christ himselfe saith, and what he answereth to Martha, being very carefull and hardly bearing, that her sister Marie, sitting at the féete of Iesus and hearing his word, should leaue her to minister alone. Martha, Martha (saith he) thou carest, and art troubled about many things, but one thing is needfull. Marie hath chosen the good part which shall not be taken from her. A man therefore is made a Christian, not by working but by hearing,

What our aduersaries obiect against vs.

The obiection of the Pelagians against the Christians.

Luke 10. 41. 42.

A man is made a

Christian by hearing the doctrine of faith.

Wherefore he that will exercise himselfe to righteousnesse, must first exercise himselfe in hearing the Gospell. Now, when he hath heard and receiued the Gospell, let him giue thankes to God with a ioyfull and a glad heart, and afterwards let him exercise himselfe in those good workes which are commanded in the law, so that the law and workes may follow the hearing of faith. So may he quietly walke in the light which is Christ, and boldly chuse and do workes, not hypocriticall, but good workes indéede, such as he knoweth to please God and to be commaunded of him, and contemne all those hypocriticall shadowes of Frée will workes.

Our aduersaries thinke that faith, whereby we receiue the holy Ghost, is but a light matter: but how high and hard a matter it is, I my selfe do find by experience, and so do all they which with me do earnestly embrace the same. It is sone said that by the onely hearing of faith, the holy Ghost is receiued: but it is not so easily heard, laid hold on, beléeued and retained, as it is said. Wherefore if thou heare of me that Christ is that Lambe of God sacrificed for thy sinnes, sée also that thou heare it effectually. Paul very aptly

The hearing of faith.

calleth it the hearing of faith, and not the word of faith (although there be small difference:) that is, such a word as thou hearing doest beléeue, so that the word be not onely my voice, but may be heard of thée, and may enter into thy hart, and be beléeued of thée: then is it truly and indéed the hearing of faith, through the which thou receiuest the holy Ghost: which after thou hast once receiued, thou shalt also mortifie thy flesh.

The faithfull do find by their owne experience, how gladly they would hold and embrace the word when they heare it, with a full faith, and abandon this opinion of the law and of their owne

The striuing of the flesh against the spirit in the godly.

righteousnesse: but they féele in their flesh a mighty resistance against the spirit. For reason and the flesh will néedes worke together. This saying: Ye must be circumcised and keepe the law, cannot be vtterly rooted out of our minds, but it sticketh fast in the hearts of all the faithfull. There is in the faithfull therefore a continuall conflict betwéene the hearing of faith and the workes of the law. For the conscience alwaies murmureth, and thinketh,

To heare the word of faith.

that this is to easie a way, that by the onely hearing of the word, righteousnes, the holy Ghost, and life euerlasting is promised vnto vs. But come once to an earnest triall thereof, and then tell me

how

how easie a thing it is to heare the word of faith. Indeed he which giueth is great: moreouer, he giueth great things willingly and freely, and vpbraideth no man therewith: but thy capacity is hard, and faith weake, still striuing against thee, so that thou art not able to receiue this gift. But let thy conscience murmure against thee neuer so much, & let this (Must) come neuer so often into thy mind, yet stand fast and hold out, vntil thou ouercome this (Must). So, as faith increaseth by litle and litle, that opinion of the righteousnes of the law will diminish. But this cannot be done without great conflicts.

Verse 3. Are ye so foolish, that after ye haue begun in the spirit, ye would now end in the flesh?

This argument being concluded, how that the holy Ghost commeth not by the workes of the law, but by the preaching of faith: he beginneth here to exhort and terrifie them from a double danger or incommoditie. The first is: Are ye so foolish that after ye haue begunne in the spirit, ye would now end in the flesh? The other followeth: Haue ye suffered so great things in vaine? As if he said: Ye began in the spirit: that is, your religion was excellently well begunne. As also a litle after he saith: Ye ranne well, &c. But what haue ye gotten thereby? Forsooth ye wil now end in the flesh. To begin in the spirit.

Paul setteth here the spirit against the flesh. He calleth not the flesh (as before I haue said) fleshly lust, beastly passions, or sensuall appetites: for he intreateth not here of lust and such other fleshly desires: but of forgiuenes of sinnes, of iustifying the conscience, of obtaining righteousnesse before God, of deliuerance from the law, sinne and death: and yet notwithstanding he saith here, that they, forsaking the spirit, do now end in the flesh. Flesh therefore is here taken for the very righteousnes & wisdome of the flesh, and the iudgement of reason, which seeketh to be iustified by the law. Whatsoeuer then is most excellent in man, the same here Paul calleth flesh, as the wisedome of reason, and the righteousnes of the law it selfe. What flesh signifieth in this place.

And this place must be well considered, because of the slaunderous & cauilling Papists, which wrest the same against vs, saying that we in Poperie began in the spirit, but now, hauing maried

wines, we end in the flesh. As though a single life, or not to haue a wife, were a spirituall life: and as though it nothing hindred their spirituall life, if a man not contented with one whore, haue many. They are madde men, not vnderstanding what the spirit, or what the flesh is. The spirit is whatsoeuer is done in vs according to the spirit: The flesh, whatsoeuer is done in vs according to the flesh without the spirit. Wherefore all the duties of a Christian man, as to loue his wife, to bring vp his children, to gouerne his familie, and such like (which vnto them are worldly and carnall) are the fruites of the spirit. These blind buzzards cannot discerne things, which are the good creatures of God, from vices.

The spirit. The flesh.

What the Papists call worldly and carnall.

Here is also to be noted the maner of speech which the Apostle vseth when he saith: *vt carne consummamini*, speaking in the passiue voice. As if he said: Ye end, yea rather ye are ended in the flesh. For the righteousnesse of the law, which Paul here calleth the flesh is so farre off from iustifying, that they which after the receiuing of the holy Ghost through the hearing of faith, fall backe againe vnto it, are ended in it, that is to say, are vtterly destroyed. Therefore whosoeuer teach that the law ought to be fulfilled to this end, that men might be iustified therby, whiles they go about to quiet their consciences, they hurt them, and whiles they would iustifie them, they condemne them.

The doctrin of the false Apostles.

Paul hath alwaies a glaunce at the false Apostles: For they still vrged the law, saying: Faith onely in Christ taketh not away sinne, pacifieth not the wrath of God, iustifieth not: therefore if ye will obtaine these benefits, ye must not onely beléeue in Christ, but therewith ye must also kéepe the law, be circumcised, kéepe the feastes, sacrifices, &c. Thus doing ye shall be frée from sinne, from the wrath of God, from euerlasting death. Yea rather (saith Paul) by the selfe same things ye establish vnrighteousnesse, ye prouoke the wrath of God, ye adde sinne to sinne, ye quench the spirit, ye fall alway from grace, and vtterly reiect the same, and ye together with your disciples do end in the flesh. This is the first danger, from the which he terrifieth the *Galathians*, lest if they séeke to be iustified by the law, they lose their spirit, and forgo their good beginnings for a wretched end.

Another danger, from the

Verse 4. Haue ye suffered so many things in vaine?

The other danger or incommodity is this: Haue ye suffered so many

many things in vaine? As though he would say: Consider, not onely how well ye began, & how miserably ye haue forsaken your good beginning and your course well begun: moreouer, that not only ye haue lost the first fruites of the spirit, being faine againe into the ministery of sinne and death, and into a dolefull and a miserable bondage of the law: but consider this also, that ye haue suffered much for the Gospels sake, & for the name of Christ: to wit, the spoyling of your goods, railings and reproches, dangers both of bodies and liues, &c. All things were in a happy course and great towardnes with you. Ye taught purely, ye liued holily, and ye endured many euils constantly for the name of Christ. But now all is lost, as well doctrine as faith, as well doing as suffering, as wel the spirit as the fruites thereof. which Paul terrifieth the Galathians.

Hereby it appeareth sufficiently what incommodity the righteousnesse of the law and mans owne righteousnesse bringeth: to wit, that they which trust in it, do lose at once vnspeakeable benefites. Now, what a miserable thing is it, so suddenly to lose such inestimable glory and assurance of conscience towards God? also to endure so many great and grieuous afflictions, as losse of goods, wife, children, body and life, and yet notwithstanding to sustaine all these things in vaine? And out of these two places, much matter may be gathered to set forth & amplifie at large the godly commendation of the law & mans owne righteousnes, if a man would stand vpon euery parcell by it selfe, and declare what spirit it was wherewith they began: what, how great, and how many the afflictions were which they endured for Christs sake. But no eloquence can sufficiently set forth these matters: For they are inestimable things whereof Paul here entreateth: to wit, the glory of God, victory ouer the world, the flesh and the diuell, righteousnesse and euerlasting life: and on the other side, sinne, desperation, eternall death and hell. And yet notwithstanding in a moment we lose all these incomparable gifts, and procure vnto our selues these horrible and endlesse miseries, and all by false teachers, when they leade vs away from ỹ truth of the Gospel vnto false doctrine. And this do they, not onely verie easily, but also vnder a shew of great holinesse, bring to passe. What incommodities the righteousnes of the law, or mans owne righteousnesse bringeth.

Verse 4. If notwithstanding it be in vaine.

This he addeth as a correction: whereby he mitigateth the re-

prehension that goeth before, which was somewhat sharpe. And this he doth as an Apostle, lest he should terrifie the *Galathians* too much. Although he chide them, yet notwithstanding he alwayes doth it in such sort, that he powreth in swéete oile withall, lest he should driue them to desparation.

The office of an Apostle.

He saith therefore: If notwithstanding it be in vaine. As if he would say: yet I do not take away all hope from you. But if ye would so end in the flesh, that is to say, follow the righteousnes of the law & forsake the spirit, as ye haue begun, then know ye, that all your glory and affiance which ye haue in God, is in vaine, & all your afflictions are vnprofitable. Indéede I must néedes speake somewhat roughly vnto you in this matter: I must be feruent in the defence thereof, and somewhat sharpe in chiding of you, especially the matter being so weighty and constraining me thereunto, lest ye should thinke it to be but a trifle to reiect ỹ doctrine of Paul, and receiue another. Notwithstanding, I will not vtterly discourage you, so that ye repent and amend. For sickly and scabbed children may not be cast away, but must be tendred & cherished more diligently then they which are in health. So that Paul here like a cunning Phisition, layeth all the fault in a manner vpon the false Apostles, the authors and only cause of this deadly disease. Cõtrariwise he handleth the *Galathians* very gently, that by his mildnesse he might heale them. We therefore by the example of Paul, ought in like manner to reprehend the weake, and so to cure their infirmitie, that in the meane time we leaue not off to cherish and comfort them, lest if we handle them too sharply, they fall into desperation.

To end in the flesh.

Verse 5. He therefore that ministreth to you the spirit, and worketh miracles among you, doth he it through the workes of the law, or by the hearing of faith preached?

This argument grounded vpon the experience of the *Galathians*, doth so well like the Apostle, that after he hath reproued and terrified them, setting before them a double danger, he now repeateth the same againe, and that with a more large amplification, saying: He which ministreth, &c. That is to say: Ye haue not onely receiued the spirit by the hearing of faith, but whatsoeuer ye haue either knowne or done, it came by the hearing of faith. As though he would say: It was not inough that God gaue you

Paul maketh often rehearsall of the argument grounded vpon experience.

once

once the ſpirit: but the ſame God alſo hath enriched you with the gifts of the ſpirit, and increaſed the ſame in you, to the end that when ye haue once receiued the ſpirit, it might alwaies grow and be more and more effectuall in you. Hereby it is plaine, that the *Galathians* had wrought miracles, or at the leaſt, had ſhewed ſuch fruits of faith as ỹ true Diſciples of the Goſpel are wont to bring forth. For the Apoſtle elſewhere ſayth: That the kingdome of God is not in word, but in power. Now, this power is not onely to be able to ſpeake of the kingdome of God: but alſo in very deede to ſhew, that God through his ſpirit is effectuall in vs. So, before in the ſecond chapter, he ſaith of himſelf: He that was effectual in Peter among the Iewes, was alſo effectuall in me: He that was mightie by Peter in the Apoſtleſhip ouer the circumciſion, was alſo mightie by me towards the Gentiles.

1 *Cor.* 4. 20. The kingdom of God conſiſteth not in words, but in power.

When a preacher then ſo preacheth, that the word is not fruitleſſe, but effectuall in the hearts of the hearers, that is to ſay: when faith, hope, loue and patience do follow, then God giueth his ſpirit and worketh miracles in the hearers. In like manner Paul ſaith here, That God hath giuen his ſpirit to the Galathians, and hath wrought miracles among them. As though he would ſay: God hath not onely brought to paſſe through my preaching, that ye ſhould beléeue: but alſo that ye ſhould liue holily, bring forth many fruites of faith, & ſuffer many afflictions. Alſo by the ſame power of the holy Ghoſt, of adulterers, of wrathfull, impatient and couetous perſons, and of very enemies, ye are become liberall, chaſte, gentle, patient, and louers of your neighbours. Whereupon afterwards he giueth teſtimony of them in the fourth chapter, that they receiued him as an Angel of God, yea rather as Chriſt Ieſus: and that they loued him ſo entirely, that they were readie to haue plucked out their owne eyes for him.

Now, to loue thy neighbour ſo heartily, that thou art readie to beſtow thy money, thy goods, thine eyes, and all that thou haſt for his ſaluation, and moreouer to ſuffer patiently all aduerſities & afflictions, theſe (no doubt) are the effects and fruites of the ſpirit, and theſe (ſaith he) ye receiued and enioyed before theſe falſe teachers came among you. But ye receiued them not by the law, but of God, who ſo miniſtred vnto you, and dayly increaſed in you his holy ſpirit, that the Goſpell had a moſt happie courſe amongſt you, in teaching, beléeuing, working and ſuffering. Now, ſéeing

The workes of the holy Ghoſt.

ye know these things (being conuicted euen by the testimony of your owne consciences), how cometh it to passe that ye shew not the same fruites that ye did before: that is, that ye teach not truely, that ye beléeue not faithfully, that ye liue not holily, that ye worke not rightly, & that ye suffer not patiently? Finally, who hath so corrupted you, that you beare not so louing affection towards me, as ye did before? that ye receiue not Paul now as an Angell of God, nor as Iesus Christ? that ye will not plucke out your eyes to giue them vnto me? How cometh it to passe (I say) that this feruent zeale of yours wareth so cold towards me, and that ye now preferre before me, the false Apostles, which do so miserably seduce you?

In like manner it happeneth vnto vs at this day. When we first preached the Gospell, there were very many that fauoured our doctrine, and had a good and reuered opinion of vs: and after the preaching thereof, followed the fruites and effectes of Faith. But what ensued? A sort of light and brainsicke heads sprang vp, and by and by destroyed all that we had in long time & with much trauell planted before, and also made vs so odious vnto them which before loued vs dearely, and thankefully receiued our doctrine, that now they hate nothing more than our name. But of this mischiefe the diuell is the authour, working in his members contrary workes, which wholly fight against the workes of the holy Ghost. Therefore saith the Apostle, your experience (O ye *Galathians*) ought to teach you, that these great and excellent vertues proceéded not of the workes of the law: for as ye had them not before the hearing of faith preached: so haue ye them not now, although the false Apostles reigne in the middest of you.

The workes of the diuel.

We likewise may say at this day to those which vaunt themselues to be Gospellers, and to be freéd from the tyrannie of the Pope: Haue ye ouercome the tyranny of the Pope, and obtained liberty in Christ through the Anabaptistes and such other fantasticall spirites, or through vs which haue preached faith in Iesus Christ? Here if they will confesse the truth, they must néedes say: no doubt, by the preaching of faith. And true it is, that at the beginning of our preaching, the doctrine of faith had a most happie course, and downe fell the Popes pardons, Purgatorie, vowes, Masses, and such like abhominations, which drew with them the ruine of all Poperie. No man could iustly condemne vs:

What happie successe the Gospell had when it was first preached.

for

for our doctrine was pure, raising vp and comforting many poore consciences, which had bene long oppressed with mens traditions vnder the Papacy, which was a plaine tyranny, a racking & crucifying of consciences. Many therefore gaue thankes vnto God, that through the Gospell (which we first, by the grace of God then preached) they were so mightily deliuered out of those snares, and this slaughterhouse of consciences. But when these new fond heads sprang vp (who went about by all meanes to worke our discredit) then began our doctrine to be euill thought of: for it was commonly bruted abroade, that the professors thereof disagreed among themselues. Whereat many being greatly offended, fell quite from the truth, putting the Papists in comfort, that we together with our doctrine, should shortly come to nought, and by this meanes they should recouer their former dignity and authority againe.

The Popedome a very slaughter house of cōsciences.

Wherfore like as the false apostles vehemently contended that the *Galathians*, now iustified by faith in Christ, ought to be circumcised and kéepe the law of Moses, if they would be deliuered from their sins, and from the wrath of God, and obtaine the holy Ghost, and yet notwithstanding by the selfe same meanes they burdened them the more with sins, (for sinne is not taken away by the law, neither is the holy Ghost giuen through it, but onely it worketh wrath, and driueth men into great terrours:) so at this day these rash heads, which ought to prouide for the safety of the catholicke Church, and at once to driue downe all Popery, haue done no good, but much hurt in the Church: they haue not ouerthrowne the Papacy, but haue more established it.

The Anabaptists the authours of tumults and seditions, hindered much the course of the Gospell.

But if they had (as they began) with a common consent together with vs, taught and diligently vrged the article of iustification: that is to say, that we are iustified neither by the righteousnes of the law, nor by our owne righteousnesse, but by onely faith in Iesus Christ: doubtles this one article by little and little (as it began) had ouerthrowne the whole Papacy, with all her brotherhods, pardons, religious orders, relikes, ceremonies, inuocation of Saints, Purgatory, Masses, watchings vowes, and infinite other like abhominations. But they leauing off the preaching of faith and true Christian righteousnes, haue gone another way to worke, to the great hinderance both of sound doctrine, and of the Churches.

The Anabaptists enemies to the article of iustification.

Verse 6. As Abraham beleeued God, and it was imputed to him for righteousnesse.

Hitherto Paul reasoneth vpon the experience of the *Galathians*, and with this argument he vrgeth them vehemently. Ye (saith he) haue beléeued, and beléeuing haue done miracles, & haue shewed many notable signes: and moreouer ye haue suffered many afflictions, all which things are the effects and operations, not of the law, but of the holy Ghost. This ỳ *Galathians* were constrained to confesse. For they could not deny these things, which were before their eies and manifest to their senses: and therefore this argument grounded vpon their owne experience, is very strong.

Now he addeth the example of Abraham, and rehearseth the testimonie of the Scripture. The first is out of Genesis: Abraham beleeued God, &c. This place the Apostle here mightily prosecuteth, as also he did in his Epistle to the *Romaines*: If Abraham (saith he) was iustified by the workes of the law, he hath righteousnesse and reioycing, but not before God, but before men: For before God there is in him nothing but sinne and wrath. Now, he was iustified before God, not because he did worke, but because he did beléeue. For the Scripture saith: Abraham beleeued God, and it was imputed to him for righteousnes. This place doth Paul there notably set forth and amplifie, as it is most worthy: Abraham (saith he) was not weake in the faith, neither considered he his owne bodie which was now dead, being almost an hundred yeare old: neither the deadnesse of Saraes wombe: Neither did he doubt of the promise of God through vnbeleefe, but was strengthened in the Faith, and gaue glorie to God, being fully assured, that whatsoeuer God had promised, he was able to do. Now, it is not written for him onely, that it was imputed to him for righteousnesse, but for vs also, &c.

Gen. 15. 6.

Rom. 4. 2. 3.

How Abraham was iustified before God.

Rom. 4. 19 20 21, &c.

Paul by these wordes, Abraham beleeued, of faith in God, maketh the chiefest worship, the chiefest dutie, the chiefest obedience, and the chiefest sacrifice. Let him that is a Rhetorician, amplifie this place, and he shall see that faith is an almightie thing, and that the power thereof is infinite and inestimable: For it giueth glory vnto God, which is the highest seruice that can be giuen vnto him. Now, to giue glorie vnto God, is to beléeue in him, to count him true, wise, righteous, mercifull, almightie: briefly to acknowledge him

The power of faith infinite.

To giue glorie to God.

him to be the author and giuer of al goodnes. This reason doth not, but faith. That is it which maketh vs diuine people, and (as a man would say) it is the creator of a certaine diuinity, not in the substance of God, but in vs. For without faith God loseth in vs his glory, wisedome, righteousnes, truth and mercie. To conclude, no maiesty or diuinitie remaineth vnto God, where faith is not. And the chiefest thing that God requireth of man is, that he giue vnto him his glory and his diuinity: that is to say, that he take him not for an idol, but for God: who regardeth him, heareth him, sheweth mercie vnto him, and helpeth him. This being done, God hath his full and perfect diuinitie, that is, he hath whatsoeuer a faithfull heart can attribute vnto him. To be able therefore to giue that glory vnto God, it is the wisedome of wisedomes, the righteousnesse of righteousnesses, the religion of religions, and sacrifice of sacrifices. Hereby we may perceiue, what an high and excellent righteousnesse faith is, and so by the contrary, what an horrible & grieuous sinne infidelity is.

Faith giueth glorie to God.

Whosoeuer then beléeueth the word of God, as Abraham did, is righteous before God, because he hath faith, which giueth glory vnto God: that is, he giueth to God that which is due to him. For faith saith thus: I beléeue thée (O God) when thou speakest. And what saith God? Impossible things, lies, foolish, weake, absurd, abhominable, heretical and diuellish things, if ye beléeue reason. For what is more absurd, foolish, and impossible, then when God saith to Abraham, that he should haue a sonne of the barren and dead bodie of his wife Sara?

Righteous before God

What God saith, if ye set faith aside, & hearken vnto reason.

So, if we will follow the iudgement of reason, God setteth forth absurd and impossible things, when he setteth out vnto vs the Articles of the Christian faith. Indéede it séemeth to reason an absurd and a foolish thing, that in the Lords Supper is offered vnto vs the body and bloud of Christ, that Baptisme is the Lauer of the new birth, and of the renuing of the holy Ghost, that the dead shall rise in the last day, that Christ the Sonne of God was conceiued and caried in the wombe of the virgine Mary, that he was borne, that he suffered the most reprochful death of the crosse, that he was raised vp againe, that he now sitteth at the right hand of God the Father, & that he hath all power both in heauē & in earth. For this cause Paul calleth the Gospell of Christ crucified, the word of the crosse and foolish preaching, which to the Iewes was offensiue,

The iudgement of reasō, touching the articles of faith.

The Gospel is the word of the crosse 1. Cor. 1. 18.

The chiefe worship of God

and to the Gentiles fœlish doctrine. Wherfore reason doth not vnderstand that to heare the word of God & to beléeue it, is the chiefest seruice that God requireth of vs: but it thinketh that those things which it chooseth and doth of a good intent (as they call it) and of her owne deuotion, please God. Therefore when God speaketh, reason iudgeth his word to be heresie and the word of the diuell, for it séemeth vnto it, absurd and fœlish.

Faith slayeth reason.

But faith killeth reason, and slayeth that beast which the whole world and all creatures cannot kill. So Abraham killed it by faith in the word of God, whereby séede was promised to him of Sara, who was barren and now past child bearing. Vnto this word, reason yéelded not straightway in Abraham, but it fought against faith in him, iudging it to be an absurd, a fœlish, and an impossible thing, that Sara, who was now not onely 90. yeares old, but also was barren by nature, should bring forth a son. Thus faith wrestled with reason in Abraham: but herein faith got the victory, killed and sacrificed reason, that most cruell and pestilent enemy of God. So all the godly, entring with Abraham into the darknesse of faith, do kill reason, saying: Reason, thou art fœlish, thou doest not sauour those things which belong vnto God: Therfore speake not against me, but hold thy peace: iudge not, but heare the word of God and beléeue it. So the godly by Faith kill such a beast as is greater then the whole world, and thereby do offer to God a most acceptable sacrifice and seruice.

The wrestling of faith with reason in Abraham

The sacrifice of Christians.

And in comparison of this sacrifice of the faithfull, all the religions of all nations, and all the workes of all Monkes and meritmongers are nothing at all. For by this sacrifice, first (as I said) they kill reason, a great and mighty enemy of God. For reason despiseth God, denyeth his wisdome, iustice, power, truth, mercie, maiestie and diuinitie. Moreouer, by the same sacrifice they yéeld glory vnto God: that is, they beléeue him to be iust, good, faithfull, true, &c. they beléeue that he can do all things, that all his words are holy, true, liuely and effectuall, &c. which is a most acceptable obedience vnto God. Wherefore there can be no greater or more holy religion in the world, nor more acceptable seruice vnto God, then faith is.

Reason Gods enemie.

The commendation of faith.

Contrariwise, the Iusticiaries and such as séeke righteousnesse by their owne workes, lacking faith, do many things. They fast, they pray, they watch, they lay crosses vpon themselues. But be-

cause

cause they thinke to appease the wrath of God and deserue grace by these things, they giue no glory to God, ỹ is, they do not iudge him to be mercifull, true, and kéepe his promise, &c. but to be an angrie Iudge, which must be pacified with workes, & by this meanes they despise God, they make him a lyer in all his promises, they deny Christ and all his benefites: to conclude, they thrust God out of his seate, and set themselues in his place. For, they reiecting and despising the word of God, do chuse vnto themselues such a seruice of God, and such workes as God hath not commanded. They imagine that God hath a pleasure therein, and they hope to receiue a reward of him for the same. Therefore they kill not reason, that mighty enemy of God, but quicken it: and they take from God his maiestie and his diuinitie, and attribute the same vnto their owne workes. Wherefore onely faith giueth glory to God, as Paul witnesseth of Abraham. Abraham (saith he) was made strong in the faith, and gaue glory to God, being fully assured, that whatsoeuer God had promised, he was able to performe, and therefore it was imputed to him for righteousnesse.

The vnfaith full giue not glory to god

Rom.4.20. 21.22.

Christian righteousnes consisteth in faith of the heart, and Gods imputation. It is not without cause ỹ he addeth this sentence out of the 15. chapter of *Genesis*: And it was imputed vnto him for righteousnes. For Christian rightcousnes consisteth in two things, that is to say, in faith of the heart, and in Gods imputation. Faith is indéed a * formall righteousnes, and yet this righteousnesse is not enough: for after faith there remaine yet certaine remnants of sin in our flesh. This sacrifice of faith began in Abraham, but at the last it was finished in his death. Wherefore the other part of righteousnes must néedes be added also, to finish the same in vs: that is to say, Gods imputation. For faith giueth not enough to God, because it is imperfect, yea rather our faith is but a little sparke of faith, which beginneth only to render vnto God his true diuinity. We haue receiued the first fruites of the spirite, but not yet the tenths. Besides this, reasō is not vtterly killed in this life. Which may appeare by our concupiscence, wrath, impatiency and other fruites of the flesh, and of infidelity yet remaining in vs. Yea, the holiest that liue, haue not yet a full and continuall ioy in God, but haue their sundry passions, sometimes sadde, sometimes merrie, as the Scriptures witnesse of the Prophets and Apostles. But such faults are not laid to their charge, because of their Faith in

* Formall is that which giues perfection to the thing whereunto it is ioyned.

The remnants of sin in the godly

Christ, for otherwise no flesh should be saued. We conclude therefore vpon these words: It was imputed to him for righteousnesse, that righteousnesse indéede beginneth through Faith, and by the same we haue the first fruites of the spirit: but because Faith is weake, it is not made perfect without Gods imputation. Wherefore faith beginneth righteousnesse, but imputation maketh it perfect vnto the day of Christ.

The blindnesse of the Schoolmen.

The Popish Sophisters and Schoolemen dispute also of imputation, when they speake of the good acceptation of the worke: but besides and cleane contrary to the Scripture: for they wrest it only to workes. They do not consider the vncleannesse and inward poison lurking in the heart, as incredulity, doubting, cõtemning, and hating of God, which most pernicious and perillous beastes are the fountain and cause of all mischiefe. They consider no more but outward and grosse faults & vnrighteousnes, which are litle riuers proceéding and issuing out of those fountaines. Therefore they attribute acceptation to workes: that is to say, that God doth accept our workes, not of duty, but of congruence. Contrariwise we, excluding all workes, do go to the very head of this beast which is called reason, which is the fountaine and headspring of al mischiefes. For reason feareth not God, it loueth not God, it trusteth not in God, but proudly contemneth him. It is not moued either with his threatnings or his promises. It is not delighted with his words or workes, but it murmureth against him, it is angrie with him, iudgeth and hateth him: to be short, it is an enemie to God, not giuing him his glory. This pestilent beast (reason I say) being once slaine, all outward and grosse vices should be nothing.

God acceptéth our workes, say the Papists, of congruence, that is, because it is meete that God should reward thé.

Rom. 8. 7.

Reasõ must be killed by faith.

Wherefore we must first and before all things go about by faith, to kill infidelity, the contempt and hating of God, murmuring against his iudgement, his wrath, and all his words and workes: for then do we kill reason, which can be killed by none other meanes but by faith, which in beléeuing God giueth vnto him his glory, notwithstanding that he speaketh those things which séeme both foolish, absurd, and impossible to reason: notwithstanding also, that God setteth forth himselfe otherwise thẽ reason is able either to iudge or conceiue, that is to say, after this manner: I will account & pronounce thée as righteous, not for the kéeping of the law, not for thy workes & thy merits, but for thy faith in Iesus

Christ

Christ mine only begotten Sonne, who was borne, suffered, was crucified, and died for thy sinnes: and that sinne which remaineth in thée, I will not impute vnto thée. If reason then be not killed, and all kinds of religion and seruice of God vnder heauen that are inuented by men to get righteousnes before God, be not condemned, the righteousnes of faith can take no place.

When reason heareth this, by and by it is offended: it rageth and vttereth all her malice against God, saying: Are then my good workes nothing? Haue I then laboured and borne the burden and heate of the day in vaine? Herof riseth those vprores of nations, of Kings and Princes, against the Lord and against his Christ. For the world neither wil nor can suffer that his wisedome, righteousnes, religions and worshippings should be reproued and condemned. The Pope with all his popish rablement, will not séeme to erre, much lesse will he suffer himselfe to be condemned. *Mat. 20. 12.* *Psal. 2. 2.*

Wherefore let those which giue themselues to the study of the holy Scripture, learne out of this saying: Abraham beleeued God, and it was counted to him for righteousnesse, to set forth truly and rightly this true Christian righteousnesse after this manner: that it is a faith and confidence in the Sonne of God, or rather a confidence of the heart in God through Iesus Christ: And let them adde this clause as a difference: Which faith and confidence is accounted righteousnesse for Christs sake. For these two things (as I said before) worke Christian righteousnesse: namely, faith in the hart, which is a gift of God, and assuredly beléeueth in Christ: and also that God accepteth this imperfect faith for perfect righteousnesse, for Christs sake, in whom I haue begun to beléeue. Because of this faith in Christ, God séeth not my doubting of his good will towards me, my distrust, heauinesse of spirit, and other sinnes which are yet in me. For as long as I liue in the flesh, sinne is truly in me. But because I am couered vnder the shadow of Christs wings, as is the chicken vnder the wing of the hen, and dwell without all feare vnder that most ample and large heauen of the forgiuenesse of sinnes, which is spread ouer me, God couereth and pardoneth the remnant of sinne in me: that is to say, because of that faith wherewith I began to lay hold vpon Christ, he accepteth my imperfect righteousnesse euen for perfect righteousnesse, and counteth my sinne for no sinne, which notwithstanding is sinne indéede. A definition of the Christian faith.

So we shroud our selues vnder the couering of Christs flesh, who is our cloudie pillar for the day, and our pillar of fire for the night, lest God should see our sinne. And although we see it, and for the same do feele the terrours of conscience, yet flying vnto Christ our Mediatour and reconciler (through whom we are made perfect) we are sure and safe: For as all things are in him, so through him we haue all things, who also doth supply whatsoeuer is wanting in vs. When we beleeue this, God winketh at the sinnes and the remnants of sin yet sticking in our flesh, and so couereth them, as if they were no sinnes. Because (saith he) thou beleeuest in my Sonne, although thou haue many sins, yet notwithstanding they shall be forgiuen thee, vntill thou be cleane deliuered from them by death.

Exod. 13. 21.

Let Christians learne with all diligence to vnderstand this article of Christian righteousnesse. And to this end let them reade Paul, and reade him againe both often and with great diligence, & let them compare the first with the last: yea let them compare Paul wholly and fully with himselfe: then shall they finde it to be true, that Christian righteousnes consisteth in these two things: namely in faith which giueth glory vnto God, and in Gods imputation. For Faith is weake (as I haue sayd) and therefore Gods imputation must needs be ioyned withall, that is to say, that God wil not lay to our charge the remnant of sinne, that he will not punish it, nor condemne vs for it: but will couer it and will freely forgiue it, as though it were nothing at all: not for our sake, neither for our worthines & works, but for Jesus Christs sake, in whō we beleeue

Paules diuinity.

Christian righteousnesse consisteth in two things.

Thus a Christian man is both righteous and a sinner, holy and prophane, an enemy of God and yet a child of God. These contraries no Sophister wil admit, for they know not the true maner of iustification. And this was the cause why they constrained men to worke well so long, vntill they should feele in themselues no sinne at all. Whereby they gaue occasion to many (which, striuing with all their endeuour to be perfectly righteous, could not attaine thereunto) to become starke mad: Yea, an infinite number also of those which were the authors of this diuelish opinion, at the houre of death were driuen vnto desperation. Which thing had happened vnto me also, if Christ had not mercifully loked vpon me, and deliuered me out of this errour.

A Christian is both righteous, and a sinner.

Contrariwise, we teach and comfort the afflicted sinner after this

this manner: Brother, it is not possible for thée to become so righteous in this life, that thou shouldest feele no sinne at all, that thy bodie should be cleare like the Sunne, without spot or blemish: but thou hast as yet wrinkles and spots, and yet art thou holy notwithstanding. But thou wilt say: How can I be holy, when I haue and feele sinne in me? I answer: In that thou doest féele and acknowledge thy sin, it is a good token: giue thanks vnto God, and despaire not. It is one step of health, when the sicke man doth acknowledge and confesse his infirmitie. But how shall I be deliuered from sinne? Runne to Christ the Physition, which healeth them that are broken in heart, and saueth sinners. Follow not the iudgement of reason, which telleth thée, that he is angrie with sinners: but kill reason and beléeue in Christ. If thou beléeue, thou art righteous, because thou giuest glorie vnto God, that he is Almightie, mercifull, true, &c. thou iustifiest and praisest God. To be briefe, thou yéeldest vnto him his diuinitie, and whatsoeuer else belongeth vnto him: And the sinne which remaineth in thée, is not layd to thy charge, but is pardoned for Christs sake in whom thou beléeuest, who is perfectly iust: whose righteousnes is thy righteousnes, and thy sinne is his sinne.

How they that feele the heauie burden of sinne, ought to be comforted.

An obiection.

Here we sée that euery Christian is an high Priest: For first he offereth vp and killeth his owne reason, and the wisedome of the flesh: Then he giueth glorie to God, that he is righteous, true, patient, pitifull and mercifull. And this is that daily sacrifice of the new Testament which must be offered euening and morning. The euening sacrifice is to kill reason: the morning sacrifice is to glorifie God. Thus a Christian daily and continually is occupied in this double sacrifice and in the exercise thereof. And no man is able to set forth sufficiently the excellencie and dignity of this Christian sacrifice.

Christians be Priests.

The daily sacrifice of the new Testament.

This is therefore a strange and a wonderfull definition of Christian righteousnes, that it is the imputation of God for righteousnesse or vnto righteousnesse, because of our faith in Christ, or for Christs sake. When the popish Schoolemen heare this definition, they laugh at it. For they imagine that righteousnesse is a certaine qualitie powred into the soule, and afterwards spread into all the parts of man. They cannot put away the vaine imaginations of reason, which teacheth that a right iudgement, and a good will, or a good intent is true righteousnesse. This vnspeakeable gift there-

Christian righteousnesse.

What the Papists call righteousnesse.

foꝛe excelleth all reason, that God doth account and acknowledge him foꝛ righteous without woꝛks, which embꝛaceth his Sonne by faith alone, who was sent into the woꝛld, was boꝛne, suffered, and was crucified foꝛ vs.

This matter, as touching the woꝛds, is easie (to wit, that righteousnesse is not essentially in vs, as the Papists reason out of Aristotle, but without vs in the grace of God only and in his imputation: and that there is no essentiall substance of righteousnes in vs besides that weake faith oꝛ first fruits of faith, whereby we haue begun to appꝛehend Chꝛist, and yet sin in the meane time remaineth verily in vs:) but in very deede it is no small oꝛ light matter, but weightie and of great impoꝛtance. Foꝛ Chꝛist which was giuen foꝛ vs, and whom we appꝛehend by faith, hath done no small thing foꝛ vs, but (as Paul said befoꝛe:) He hath loued vs and giuen himselfe in very deede foꝛ vs: He was made accursed foꝛ vs, &c. And this is no vaine speculation, that Chꝛist was deliuered foꝛ my sinnes, and was made accursed foꝛ me, that I might be deliuered from euerlasting death. Theꝛefoꝛe to appꝛehend that *Sonne by faith, and with the heart to beléeue in him, giuen vnto vs and foꝛ vs of God, causeth that God doth account that faith, although it be vnperfect, foꝛ perfect righteousnesse.

Gala.2 20.
Gala.3 13.

* A child is borne vnto vs, a Sonne is giuen vnto vs. *Esay 9.6.*

And here we are altogether in another woꝛld farre from reason, where we dispute not, what we ought to do, oꝛ with what woꝛkes we may deserue grace and foꝛgiuenesse of sinnes: but we are in a matter of most high and heauenly diuinitie, where we do heare this Gospel oꝛ glad tidings, that Chꝛist died foꝛ vs, and that we beléeuing this, are counted righteous, though sins notwithstanding do remaine in vs, and that great sinnes. So our Sauiour Chꝛist also defineth the righteousnes of faith. The father (saith he) loueth you. Wheꝛefoꝛe doth he loue you? Not because ye were Phariſes, vnreꝛpꝛoueable in the righteousnesse of the law, circumcised, doing goods woꝛks, fasting, &c. but because I haue chosen you out of the woꝛld, and ye haue done nothing, but that ye haue loued me and beléeued that I came out from the father. This obiect (I) being sent from the father into the woꝛld, pleased you. And because you haue appꝛehended and embꝛaced this *obiect, theꝛefoꝛe the father loueth you, and theꝛefoꝛe ye please him. And yet notwithstanding in another place he calleth them euill, and commandeth them to aske foꝛgiuenesse of their sinnes. These two things are quite contrarie: to

The righteousnesse of faith defined out of the 15 chapter of S. Iohns Gospell.

* Christ is called our obiect, because the eye of our faith is directed vnto him.

wit,

wit, that a Christian is righteous and beloued of God, and yet notwithstanding he is a sinner. For God cannot denie his owne nature, that is, he must néeds hate sinne and sinners: and this he doth of necessitie, for otherwise he should be vnrighteous and loue sin. How then can these two * contradictions stand together? I am a sinner, and most worthy of Gods wrath and indignation: and yet the Father loueth me? Here nothing commeth betweene, but onely Christ the Mediatour. The Father (saith he) doth not therefore loue you because ye are worthy of loue, but because ye haue loued me, and haue beléeued that I came out from him.

* Contrary sayings.

Ioh. 16. 27. Ioh. 17. 8.

Thus a Christian man abideth in true humility, féeling sinne in him effectually, and confessing himselfe to be worthy of wrath and iudgement of God, and euerlasting death for the same, that he may be humbled in this life: And yet notwithstanding he continueth still in his holy pride, in the which he turneth vnto Christ, and in him he lifteth vp himselfe against this féeling of Gods wrath and iudgement, and beléeueth that, not onely the remnants of sinne are not imputed vnto him, but that also he is loued of the Father, not for his owne sake, but for Christs sake, whom the Father loueth.

A holy and a Christian pride.

Hereby now we may sée, how faith iustifieth without workes, and yet notwithstanding, how imputation of righteousnes is also necessarie. Sinnes do remaine in vs, which God vtterly hateth. Therefore it is necessarie that we should haue imputation of righteousnesse, which we obtaine through Christ and for Christs sake, who is giuen vnto vs and receiued of vs by faith. In the meane time as long as we liue here, we are caried and nourished in the bosome of the mercie and long sufferance of God, vntill the bodie of sinne be abolished, & we raised vp as new creatures in that great day. Then shall there be new heauens and a new earth, in which righteousnesse shall dwell. In the meane while vnder this heauen sin and wicked men do dwell, and the godly also haue sinne dwelling in them. For this cause Paul, *Rom.* 7. complaineth of sinne which remaineth in the Saints: yet notwithstanding he saith afterwards in the 8 Chapter: That there is no damnation to them which are in Christ Iesu. Now, how shall these things so contrary and repugnant, be reconciled together, that sinne in vs is no sinne? that he which is damnable shall not be condemned? that he which is reiected shall not be reiected? That he which is worthy of the wrath of God and euerlasting damnation, shall not be punished?

Imputation of righteousnesse.

Things which are contrary in themselues, are reconciled in Christ.

The onely reconciler hereof is the Mediatour betweene God and men, euen the man Iesus Christ; as Paul saith: There is no condemnation to them which are in Christ Iesu.

1 Tim.1.5. Rom.8.1.

Verse 7. Know ye therefore that they which are of Faith, the same are the children of Abraham.

Rom.9.7 8.

This is the generall argument and whole disputation of Paul against the Iewes, that they which beléeue, are the children of Abraham, and not they which are borne of his flesh and his blood. This disputation Paul vehemently prosecuteth in this place, and in the 4. and 9. Chap. to the Rom. For this was the greatest confidence and glorie of the Iewes: We are the seede and children of Abraham. Ye was circumcised and kept the law: therefore if we will be the true children of Abraham, we must follow our father, &c. It was (no doubt) an excellent glorie and dignitie, to be the séede of Abraham. For no man could denie but that God spake to the séede and of the séede of Abraham. But this prerogatiue nothing profited the vnbeléeuing Iewes. By reason whereof Paul, especially in this place, mightily striueth against this argument, and wresteth from the Iewes this strong affiance in themselues.

The disputation of Paul against the Iewes.

Act.9.15.

And this could he, as the elect vessell of Christ, do aboue all other. For if we at the beginning should haue disputed with the Iewes without Paul, peraduenture we should haue preuailed very little against them.

So then Paul reasoneth against the Iewes which stood so proudly in this opinion, that they were the children of Abraham, saying: We are the seede of Abraham. Well, what then? Abraham was circumcised and kept the law: wee do the same. All this I grant: But will ye therefore séeke to be iustified and saued? Nay not so. But let vs come to the Patriarke Abraham himselfe, and let vs sée by what meanes he was iustified and saued. Doubtlesse, not for his excellent vertues and holy works: not because he forsoke his country, kindred, and fathers house: not because he was circumcised and obserued the law: not because he was about to offer vp in sacrifice at the commandement of God, his sonne Isaac, in whom he had the promise of posterity: but because he beléeued. Wherefore he was not iustified by any other meanes then by faith alone. If ye then will be iustified by the law, much more ought Abraham your father to be iustified by the law. But Abraham could not otherwise

By what meanes Abraham was iustified. Gen.12.1. Gen.17.24. Gen.22.1.2.

therwise be iustified, noꝛ receiue foꝛgiuenesse of sinnes and the holy Ghost, then by faith alone. Since this is true by the testimonie of the Scripture, why stand ye so much vpon circumcision and the law, contending that ye haue righteousnes and saluation thereby, when as Abraham himselfe, your father, your fountaine and headspring, of whom ye do so much glorie, was iustified and saued without these by faith alone? What can be said against this argument?

Paul therefoꝛe concludeth with this sentence: They which are of Faith are the children of Abraham, that coꝛpoꝛall birth oꝛ carnall seede maketh not the childꝛen of Abraham befoꝛe God. As though he would say: There is none befoꝛe God accounted as the child of this Abraham (who is the seruant of God, whom God hath chosen and made righteous by faith) thꝛough carnall generation: but such childꝛen must be giuen him befoꝛe God, as he was a father. But he was a father of faith, was iustified & pleased God, not because he could beget childꝛen after the flesh, not because he had circumcision and the law, but because he beléeued in God. He therefoꝛe that will be a child of the beléeuing Abraham, must also himselfe beléeue, oꝛ else he is not a child of the elect, the beloued and the iustified Abraham, but onely of the begetting Abraham, which is nothing else but a man conceiued, boꝛne, and wꝛapt in sin, without the foꝛgiuenesse of sins, without faith, without the holy Ghost, as another man is, and therefoꝛe condemned. Such also are the childꝛen carnally begotten of him, hauing nothing in them like vnto their father, but flesh and bloud, sin and death: therefoꝛe these are also damned. This glorious boasting then: We are the seede of Abraham, is to no purpose.

The carnall begetting doth not make vs the children of Abraham.

The beleeuing and the begetting Abraham.

What manner ones the carnall children of Abraham are. *Joh.* 8. 33. 38.

This argument Paul setteth out plainely in the 9. to the Romanes by two eramples of the holy Scripture. The first is of Ismael and Isaac, which were both the seede and naturall childꝛen of Abraham, and yet notwithstanding Ismael (which was begotten of Abraham, as Isaac was, yea and should also haue bene the first begotten, if carnall generation had had any pꝛerogatiue, oꝛ could haue made childꝛen to Abraham) is shut out, and yet the Scripture saith: In Isaac shall thy seede be called. The second is of Esau and Iacob, who when they were as yet in their mothers woombe, and had done neither good noꝛ euill, it was said: The elder shall serue the yonger. I haue loued Iacob, and Esau haue I hated. Therefoꝛe it is

The first example of Ismael and Isaac.

The second example, of Esau and Iacob.

plaine, that they which are of Faith, are the children of Abraham.

This word Faith signifieth in the Hebrew tongue, truth.

But some will here obiect (as the Iewes do, and certaine cauilling spirits at this day) saying that this word faith in the Hebrew signifieth truth, and therfore we do not rightly apply it: And moreouer, that this place out of Gen. 15. speaketh of a corporall thing, namely of the promise of posterity, and therefore is not well applied of Paul to faith in Christ, but ought simply to be vnderstood of the faith of Abraham, whereby he beléeued according to the promise of God, that he should haue séed: and hereby they would proue that the arguments and allegations of Paul do conclude nothing. In like manner they may cauill also, that the place which Paul a little after alledgeth out of Habacuc, speaketh of faith, as touching the full accomplishing of the whole vision, and not of faith onely in Christ, for the which Paul alledgeth it. Likewise they may wrest all the 11. Chap. to the Hebrewes, which speaketh of faith and the examples of faith. By these things such vaine-glorious and arrogant spirits do hunt for praise, and séeke to be counted wise and learned, where they least of all deserue it. But because of the simple and ignorant, we will briefly answer to their cauillations.

Gen. 15. 5.

Habac. 2. 4.

Faith.

To the first I answer thus, that faith is nothing else, but the truth of the heart: that is to say, a true and a right opinion of the heart as touching God. Now, faith onely thinketh and iudgeth rightly of God, and not reason. And then doth a man thinke rightly of God, when he beléeueth his word. But when he will measure God without the word, and beléeue him according to the wisedome of reason, he hath no right opinion of God in his heart, and therefore he cannot thinke or iudge of him as he should do. As for example: when a Monke imagineth that his coule, his shauen crowne, and his vowes do please God, and that grace and euerlasting life is giuen vnto him for the same, he hath no true opinion of God, but false and full of impiety. Truth therfore is faith it selfe, which iudgeth rightly of God, namely that God regardeth not our workes and righteousnes, because we are vncleane: but that he will haue mercie vpon vs, looke vpon vs, accept vs, iustifie vs, and saue vs, if we beléeue in his Sonne, whom he hath sent to be a sacrifice for the sinnes of the whole world. This is a true opinion of God; and in very deede nothing else but faith it selfe. I cannot comprehend nor be fully assured by reason, that I am receiued into Gods fauour

Faith thinketh rightly of god.

Truth and faith signifie both one thing.

1. Ioh. 2. 2.

for

for Christs sake: but I heare this to be pronounced by the Gospell, and I lay hold vpon it by faith.

To the second cauillation I answer, that Paul doth rightly alledge the place of the fiftéenth of Genesis, applying it to faith in Christ. For with faith alwaies must be ioyned a certaine assurance of Gods mercie. Now, this assurance comprehendeth a faithfull trust of remission of sinnes for Christs sake. For it is impossible that thy conscience should looke for any thing at Gods hand, except first it be assured, that God is mercifull vnto thée for Christs sake. Therefore all the promises are to be referred to that first promise concerning Christ: The seede of the woman shall bruse the serpents head. So did all the Prophets both vnderstand it and teach it. By this we may sée that the faith of our fathers in the old Testament, and ours now in the new is all one, although they differ as touching their outward obiects. Which thing Peter witnesseth in the Acts when he saith: Which neither we nor our fathers were able to beare. But we beleeue through the grace of our Lord Iesus Christ to be saued euen as they did. And Paul saith: Our fathers did all drinke of that spirituall rocke that followed them, which rocke was Christ. And Christ himselfe saith: Abraham reioyced to see my day, and he saw it and was glad. Notwithstanding, the faith of the fathers was grounded on Christ which was to come, as ours is on Christ which is now come. Abraham in his time was iustified by faith in Christ to come, but if he lined at this day, he would be iustified by faith in Christ now reuealed and present: Like as I haue said before of Cornelius, who at the first beléeued in Christ to come, but being instructed by Peter, he beléeued that Christ was alreadie come. Therefore the diuersitie of times neuer changeth faith, nor the holy Ghost, nor the gifts thereof. For there hath bene, is, and euer shall be one mind, one iudgement and vnderstanding concerning Christ, as well in the ancient fathers, as in the faithfull which are at this day, and shall come hereafter. So we haue as well Christ to come and beléeue in him, as the Fathers in the old Testament had. For we looke for him to come againe in the last day with glorie, to iudge both the quicke and the dead, whom now we beléeue to become alreadie for our saluation. Therefore this allegation of Paul offendeth none but those blind and ignorant cauillers.

That the place of Gen. 15. is rightly applied to faith in Christ.

All the promises are to be referred to that first promise. Gen. 3.

Gen. 3.15.

Act. 15.10. 11.

1 Cor. 10.4.

Ioh. 8.56.

Act 10.1.2.3

The faith of the Fathers & ours both one.

Paul therefore (as I haue said) rightly alledgeth that place out

of Genesis, of faith in Christ, when he speaketh of the faith of Abraham. For all the promises past, were cõtained in Christ to come. Therefore as well Abraham and the other fathers, as also we, are made righteous by faith in Christ: They by faith in him then to come, we by faith in him now present. For we entreat now of the nature and manner of iustification, which is all one both in them and in vs, whether it be in Christ to be reuealed, or in Christ now reuealed and present. It is enough therefore that Paul sheweth, that the law iustifieth not, but onely faith, whether it be in Christ to come, or in Christ alreadie come.

To some Christ is come, to some he is not yet come.

At this day also Christ to some is present, to other some he is to come. To all beléeuers he is present: to the vnbeléeuers he is not yet come, neither doth he profit them any thing at all: but if they heare the Gospell, and beléeue that he is present vnto them, he iustifieth and saueth them.

Verse 7. Ye know therefore that they which are of Faith, the same are the children of Abraham.

Who are the children of Abraham

As if he would say: Ye know by this example of Abraham, and by the plaine testimony of the Scripture, that they are the children of Abraham which are of faith, whether they be Iewes or Gentiles, without any respect either vnto the law, or vnto works, or to the carnal generation of the fathers. For not by the law, but by the righteousnesse of faith, the promise was made vnto Abraham, that he should be heire of the world: that is to say, that in his séed all the nations of the earth should be blessed, & that he should be called the father of nations. And lest the Iewes should falsly interprete this word Nations, applying it vnto themselues alone, the Scripture preuenteth this, and saith not onely, a father of nations: but a father of many nations haue I made thee. Therefore Abraham is not onely the father of the Iewes, but also of the Gentiles.

Abraham a father both of the Iewes and the Gentiles.

Gen. 17. 4. *Rom.* 4. 17.

Hereby we may plainely sée that the children of Abraham are not the children of the flesh, but the children of faith, as Paul *Rom.* 4. declareth: Who is the father of vs all (as it is written: I haue made thee a father of many nations) euen before God whom he did beleeue: So that Paul maketh two Abrahams, a begetting and a beléeuing Abraham. Abraham hath children and is a father of many nations. Where? Before God, where he beléeueth: not before the world where he begetteth.

The children of Abraham are not of the flesh, but of faith.

Abraham begetting & beleeuing.

For

For in the world he is the child of Adam and a sinner, or (which is more) he is a worker of the righteousnesse of the law, living after the rule of reason, that is, after the manner of men: but this pertaineth nothing to the beléeuing Abraham.

This example therefore of Abraham wrappeth in it the holy Scripture it selfe, which saith that we are counted righteous by faith. Wherefore this is a strong and mightie argument two manner of waies, both by the example of Abraham, and also by the authoritie of the Scripture.

Verse 8. For the Scripture foreseeing that God would iustifie the Gentiles through faith.

These things pertaine to the former argument. As if he should say: Ye Iewes do glorie in the law aboue measure: ye highly commend Moses because God spake vnto him in the bush, &c: As the Iewes do proudly brag against vs, (as I haue my selfe at sundrie times heard) saying: ye Christians haue Apostles, ye haue a Pope and ye haue Bishops: but we Iewes haue Patriarkes, Prophets, yea we haue God himselfe, who spake vnto vs in the bush, in *Sinai*, where he gaue vnto vs the law, and in the temple, &c. Such a glorie and such an excellent testimonie alledge ye for your selues against vs, if ye can. To this answereth Paul the Apostle of the Gentiles: This your proud bragging and boasting is to no purpose: For the Scripture preuented it, and foresaw long before the law, that the Gentiles should not be iustified by the law, but by the blessing of Abrahams séede, which was promised vnto him (as Paul saith afterwards) 430. yeares before the law was giuen. Now, the law being giuen so many yeares after, could not hinder or abolish this promise of the blessing made vnto Abraham, but it hath continued firme, and shall continue for euer. What can the Iewes answer to this? The vaine bragging of the Iewes.

This argument grounded vpon the certainty of time, is very strong. The promise of blessing is giuen vnto Abraham 430. yeares before the people of Israel receiued the law. For it is said to Abraham: Because thou hast beléeued God and hast giuen glory vnto him, therefore thou shalt be a * father of many nations. There Abraham by the promise of God is appointed a father of many nations, and the inheritance of the world for his posterity and issue after him, is giuen vnto him before the law was published. Why An argumẽt grounded vpon the certainty of time. * *Gen.* 17.5.

do ye brag then, O ye *Galathians*, that ye obtaine forgiuenesse of sinnes, and are become children, and do receiue the inheritance through the law, which followed a long time, that is to say, 430. yeares after the promise?

The errour of the false apostles.

Thus the false Apostles did aduance the law and the glory thereof. But the promise made vnto Abraham 430. yeares before the law was giuen, they neglected and despised, and would in no wise know that Abraham (of whom they glozied notwithstanding as the father of their whole nation) being yet vncircumcised, and liuing so many ages before the law, was made righteous by no other meanes then by faith onely, as the Scripture most plainely witnesseth: Abraham beleeued God, and it was counted to him for righteousnesse. *Gen. 15.6.* Afterwards, when he was now accounted righteous because of his faith, the Scripture maketh mention of circumcision in the seuenteenth of Genesis, where it saith: *Gen. 17.10.* This is my couenant which ye shall keepe betweene me and you, &c. With this argument Paul mightily conuinceth the false Apostles, and sheweth plainely that Abraham was iustified by faith onely, both without and before circumcision, and also 430. yeares before the law. This selfe same argument he handleth in the fourth Chapter to the Romanes: to wit, that righteousnesse was imputed to Abraham before circumcision, and that he was righteous being yet vncircumcised: much more then he was righteous before the law.

Abraham was iustified before Circumcision: and 430. yeares before the law.

Therefore (saith Paul) the Scripture did well prouide against this your glorious bragging of the righteousnesse of the law and workes. When? Before circumcision and before the law. For the law was giuen 430. yeares after the promise, whereas Abraham was not onely iustified without the law and before the law, but was also dead and buried: and his righteousnesse without the law did not onely flourish vntill the law, but also shall flourish euen to the end of the world. If then the father of the whole Iewish nation was made righteous without the law and before the law, much more are the children made righteous by the same meanes that their father was. Therefore righteousnesse cometh by faith onely and not by the law.

Verse 8. Preached the Gospell before vnto Abraham, saying: In thee shall all the Gentiles be blessed.

The Iewes do not onely lightly passe ouer, but also do deride

and

and with their wicked gloses do corrupt these excellent and notable sentences: Abraham beleeued God, &c. I haue appointed thee a father, &c. and such like, which highly commend faith and containe promises of spirituall things. For they are blind & hard hearted, & therefore they see not that these places do intreate of faith towards God, and of righteousnesse before God. With like malice also they handle this notable place of the spirituall blessing: In thee all the nations of the earth shall be blessed. For (say they) to blesse signifieth nothing else but to praise, to pray for prosperity, and to be glorious in the sight of the world. After this manner the Iew (say they) which is borne of the seed of Abraham, is blessed: and the proselite or stranger which worshippeth the God of the Iewes and ioyneth himselfe vnto them, is also blessed. Therefore they thinke that blessing is nothing else but praise & glorie in this world, in that a man may glorie and vaunt that he is of the stocke and family of Abraham. But this is to corrupt and peruert the sentences of the Scriptures, and not to expound them. By these words, Abraham beleeued, Paul defineth and setteth before our eyes a spirituall Abraham, faithfull, righteous, and hauing the promise of God: an Abraham (I say) which is not in errour, & in the old flesh: which is not borne of Adam, but of the holy Ghost. And of this Abraham renued by faith and regenerate by the holy Ghost, speaketh the Scripture, & pronounceth of him, that he should be a father of many nations: Also that all the Gentiles should be giuen vnto him for an inheritance, when it saith: In thee shall all the nations of the earth be blessed. This, Paul vehemently vrgeth by the authority of the Scripture, which saith, *Gen.* 15. Abraham beleeued God, &c.

The Iewes corrupt the sentences of the Scripture.

Gen. 12.3. *Act.* 3.25.

What the Iewes call the blessing.

The Scripture then attributeth no righteousnesse to Abraham, but in that he beleeueth, and it speaketh of such an Abraham, as he is accounted before God. Such sentences therefore of the Scripture do set forth vnto vs a new Abraham, which is separate from the carnall mariage and bed, and from the carnall generation, and make him such a one as he is before God, that is to say, beleeuing and iustified through faith, to whom now God maketh this promise because of his faith: Thou shalt be a father of many nations. Againe: In thee shall all the nations of the earth be blessed. And this is the meaning of Paul, where he sheweth how the Scripture preuenteth the vaine presumption and proud brags of the Iewes as touching the law. For the inheritance of the Gen-

The new Abraham.

tiles was giuen vnto Abraham, not by the law and circumcision, but long before the same, by the onely righteousnesse of faith.

It is a great glorie to be of Abrahams seede.

Therefore, whereas the Iewes will be counted and called blessed, because they are the children and séed of Abraham, it is nothing else but a vaine glorious brag. It is (no doubt) a great preroga-tiue and glorie before the world, to be borne of Abrahams séede, as Paul sheweth, *Rom.* 9. but not so before God. Wherefore the Iewes do wickedly peruert this place concerning the blessing, in apply-ing it onely to a carnall blessing, and do great iniury to the Scrip-ture, which speaketh most manifestly of the spirituall blessing be-fore God, and neither can nor ought otherwise to be vnderstood. This is then the true meaning of this place: In thee shall be bles-sed. In which thée? In thée Abraham beléeuing, or in thy faith, or in Christ (thy séede) to come, in whom thou beléeuest: All the nati-ons of the earth (I say) shall be blessed, that is, all the nations shall be thy blessed children, euen like as thou art blessed, as it is writ-ten: So shalll thy seede be.

Gen 15. 5.

Abrahams faith & ours all one.

Hereof it followeth that the blessing and faith of Abraham is the same that ours is: that Abrahams Christ is our Christ: that Christ died aswell for the sinnes of Abraham, as for vs. Abraham which saw my day and reioyced. *Ioh.* 8. Therefore all sound but one and the same thing. We may not suffer this word Blessing to be cor-rupted. The Iewes looke but through a veile into the Scripture, and therefore they vnderstand not what, or whereof the promise is which was made to the Fathers: Which we notwithstanding ought to consider aboue all things. So shall we sée that God spea-keth to Abraham the Patriarke, not of the law nor of things to be done, but of things to be beléeued: that is to say, that God speaketh vnto him of promises which are apprehended by faith. Now, what doth Abraham? He beléeueth those promises. And what doth God to that beléeuing Abraham? He imputeth faith vnto him for righ-teousnesse, and addeth further many moe promises, as: I am thy defender. In thee shall all nations be blessed. Thou shalt be a father of many nations. So shall thy seede be. These are inuincible argu-ments, against the which nothing can be said, if the places of the holy Scripture be throughly considered.

We must marke diligently what is set out to vs in the promises.

Gen. 15.1. *Gen.* 12.3. *Gen.* 15.5.

Verse 9. So then they which are of faith, are blessed with faithfull Abraham.

All

All the weight and force hereof lieth in these words: wich faithful Abraham. For he putteth a plaine difference betweene Abraham and Abraham, of one and the selfe same person making two. As if he said: There is a working, and there is a beléeuing Abraham. With the working Abraham we haue nothing to do. For if he be iustified by workes, he hath to reioyce, but not with God. Let the Iewes glorie as much as they will, of that begetting Abraham, which is a worker, is circumcised, and kéepeth the law: but we glorie of the faithfull Abraham, of whom the Scripture saith, that he receiued the blessing of righteousnesse through his faith, not onely for himselfe, but also for all those which beléeue as he did: And so the world was promised to Abraham, because he beléeued: therefore all the world is blessed, that is to say, receiueth imputation of righteousnesse, if it beléeue as Abraham did.

A working and a beleeuing Abraham.

Wherefore the blessing is nothing else but the promise of the Gospell. And that all nations are blessed, is as much to say, as all nations shall heare the blessing, that is, the promise of God shall be preached and published by the Gospell among all nations. And out of this place the Prophets haue drawne many prophesies by a spirituall understanding. As *Psal.* 2. Aske of me, and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession. And againe, *Psal.* 19. Their voice hath gone through all ỹ earth. Briefly, all the prophesies of the kingdome of Christ, and of the publishing of the Gospel throughout all the world, haue sprung out of this place: In thee shall all the nations of the earth be blessed. Wherefore, to say that the nations are blessed, is nothing else, but that righteousnes is freely giuen vnto them, or that they are counted righteous before God, not by the law, but by the hearing of faith: For Abraham was not iustified by any other meanes then by hearing the word of promise, of blessing, and of grace. Therefore, like as Abraham obtained imputation of righteousnesse by the hearing of faith: euen so did all the Gentiles obtaine and yet do obtaine the same. For the same word that was first declared vnto Abraham, was afterward published to all the Gentiles.

That all nations are blessed.

The Prophets diligently weyed the promises made vnto the fathers.

Hereby then we sée that to blesse signifieth nothing else (but as I said before) to preach and teach the word of the Gospell, to confesse Christ, and to spread abroad the knowledge of him among all the Gentiles. And this is the Priestly office and continuall sacrifice of the Church in the new Testament, which distributeth this

The priestly office of the Church of Christ.

blessing by preaching and by ministring of the Sacraments, by comforting the broken hearted, by distributing the word of grace, which Abraham had, and which was also his blessing: which when he beleeued, he receiued the blessing. So we also beleeuing the same, are blessed. And this blessing is a great glory, not before the world, but before God. For we haue heard that our sinnes are forgiuen vs, and that we are accepted of God, that God is our Father, and that we are his children, with whom he will not be angrie, but will deliuer vs from sinne, from death and all euils, and will giue vnto vs righteousnes, life and eternall saluation. Of this blessing (as I haue said) do the Prophets preach in euery place, who did not so coldly consider those promises made vnto the fathers, as the wicked Iewes did, and as the Popish Schoolemen and Sectaries do at this day, but did reade them and weigh them with great diligence, and also drew out of those promises whatsoeuer they propheried concerning Christ or his kingdome. So the prophecie of Hoseas 13 Chapter: I will redeeme them from the power of the graue: I will deliuer them from death: O death, I will be thy death: O graue, I will be thy destruction, and such like places of the other Prophets, did all spring out of these promises, in the which God promised to the fathers the bruising of the Serpents head and the blessing of all nations.

The blessing is spirituall, and not corporall, as the Iewes dreame.

The diligence of the Prophets.

Hos. 13.14.

Gen. 3.15.

Moreouer, if the nations be blessed, that is to say, if they be accounted righteous before God, it followeth that they are free from sinne and death, and are made partakers of righteousnesse, saluation and euerlasting life, not for their works, but for their faith in Christ. Wherefore that place of Genesis the 12 Chapter: In thee shall all the nations be blessed, speaketh not of the blessing of the mouth, but of such a blessing as belongeth to the imputation of righteousnes, which is auaileable before God, and redeemeth from the curse of sinne, and from all those euils that do accompanie sin. Now, this blessing is receiued onely by faith. For the text saith plainely: Abraham beleeued, and it was accounted vnto him for righteousnes. Wherefore it is a mere spirituall blessing, and there is no blessing indeed, but this: which although it be accursed in the world (as indeed it is) yet is it auaileable before God. This place therefore is of great force, that they which are of faith, are become partakers of this promise of the blessing made vnto the beleeuing Abraham. And by this meanes Paul preuenteth the cauillation

Gen. 12.3.

The blessing is receiued onely by faith.

of

of the Iewes, which brag of a begetting and working Abraham and iuſt before men, and not of a beléeuing Abraham.

Now, like as the Iewes do glorie onely of a working Abraham, euen ſo the Pope ſetteth out onely a working Chriſt, or rather an example of Chriſt. He that will liue godly (ſaith he) muſt walke as Chriſt hath walked, according to his owne ſaying in the 13 of Iohn: I haue giuen you an example, that you ſhould do euen as I haue done to you. We denie not but that the faithfull ought to follow the example of Chriſt, and to worke well: but we ſay that they are not iuſtified thereby before God. And Paul doth not here reaſon what we ought to do, but by what meanes we are made righteous. In this matter we muſt ſet nothing before our eyes, but Ieſus Chriſt dying for our ſinnes, and riſing againe for our righteouſneſſe, and him muſt we apprehend by faith, as a gift, not as an example. This, reaſon vnderſtandeth not, and therefore as the Iewes follow a working and not a beléeuing Abraham, euen ſo the Papiſts and all that ſéeke righteouſneſſe by works, do behold and apprehend, not a iuſtifying, but a working Chriſt, and by this meanes they ſwerue from Chriſt, from righteouſneſſe and ſaluation. And like as the Iewes which were ſaued, ought to follow the beléeuing Abraham: ſo we alſo, if we will be deliuered from our ſinnes and be ſaued, muſt take hold of the iuſtifying and ſauing Chriſt, whom Abraham himſelfe alſo by faith did apprehend, and through him was bleſſed.

The Pope ſetteth Chriſt forth as an example, and not as a gift. Ioh. 13. 12.

In the matter of iuſtification we muſt conſider the benefite, and not the example of Chriſt.

It was indéede a great glorie, that Abraham receiued circumciſion at the commandement of God, that he was endued with excellent vertues, that he obeyed God in all things: as it is alſo a great praiſe and felicitie to follow the example of Chriſt working, to loue thy neighbour, to do good to them that hurt thée, to pray for thine enemies, patiently to beare the ingratitude of thoſe which render euill for good: but all this auaileth nothing to righteouſneſſe before God. The excellent déeds and vertues of Abraham were not the cauſe that he was counted righteous before God: So likewiſe the imagination and following of the example of Chriſt, doth not make vs righteous before God. For, to make vs righteous before God, there is a farre more excellent price required, which is neither the righteouſneſſe of man, nor yet of the law. Here we muſt haue Chriſt, to bleſſe vs and ſaue vs, like as Abraham alſo had him for his Bleſſer and Sauiour.

It is good to follow the example of Chriſt: but iuſtification cometh not thereby.

How: Not by workes, but by faith. Wherefore, as there is great difference betweene the beleeuing & working Abraham: so is there great difference betweene Christ blessing and redeeming, & Christ working and giuing example. Now, Paul speaketh here of Christ redeeming and Abraham beleeuing, and not of Christ giuing example, or of Abraham working. Therefore he addeth purposely, and that with great vehemencie: They which are of faith, are blessed with faithfull Abraham.

The faithful Abraham must be separate from the working Abraham.

Wherefore we must separate the beleeuing and the working Abraham as farre asunder, as there is distance betwixt heauen and earth. A man beleeuing in Christ, is altogether a diuine person, the child of God, the inheritour of the world, a conqueror of sinne, death, the world and the diuell: therefore he cannot be praised and magnified enough. Let vs not suffer this faithfull Abraham to lie hid in his graue, as he is hid from the Iewes: but let vs highly extoll and magnifie him: and let vs fill both heauen and earth with his name: so that in respect of this faithfull Abraham, we see nothing at all in the working Abraham. For when we speake of this faithfull Abraham, we are in heauen. But afterwards, doing those things which the working Abraham did, which were carnall and earthly, and not diuine and heauenly, (but in as much as they were giuen vnto him of God) we are among men in earth. The beleeuing Abraham therefore filleth both heauen and earth. So euery Christian through his faith filleth heauen and earth, so that besides it, he ought to behold nothing.

One contrarie proued by comparing it with his contrarie: As all nations are blessed through faith: therefore without faith, all are accursed

Now, by these words, shall be blessed, Paul gathereth an argument of the contrary: For the Scripture is full of oppositions, as when two contraries are compared together. And it is a point of cunning to marke well these oppositions in the Scriptures, and by them to expound the sentences thereof. As here, this word blessing importeth also the contrary, that is to say, malediction. For when the Scripture saith, that all nations which are of faith, are blessed with faithfull Abraham, it followeth necessarily, that all, as well Iewes as Gentiles, are accursed without faith, or without this faithfull Abraham. For the promise of blessing was giuen to Abraham, that in him all nations should be blessed. There is no blessing then to be looked for, but onely in the promise made vnto Abraham, now published by the Gospell throughout the whole world. Therfore, whatsoeuer is without that blessing, is accursed.

And

And this Paul sheweth plainly when he saith.

Verse 10. For as many as are of the workes of the law, are accursed.

Here ye see that the curse is as it were a flood, swallowing by whatsoeuer is without Abraham: that is to say, without faith, and the promise of the blessing of Abraham. Now, if the law it selfe giuen by Moses at the commandement of God, maketh them subiect to the curse which are vnder it, much more shall the lawes and traditions so do, which are deuised by man. He therefore that will auoide the curse, must lay hold vpon the promise of blessing, or vpon the faith of Abraham, or else he shall remaine vnder the curse. Vpon this place therefore (shall be blessed in thee) it followeth, that all nations, whether they were before Abraham, in his time, or after him, are accursed, and shall abide vnder the curse for euer, vnlesse they be blessed in the faith of Abraham, vnto whom the promise of the blessing was giuen to be published by his seed, throughout the whole world.

The law bringeth all men vnder the curse, which are without faith.

To know these things it is very necessary, for they helpe greatly to comfort troubled and afflicted consciences: and moreouer they teach vs to separate the righteousnesse of faith from the righteousnes of the flesh, or ciuill righteousnes. For we must note that Paul is here in hand, not with a matter of policie, but with a diuine & a spirituall matter, lest any mad braine should cauill, and say that he curseth and condemneth politick lawes and Magistrates. Here all the Sophisters and Popish Schoolemen are dumbe and can say nothing. Wherefore the Readers must be admonished that in this place there is nothing handled as touching ciuill lawes, manners, or matters politicall (which are the ordinances of God and good things, and the Scripture elsewhere approueth and commendeth the same,) but of a spirituall righteousnes, by the which we are iustified before God, and are called the children of God in the kingdom of heauen. To be briefe, there is nothing handled here concerning the bodily life, but concerning euerlasting life, where no blessing is to be hoped for, or righteousnes to be sought either through the law, or traditions, or whatsoeuer can be named in this life, besides the promise of Abrahams blessing. Let ciuill lawes and ordinances abide in their place and order: let the Magistrate make neuer so good and excellent lawes: yet notwithstanding they deliuer

The righteousnesse of faith, and ciuill righteousnesse.

Ciuill lawes & ordinances are good and of God.

no man from the curse of Gods law. The kingdome of *Babylon* ordained of God, and by him committed vnto Kings, had excellent lawes, and all nations were commanded to obey them: notwithstanding this obedience of the lawes did not saue it from the curse of the law of God. In like manner we obey the lawes of Princes and Magistrates, but we are not therefore righteous before God: for here we are in another matter.

The righteousnesse of faith and ciuill righteousnesse are easily confounded.

It is not without cause that I do so diligently teach and repeate this distinction: for the knowledge thereof is very necessary. Albeit there are few that marke it or vnderstand it indeede. Againe, the confounding and mingling together of the heauenly and ciuill righteousnes, is very easie. In the ciuil righteousnes we must haue regard to law & workes: but in the spirituall, diuine and heauenly righteousnes, we must vtterly reiect all lawes and workes, & set the onely promise and blessing before our eyes, which layeth before vs Christ the giuer of this blessing and grace, and our onely Sauiour. So that this spirituall righteousnes, secluding the law and all workes, looketh onely vnto the grace and blessing which is giuen by Christ, as it was promised to Abraham, and of him beleeued.

The blessing must be receiued by faith, and not by the law.

Hereby we may plainely see, that this argument is inuincible. For if we must hope to receiue this blessing by Christ alone, then it must néeds follow on the contrary, that it is not receiued by the law. For the blessing was giuen to faithfull Abraham before the law and without the law. Now, like as Abraham beleeued in Christ which was to come, the giuer of the blessing: so and by the same faith, we beleeue in Christ which is come and present, and so are we now iustified by faith, as Abraham was then iustified by faith. They therefore which are vnder the law, are not blessed, but remaine vnder the curse.

How the aduersaries peruert and slaunder our words.

This the Pope and his proud Prelats do not beleeue, nor can beleeue, neither can they abide this doctrine. Yet must we not hold our peace, but must confesse the truth and say, that the Papacie is accursed: yea all the lawes and ciuill ordinances of the Emperour are accursed: For according to Paul, whatsoeuer is without the promise and faith of Abraham, is accursed. When our aduersaries heare this, by and by they peruert and slaunder our words, as though we taught that the Magistrates should not be honoured, but that we raise vp seditions against the Emperour, that we condemne all lawes, that we ouerthrow & destroy commonweales, &c.

But

But they do vs great wrong. For we put a difference betweene the corporall and the spirituall blessing, and we say that the Emperour is blessed with a corporall blessing. For, to haue a kingdome, lawes and ciuill ordinances, to haue a wife, children, house and lands, is a blessing. For all these things are the good creatures and gifts of God. But we are not deliuered from the euerlasting curse by this corporall blessing, which is but temporall and must haue an end. Therefore we condemne not lawes, neither do we stirre vp sedition against the Emperour: but we teach that he must be obeyed, that he must be feared, reuerenced and honoured, but yet ciuilly. But when we speake of the blessing after the maner of Diuines, then we say boldly with Paul, that all things which are without the faith and promise of Abraham, are accursed and abide vnder that euerlasting curse of God. For there we must look for another life after this, and another blessing after this corporall blessing.

The corporall blessing deliuereth vs not from sinnes.

To conclude, we say that all corporall things are the good creatures of God. Therefore (as I haue said) to haue wife, children, goods, to haue politicke lawes and ordinances, are the good blessings of God in their place: that is to say, they are temporall blessings belonging to this life. But these blessings the Iusticiaries and Law-workers of all ages, as the Iewes, Papists, Sectaries, and such like, do confound and mingle together. For they put no difference betweene corporall and spirituall things. Therefore they say: We haue a law, and this law is good, holy and righteous: therefore we are iustified through it. Who denyeth but that the law is good, holy and righteous? But yet it is also the law of malediction, of sinne, of wrath, and of death. Wherefore we make here a distinction betweene the corporall and spiritual blessing, and say, that God hath a double blessing: one corporall for this life, and another spirituall for ỹ euerlasting life. Therefore to haue riches, children, and such like, we say it is a blessing, but in his degree, that is to say, in this life present. But as touching life euerlasting, it is not enough to haue corporall blessings: for the very wicked do therein abound most of all. It is not sufficient that we haue ciuill righteousnesse or the righteousnesse of the law: for therein also the wicked do specially flourish. These things God distributeth in the world freely, and bestoweth them both vpon the good and bad, like as he suffereth the Sunne to rise both vpon the good and

Corporall things are the good creatures of God.

The law of sinne, wrath and death.

Corporall blessings are to be separate from spirituall blessings.

God bestoweth his gifts both vpon the good and euill.

the euill, and sendeth raine vpon the righteous and vnrighteous: for he is liberall vnto all. And to him it is a small matter to put all creatures vnder the féete of the wicked. The Creature is subiect to vanitie, not of his owne will. Rom. 8. They therefore which haue but onely these corporall blessings, are not the children of God, blessed before God spiritually, as was Abraham: but they are vnder the curse, as Paul here saith: Whosoeuer is vnder the workes of the law, is vnder the curse.

Paul might haue said by a generall proposition: Whatsoeuer is without faith, is vnder the curse. He saith not so, but he taketh that which besides faith is the best, the greatest and most excellent among all corporall blessings of the world: to wit, the law of God. The law (saith he) indéede is holy and giuen of God: notwithstanding it doth nothing else but make all men subiect to the curse, and kéepe them vnder the same. Now, if the law of God do bring men vnder the curse, much more may the same be said of inferiour lawes and blessings. And that it may be plainly vnderstood what Paul calleth it to be vnder the curse, he declareth by this testimony of the Scripture, saying:

The effects of the law.

Deut. 27. 26. *Verse* 10. For it is written: Cursed is euery man that continueth not in all things which are written in the booke of the law, to do them.

Paul goeth about to proue by this testimonie taken out of the 27. of Deuteronomie, that all men which are vnder the law, or vnder the workes of the law, are accursed, or vnder the curse: that is to say, vnder sinne, the wrath of God, and euerlasting death. For he speaketh not (as I haue said before) of a corporall, but of a spirituall curse, which must néedes be the curse of euerlasting death and hell. And this is a wonderfull maner of proouing. For Paul proueth this affirmatiue sentence, which he borroweth out of Moses: Whosoeuer are of the workes of the law, are vnder the curse: by this negatiue: Cursed is euery one that abideth not in all things, &c. Now, these two sentences of Paul and Moses séeme cleane contrary. Paul saith: whosoeuer shall do the workes of the law, is accursed. Moses saith: whosoeuer shall not do the workes of the law, are accursed. How shal these two sayings be reconciled together: or else, (which is more) how shall the one be proued by the other? Indéede no man can well vnderstand this place,

Paul proueth the affirmatiue sentence by the negatiue.

vnlesse

vnlesse he also know and vnderstand the article of Justification.

Paul (no doubt) being among the *Galathians*, had before more largely entreated of this matter: for else they could not haue vnderstood it, seeing he doth here but touch it by the way. But because they had heard him declare the same vnto them before, they being now againe put in mind thereof, do call it to remembrance. And these two sentences are not repugnant, but do very well agree. We also do teach in like manner: That the hearers of the law are not righteous before God, but the doers of the law shall be iustified. *Rom.* 2. And contrariwise: They that are of the workes of the law, are vnder the curse. For the article of Justification teacheth, that whatsoeuer is without the faith of Abraham, is accursed. And yet notwithstanding the righteousnesse of the law must be fulfilled in vs. Rom. 8. To a man that is ignorant of the doctrine of faith, these two sentences seeme to be quite contrary.

First of all therefore, we must marke well whereupon Paul entreateth in this place, whereabout he goeth, and how he looketh into Moses. He is here (as before I haue often said) in a spirituall matter, separated from policie and from all lawes, and he looketh into Moses with other eyes then the hypocrites and false Apostles do, and expoundeth the law spiritually. Wherefore the whole effect of the matter consisteth in this word [to do]. Now, to do the law, is not onely to do it outwardly, but to do it truly and perfectly. There be two sorts then of doers of the law: The first are they which are of the workes of the law, against whom Paul inueyeth throughout all this Epistle. The other sort are they which are of faith, of whom we will speake hereafter. Now, to be of the law, or of the works of the law, and to be of faith, are quite contrary, yea euen as contrary as God and the diuell, sinne and righteousnesse, death and life. For they are of the law, which would be iustified by the law. They are of faith, which do assuredly trust that they are iustified through mercie alone for Christs sake. He which saith that righteousnesse is of faith, curseth & condemneth the righteousnes of works. Contrariwise, he which saith that righteousnes is of the law, curseth and condemneth the righteousnesse of faith. Therefore they are altogether contrary the one to the other.

Sentences in the Scriptures sometime seeme to be contraries.

Two maner of doers of the law.

To be of the law.

To be of faith.

He that considereth this, shall easily vnderstand, that to obserue the law, is not to do that which is commanded in the law in outward shew onely (as the hypocrites imagine) but in spirit: that is

To do the law.

A doer of the law according to the Papists.

to say, truly and perfectly. But where shall we find him that will so accomplish the law? Let vs see him and we will praise him. Here our aduersaries haue their answer ready, saying: The doers of the law shall be iustified, *Rom.* 2. Very well. But let vs first define who be these doers of the law. They call him a doer of the law, which doth the workes of the law, and so by those workes * going before, is made righteous. This is not to do the law according to Paul: for (as I haue said) to be of the works of the law, and to be of faith, are contrary things. Therefore to seeke to be iustified by the works of the law, is to deny the righteousnes of faith. Wherefore these Iusticiaries and Law-workers, when they do the law, euen in so doing denie the righteousnesse of faith, and sinne against the first, the second, and third commandements, yea euen against the whole law. For God commandeth that we should worship him in faith, and in the feare of his Name. On the contrary, they make righteousnesse of workes, without faith and against faith: therefore in that they do the law, they do cleane contrary to the law, and sinne most deadly. For they denie the righteousnesse of God, his mercie and his promises: they denie Christ with all his benefites, and in their heart they stablish, not the righteousnesse of the law (which they vnderstand not, and much lesse do it:) but a mere fantasie and an idoll of the law. Therefore we must needes say, that not onely in doing of the law they do it not, but also they sinne, and deny the diuine Maiesty in all his promises. And to this end the law was not giuen.

* These be the workes preparatorie, as the Papists call them, going before iustification, as the efficient cause therof.

The errour and impiety of the Iusticiaries.

Wherefore, they, not vnderstanding the law, abuse the law, and as Paul saith: They being ignorant of the righteousnesse of God, and seeking to stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God. *Rom* 10. For they are blind, and know not how they ought to iudge of faith and of the promises, and therefore without all vnderstanding they rush into the Scripture, taking hold but of one part thereof: to wit, the law, and this they imagine that they are able to fulfill by workes. But this is a very dreame, a bewitching and illusion of the heart: and that righteousnesse of the law, which they thinke they do fulfill, is nothing else in very deede, but Idolatrie and blasphemie against God. Therefore it cannot be but they must needes abide vnder the curse.

Rom. 10. 3.

It is impossible therefore that we should do the law in such sort

as

as they imagine, and much lesse that we should be iustified thereby. This thing first the law it selfe testifieth, which hath a cleane contrary effect: For it increaseth sin, it worketh wrath, it accuseth, it terrifieth and condemneth. How then should it iustifie? Moreouer, the promise also sheweth the very same thing. For it was said vnto Abraham: In thee shall all the nations of the earth be blessed. There is no blessing therefore but in the promise of Abraham: and if thou be without that promise, thou art vnder the curse. If thou be vnder the curse, thou fulfillest not the law, because thou art vnder sin, the diuell, and euerlasting death: all which do assuredly follow the curse. To conclude. If righteousnesse should come by the law, then should the promise of God be in vaine, and in vaine should he poure out his blessing in so great abundance. Therefore when God saw that we could not fulfill the law, he prouided for this long before the law, and promised the blessing to Abraham, saying: In thee shall all the nations of the earth be blessed. And so hath he testified that all the nations should be blessed, not by the law, but through the promise made vnto Abraham. They therefore that lay hold on the law, and seeke to be iustified thereby, despising the promise, are accursed.

The effect of the law. Gen. 12.

Wherefore [to do] is first of all to beleeue, and so through faith to performe the law. We must first receiue the holy Ghost, wherewith we being lightened and made new creatures, begin to do the law, that is to say, to loue God and our neighbour. But the holy Ghost is not receiued through the law (for they which are vnder the law, as Paul saith, are vnder the curse:) but by the hearing of faith, that is to say, through the promise. We must be blessed onely with Abraham in the promise made vnto him, and in his faith. Therefore before all things, we must heare and receiue the promise, which setteth out Christ, and offereth him to al beleeuers: and when they haue taken hold vpon him by faith, the holy Ghost is giuen vnto them for his sake. Then do they loue God and their neighbour, then do they good workes, then do they carrie the crosse patiently. This is to do the law indeede: otherwise the law remaineth alwaies vndone. Wherefore, if thou wilt define truly and plainely what it is to do the law, it is nothing else, but to beleeue in Iesus Christ, and when the holy Ghost is receiued through faith in Christ, to worke those things which are commanded in the law: and otherwise we are not able to performe the law. For the Scrip-

To fulfill the law.

How the law is obserued.

To do the law.

ture saith, that there is no blessing without the promise, no not in the law. It is impossible therefore to accomplish the law without the promise.

There is not one therefore to be found in all the world, unto whom this name and title, to be called a doer of the law, appertaineth, without the promise of the Gospell. Wherefore this word [doer of the law] is a fained terme, which no man understandeth unlesse he be without and above the law in the blessing and faith of Abraham.

A doer of the law.

So that the true doer of the law is he, who receiving the holy Ghost through faith in Christ, beginneth to loue God and to do good vnto his neighbour. So that this word [to do the law] must comprehend faith also which maketh the tree, and when the tree is made, then follow the fruites, The tree must be first, and then the fruit. For the apples make not the tree, but the tree maketh the apples. So faith first maketh the person, which afterward bringeth forth works. Therefore to do the law without faith, is to make the apples of wood and earth without the tree: which is not to make apples, but meere fantasies. Contrariwise, if the tree be made, that is to say, the person or doer, which is made through faith in Christ, workes will follow. For the doer must needs be before the things which are done, and not the things which are done, before the doer.

In Diuinitie the doer is made and framed thorough faith before there be any deeds

The doer then is not so called of the things that are done, but of the things that are to be done. For Christians are not made righteous in doing righteous things, but being now made righteous by faith in Christ, they do righteous things. In politicke matters it cometh so to passe, that the doer or worker is made of the things which are wrought, as a man in playing the Carpenter becometh a Carpenter: but in diuine matters the workers are not made of the workes going before, but the persons made and framed already by by faith which is in Christ, are now become doers and workers.

The godly are not made righteous by doing righteous things, &c.

Rom. 2 13. Of such speaketh Paul when he saith: The doers of the law shall be iustified, that is, shall be counted righteous.

The doctrin of the Sophisters and Schoolmen.

Yea, the very Sophisters and Schoolemen are compelled to confesse, and so they teach also, that a morall worke outwardly done, if it be not done with a pure heart, a good will, and true intent, it is but hypocrisie. And hereof cometh the prouerbe among the Germaines: Such a cowle couereth many a knaue. For the vilest and the wickedst knaue in the world may counterfait the same workes that a godly man worketh by faith. Iudas did the same workes

that

that the other Apostles did. What fault was there in the workes of Iudas, seeing he did the selfesame workes that the other Apostles did? Here marke what the popish Sophister answereth out of his morall philosophie. Although he did the selfe same workes (saith he) which the other Apostles did, notwithstanding, because the person was reprobate, and the iudgement of reason peruerse, therfore his workes were hypocriticall and not true, as were the workes of the other Apostles, how like soeuer they seemed to be in outward shew. Wherefore they themselues are constrained to grant that in politike and eternall matters, workes do not iustifie, vnlesse there be ioyned withall an vpright heart, wil and iudgement. How much more are they compelled to confesse the same in spirituall matters, where, before all things, there must be a knowledge of God, and faith which may purifie the heart? They walke therefore in workes and in the righteousnes of the law, as Iudas did in the workes of the Apostles: not vnderstanding what they say or what they affirme. And although Paul saith plainely euery where that the law iustifieth not, but causeth wrath, vttereth sinne, reuealeth the indignation and iudgement of God, and threatneth euerlasting death: yet notwithstanding, reading these things they see them not, much lesse do they vnderstand them. Therefore they deserue not to be called hypocrites, but visours and shadowes of disguised hypocrits, most miserably bewitched, in that they dreame that they are iustified by the workes of the law. Wherefore (as I haue said) this word [doer of the law] as they define it, is an imagined terme, a very monster, and no where to be found.

Iudas did the same workes that the other Apostles did.

In policie the worke is not iudged to be good, except it be done with a good mind: much more in Diuinitie.

The effects of the law.

Wherefore, when Paul proueth this place, Whosoeuer are of the workes of the law are vnder the curse, by this sentence of Moses: Cursed is euery one that abideth not in all that is written in this booke, he proueth not one contrary by another, as at the first sight it may appeare, but he proueth it rightly and in due order. For Moses meaneth and teacheth the selfe same thing that Paul doth, when he saith: Cursed is euery one that doeth not all, &c. But no man doth them: therefore whosoeuer are of the workes of the law, keepe not the law. If they keepe it not, they are vnder the curse. But seeing there be two sorts of men that are doers of the law (as before I haue said,) that is to say, true doers and hypocrites, the true doers must be separated from the hypocrites. The true doers of the law are they which through faith are the good

Gal. 3.

Paul doth not prooue one contrarie by another.

True doers of the law.

tree before the fruit, doers and workers before the works. Of these speaketh Moses also: and except they be such, they are vnder the curse. But the hypocrites are not of this sort: for they thinke to obtaine righteousnes by works, and by them to make the person iust and acceptable. For thus they dreame: We that are sinners and vnrighteous, will be made righteous. How shall that be? By good workes. Therefore they do euen like as a foolish builder, which goeth about of the rouffe to make the foundation, of the fruites to make the tree. For when they seeke to be iustified by workes, of the workes they would make the worker, which is directly against Moses, which maketh such a worker subiect to the curse, as well as Paul doth. Therefore whiles they go about to do the law, they not onely do it not, but also deny (as I haue said) the first commandement, the promises of God, the promised blessing of Abraham, they renounce Faith, and they go about to make themselues blessed by their owne workes: that is to say, to iustifie themselues, to deliuer themselues from sinne and death, to ouercome the diuell, and violently to lay hold vpon the kingdome of heauen. And this is plainely to renounce God, and to set themselues in the place of God. For all these are the works of the diuine Maiestie alone, and not of any creature either in heauen or in earth.

The errour and impiety of hypocrits

Hereupon Paul was able easily to foreshew out of the first commandement, the abhominations that were to come, which Antichrist should bring into the Church. For all they which teach that any other worship is necessary to saluation, then that which God requireth of vs by the first commandement, which is the feare of God, Faith and the loue of God, are plaine Antichrists, and set themselues in the place of God. That such should come, Christ himselfe foretold, when he saith, Matth. 24. Many shall come in my name, saying: I am Christ. So we also at this day may boldly and easily pronounce, that whosoeuer seeketh righteousnesse by workes without faith, denieth God and maketh himselfe God. For thus he thinketh: If I do this worke, I shall be righteous, I shall be a conquerour of sinne, death, the diuell, the wrath of God, and of hell, and shall obtaine life euerlasting. And what is this else (I pray you) but to challenge that worke vnto himselfe which doth belong to God alone, and to shew indeede that he himselfe is God? Therefore it is an easie matter for vs to prophesie,

The worship of the first commandement. Mat. 24. 5.

and

and most certainely to iudge of all those which are without faith, that they are not onely Idolaters, but very Infidels, which denie God, and set themselues in the place of God. Upon the same ground Peter also prophecieth when he saith: There shall bee amongst you false teachers, which priuily shall bring in damnable heresies, and shall denie the Lord, &c. and make merchandise of the people. 2 Pet 2.1.2.

And in the old Testament all the prophesies against Idolatrie sprang out of the first commandement. For all the wicked Kings and Prophets, with all the vnfaithfull people, did nothing else but that which the Pope and all hypocrites alwaies do. They, contemning the first commandement and worship appointed of God, and despising the promise of Abrahams séed, euen that séed in whom all nations should be blessed and sanctified, ordained a wicked worship cleane contrary to the word of God, and said: With this worship will we serue God and set out his praise, which hath brought vs out of the land of *Egypt*. So Ieroboam made two golden calues and said: "Behold thy gods, O Israel, which brought thee out of the land of *Egypt*. This he said of the true God which had redeemed Israel, and yet both he and all his people were Idolaters: For they worshipped God contrary to the first commandement. They onely regarded the worke: which being done, they counted themselues righteous before God. And what was this else, but to deny God himselfe, whom they confessed with their mouth, and said that he had brought them out of the land of *Egypt*? Paul speaketh of such Idolaters when he saith: They confesse that they know God, but in their deeds they denie him. The Idolatrie of the Iewes. The two golden calues of Ieroboam. * 1 Ki. 12.28. Tit. 1.16.

Wherefore all hypocrites and Idolaters go about to do those works, which properly pertaine to the diuine Maiestie, and belong to Christ onely and alone. Indéede they say not in plaine words, I am God, I am Christ, and yet in very deed they proudly chalenge vnto themselues the Diuinitie and office of Christ, and therefore it is as much in effect as if they said: I am Christ, I am a Sauiour, not onely of my selfe, but also of others. This the Monkes haue not onely taught, but also haue made the whole world to beléeue: to wit, that they are able, not onely to make themselues righteous through their hypocriticall holinesse, but also others vnto whom they communicate the same: whereas notwithstanding it is the proper and onely office of Christ to iustifie the sinner. Hypocrites go about to do that thing which belongeth onely to Christ.

The Pope chalengeth a diuinity or diuine power aswell as God himselfe.

The Pope in like manner, by publishing and spreading his diuinitie throughout the whole world, hath denied and vtterly buried the office and Diuinitie of Christ.

The vse of the doctrine of faith.

* It is expedient that these things should be well taught and well weighed, for ther by we may learne to iudge of the whole Christian doctrine, and the life of man: also to confirme mens consciences: to vnderstand all prophesies and all the holy Scriptures, and rightly to iudge of all other things. He that knoweth all these things rightly, may certainly iudge that the Pope is Antichrist, because he teacheth a far other manner of worship, then the first table setteth out. He may perfectly know and vnderstand, what it is to denie God, to denie Christ, and what Christ meaneth when he saith: Many shall come in my name, saying, I am Christ: What it is to be against God, and to be lifted vp aboue all that is called God, or that is worshipped: What it signifieth, that Antichrist sitteth in the temple of God, shewing himselfe as God: What it is, to see the abhomination of desolation standing in the holy place, &c.

The Pope is Antichrist.

Mat. 24. 5.

2 *Thes.* 2. 4. *Mat.* 24. 15. *Mar.* 13. 14. *Dan.* 9. 27.

What a mischieuous thing hypocrisie is.

Now hereof spring all these mischiefes, that this cursed hypocrisie will not be made righteous by the diuine blessing, nor created anew of God the Creator. It will in no wise be a patient, or suffer any thing to be wrought in her: but will needs be altogether an agent, and work those things which she should suffer God to work in her and receiue of him. Therefore she maketh her selfe a creator and a iustifier through her owne works, despising the blessing promised and giuen to Abraham and to his beleeuing children: So that euery hypocrite is both the matter and the worker (although this be against Philosophie, for one and the selfesame thing cannot worke vpon it selfe:) the matter, because he is a sinner: the worker, because he putteth on a cowle, or chooseth some other works through the which he hopeth to deserue grace, and to saue himselfe and others: therefore he is both the creature and the creator. No man therefore can expresse with words, how execrable and horrible it is, to seeke righteousnesse in the law by workes, without the blessing. For it is the abhomination standing in the holy place which denieth God, and setteth vp the creature in the place of the Creator.

Euery merit-monger is both the matter and the worker, or the work and the workeman.

To seeke righteousnes by the law.

The true doers of the law.

The doers of the law therefore are not the hypocrites, obseruing the law outwardly: but the true beleeuers, who receiuing the holy Ghost, do accomplish the law, that is to say, they loue God & their

neighbour,

neighbour, &c. So that a true doer of the law, is to be vnderstood, not in respect of the workes which he worketh, but in respect of the person now regenerate by faith. For according to the Gospel, they that are made righteous do righteous things, but according to philosophy it is not so: but contrariwise, they that do righteous things are made iust and righteous. Therefore we being iustified by faith do good works, through the which (as it is said 2. Pet. 1.) our calling and election is confirmed, and from day to day is made more sure. But because we haue now onely the first fruites of the spirit, and haue not as yet the tenths, and the remnants of sinne do still remaine in vs: therefore we do not the law perfectly. But this imperfection is not imputed vnto vs which do beléeue in Christ, who was promised to Abraham, and hath blessed vs. For we are nourished and tenderly cherished in the meane season for Christs sake, in ỹ lap of Gods long sufferance. We are that wounded man, which fell into the hands of théeues, whose wounds the Samaritan bound vp, powring in oyle and wine, and afterwards laying him vpon his beast, he brought him into the Inne, and made prouision for him, and departing, commended him to the host, saying: Take care of him. And thus we in the meane time are cherished as it were in an Inne, vntill the Lord put to his hand the second time (as Esay saith) that he may deliuer vs.

The godly do not the law perfectly.

Luke 10. 30. 31. 32. 33.

Esay. 11. 11.

Wherefore the sentence of Moses: Cursed is euery one that abideth not in all the things that are written in this booke, is not contrary to Paul, who pronounceth all them to be accursed, which are of the workes of the law. For Moses requireth such a doer, as may do the law perfectly. But where shall we find him? No where. For Dauid saith: Lord enter not into iudgement with thy seruant, for no flesh is righteous in thy sight. And Paul saith: For what I would, that do I not: but what I hate, that do I. Wherefore Moses together with Paul doth necessarily driue vs to Christ, through whom we are made doers of the law, and are not accounted guiltie of any transgression. How so? first by forgiuenesse of sinnes and imputation of righteousnesse, because of our faith in Christ. Secondly by the gift of God and the holy Ghost, which bringeth forth a new life and new motions in vs, so that we may also do the law effectually. Now, that which is not done, is pardoned for Christs sake: and moreouer, what sinne soeuer is left in vs, is not imputed. So Moses agréeth with Paul, and meaneth

What a doer of the law Moses requireth.

Psal. 143. 2.

Rom. 7. 15.

That we are made doers of the law through Christ.

the selfe same thing that he doeth, when he saith: Cursed is euery one that abideth not, &c. For he saith that they do not the law, because they would iustifie themselues by workes, and concludeth with Paul, that they are vnder the curie. Therefore Moses requireth true doers of the law, which are of faith, euen as Paul condemneth those which are not true doers of the law, that is to say, which are not of faith. Herein is no repugnance, that Moses spake negatiuely and Paul affirmatiuely, so that you define rightly what is meant by this word Do. So both sentences are true, to wit, that all are accursed which abide not in all that is written in this booke: And, that all they are accursed, which are of the workes of the law.

An answer to those arguments which the aduersaries alleadge against the doctrine and righteousnesse of Faith.

SEeing this place offereth vnto vs occasion, we must say something as touching the arguments which our aduersaries do obiect against the doctrine of Faith, which is: That we are iustified by Faith alone. There are many places both in the old Testament and in the new, as concerning workes and rewards of workes, which our aduersaries do alleadge, and thinke themselues able thereby vtterly to ouerthrow the doctrine of Faith which we teach and maintaine. Therefore we must be well furnished and armed, that we may be able, not onely to instruct our brethren, but also to answer the obiections of our aduersaries.

Places of the law and workes.

The Scholemen and all such as vnderstand not the article of iustification, do know no other righteousnes then the ciuil righteousnes & the righteousnes of the law, which after a sort the Gentiles also do know. Therefore they borrow certaine words out of the law and morall Philosophy, as [to do, to worke,] and such like, and they apply the same vnto spirituall matters: wherein they deale most peruersly and wickedly. We must put a difference betweene Philosophie and Diuinitie. The Schole-men themselues graunt and teach, that in the order of nature, being goeth before working, for naturally the tree is before the fruite. Againe, in Philosophie they graunt, that a worke morally wrought, is not good, except there be first a right iudgement of reason, and a good will

The righteousnesse of the law was also knowne to the heathen.

will or a good intent. So then they will haue a right iudgement of reason, and a good intent to go before the worke, that is to say, they make the person morally righteous before the worke. Contrariwise in Diuinitie, and in spirituall matters, where they ought most of all so to do, such senslesse asses they are, that they peruert and turne all quite contrary, placing the worke before right iudgement of reason and good intent.

To do naturally, morally, and spiritually.

Wherefore, Doing is one thing in nature, another in morall Philosophie, and another in Diuinitie. In nature the tree must be first, and then the fruite. In morall Philosophie, Doing requireth a good intent and a sound iudgement of reason to worke well, going before. And here all the Philosophers are at a stay, and can go no further. Therefore the Diuines say, that morall Philosophie taketh not God for the obiect, and finall cause. For Aristotle, or a Sadducey, or a man of any ciuill honesty, calleth this right reason and a good intent, if he seeke the publike commodity of the common wealth, and the quietnesse and honesty thereof. A Philosopher or Law-worker ascendeth no higher. He thinketh not through a right iudgement of reason and a good intent to obtaine remission of sinnes and euerlasting life, as the Sophister or the Monke doth. Wherefore the heathen Philosopher is much better then such an hypocrite. For he abideth within his bounds, hauing onely consideration of the honestie and tranquillity of the common wealth, not mingling heauenly & earthly things together. Contrariwise, the blind Sophister imagineth that God regardeth his good intent and workes. Therefore he mingleth earthly and heauenly things together, and polluteth the name of God. And this imagination he learneth out of morall Philosophie, sauing that he abuseth it much worse then the heathen man doth.

A comparison betweene the heathen Philosopher and the Monke, &c.

Wherefore we must ascend vp higher in Diuinitie with this word Doing, then in naturall things and in Philosophie, so that now it must haue a new signification, and be made altogether new, ioyned with a right iudgement of reason, and a good will, not morally, but diuinely: which is, that I know and beleeue by the word of the Gospell, that God hath sent his Sonne into the world to redeeme vs from sinne and death. Here Doing is a new thing, vnknowne to reason, to Philosophers, to Law-workers, and vnto all men: for it is a wisedome hidden in a mysterie. Therefore in Diuinity the worke necessarily requireth Faith going before.

The Popish Schoolmen think a right iudgement of reason, & a good intent without faith, to be sufficient to commend the worke.

How we must answer our aduersaries vrging these termes, Doing and Working.

Therefore, when our aduersaries do alleadge against vs the sentences of the Scripture touching the law and workes, when mention is made of working and doing, thou must answer them, that they are termes pertaining to Diuinity, and not to natural or morall things. If they be applied to naturall or morall things, they must be taken in their owne signification. But if they be applied to matters of Diuinity, they must include such a right iudgement, reason & good will, as is incomprehensible to mans reason. Wherefore Doing in diuinity, must be alwayes vnderstood of a faithfull Doing. So that this faithfull Doing is altogether as it were a new kingdome, separate from the naturall or morall Doing. Therefore, when we that are Diuines speake of Doing, we must néeds speake of that faithful Doing: for in Diuinity we haue no other right iudgement of reason, no good wil or intent besides faith.

To do, according to the Scripture, what it is.

A rule to be obserued as touching those places which speak of workes.

This rule is well obserued in the 11. chapter to the Hebrewes. There are recited many and sundrie workes of the Saints, out of the holy Scripture: as of Dauid, who killed a Lion and a Beare, and slue Goliath. There the Sophister or Scholeman, that foolish asse, looketh vpon nothing else but the outward appearance of the worke. But this worke of Dauid must be so loked vpon, that first we must consider what manner of person Dauid was, before he did this worke: Then shall we see that he was such a person, whose heart trusted in the Lord God of Israel, as ỹ text plainly witnesseth. The Lord that deliuered me out of the paw of the Lion, and out of the paw of the Beare, will deliuer me out of the hand of the Philistian. Moreouer: Thou commest to me with a sword, and with a speare, and with a shield: but I come to thee in the name of the Lord of hostes, the God of the host of Israel, vpon whom thou hast rayled this day. This day shall the Lord close thee in my hand, and I shall smite thee, and take thine head from thee, &c. Because the Lord saueth not with sword nor speare, (for the battell is the Lords) and he will giue you into our hands.

1 Sam. 17. 37 45. 46. 47.

The worke of Dauid is a faithfull worke.

You see then that he was a righteous man, beloued of God, strong and constant in faith, before he did this worke. This Doing of Dauid therefore, is not a naturall or morall Doing, but a faithfull Doing.

The sacrifice of Abel and Caine. Gen. 4.5.

So it is said of Abel in the same Epistle, that through Faith he offered vp a better sacrifice vnto God then Caine. If the Schoolemen happen vpon this place as it is read in Genesis (where it is simply

ſimply ſet out, how that both Caine and Abel offred vp their gifts, and that the Lord had reſpect vnto Abel and his offrings) by and by they take hold of theſe words: They offered their oblations vnto the Lord: The Lord had reſpect to the offerings of Abel, and cry out, ſaying: Here ye ſée that God had reſpect to offerings: therefore workes do iuſtifie. So that theſe filthie ſwine do thinke that righteouſneſſe is but a morall thing, onely beholding the viſour or outward ſhew of the worke, and not the heart of him that doth the worke: whereas notwithſtanding euen in Philoſophie they are conſtrained, not to looke vpon the bare worke, but the good will of the worker. But here they ſtand altogether vpon theſe words: They offered vp gifts: The Lord had reſpect vnto Abel, and to his offerings, and ſée not that the text ſaith plainely in Geneſis, that the Lord had reſpect firſt to the perſon of Abel, which pleaſed the Lord becauſe of his faith, and afterwards to his offerings. Therefore in Diuinitie we ſpeake of faithfull workes, ſacrifices, oblations and gifts, that is to ſay, which are offered vp and done in faith, as the Epiſtle to the Hebrewes declareth, ſaying: Through faith Abel offered vp a better ſacrifice: Through faith Enoch was taken away: Through faith Abraham obeyed God, &c. We haue here then a rule ſet forth in the 11 to the Hebrewes, how we ſhould ſimply anſwer to the arguments obiected of the aduerſaries as touching the law and workes, that is to ſay: this or that man did this or that worke in faith: And by this meanes thou giueſt a ſolution to all their arguments, and ſo ſtoppeſt their mouthes, that they can haue nothing to reply againe.

Not the worke, but the heart of the worker is to be conſidered.

What workes the Scripture ſpeaketh of.

A rule.

Hereby it appeareth manifeſtly that in Diuinitie and diuine matters, the worke is nothing worth without faith, but thou muſt néeds haue faith before thou begin to worke. For without faith it is impoſſible to pleaſe God: but he that will come vnto God, muſt beléeue. Wherefore in the Epiſtle to the Hebrewes it is ſaid, that the ſacrifice of Abel was better then the ſacrifice of Caine, becauſe he beléeued: Therefore the worke or the ſacrifice of Abel was faithfull. Contrariwiſe in Caine, becauſe he was wicked and an hypocrite, there was no faith or truſt of Gods grace and fauour, but méere preſumption of his owne righteouſneſſe, and therefore his worke, whereby he went about to pleaſe God, was hypocriticall and vnfaithfull. Wherefore the aduerſaries themſelues are compelled to graunt that in all the workes of the Saints, faith

The worke is nothing worth without faith. *Heb.* 11 6.

Abels ſacrifice was faithful, and Caines vnfaithfull.

is presupposed or goeth before, for the which their works do please God, and are accepted of him. Therefore in Diuinitie there is a new doing, cleane contrary to the morall doing.

The Scripture sometime speaketh of faith without works, and sometime of faith with works.

Moreouer, we are also wont to distinguish faith after this manner, that faith is sometime taken without the worke, sometime with the worke. For like as an Artificer speaketh diuersly of the matter whereupon he worketh, and likewise a Gardiner of the tree being barren or fruitfull: euen so the holy Ghost speaketh diuersly of faith in the Scripture: sometime of an absolute faith: sometime of a compound, or (as a man would say) an incarnate faith. Now, an absolute faith is this, when the Scripture speaketh absolutely of iustification or of the iustified, as is to be seene in the Epistles to the Romaines, and to the Galathians. But when the Scripture speaketh of rewards and workes, then it speaketh of the compound or incarnate faith. We will rehearse some examples of this faith: As, Faith which worketh by loue. Do this, and thou shalt liue. If thou wilt enter into life, keepe the commandements. He that doth these things shall liue in them. Decline from euill, and do that which is good. In these and such like places (as there are many in the holy Scripture) where mention is made of doing, ỹ Scripture alwaies speaketh of faithfull doing. As when it saith: Do this and thou shalt liue, it meaneth thus: See first that thou be faithfull, that thou haue * a right iudgement of reason and a good will, that is to say, faith in Christ. When thou hast this faith, worke on a Gods blessing.

Gal. 5.6. Luke 19. 18. Mat. 19.17. Rom. 10. 5. Psal. 37.27.

* These termes the Papists vse, & set them in the place of faith.

What maruell is it then, if rewards be promised to this incarnate faith: that is to say, to the working faith, as was the faith of Abel, or to faithfull workes? And why should not the holy Scripture thus speake diuersly of faith, when it speaketh diuers waies of Christ, as he is God and man: that is to say, sometime of his whole person, sometime of his two natures apart, either of his diuine or of his humane nature? If it speake of the natures apart, it speaketh of Christ absolutely: but if it speake of the diuine nature vnited in one person to ỹ humane nature, then it speaketh of Christ compound and incarnate. There is a common rule among the Schoolemen of the communication of the properties, when the properties belonging to the Diuinitie of Christ, are attributed to the humanitie: which we may see euery where in the Scriptures. As in Luke 2. the Angell calleth the infant borne of the virgin Ma-

The Scripture sometime speaketh of one nature in Christ, some time of both

A rule of the communication of proprieties called *communicatio Idiomatum.*

Luke 2. 10.

rie,

rie, the Sauiour of men, and the vniuersall Lord both of the Angels and men. And in the 1 Chapter he calleth him the Sonne of God. Hereupon I may truly say, that that infant which lay in the manger and in the lap of the Virgine, created heauen and earth, and is Lord of the Angels. Here I speake indéede of a man: but man in this proposition is a new word, and (as the Schoolemen themselues do grant) hath relation to the Diuinitie, that is to say: this God which was made man, hath created all things. Creation is attributed onely to the Diuinitie of Christ: for the humanitie doth not create, and yet notwithstanding it is truly said, man created, because the Diuinitie, which onely createth, is incarnate with the humanitie, and therefore the humanity together with the Diuinitie, is partaker of the same properties. Wherefore it is well and godly said: This man Iesus Christ brought Israel out of *Egypt*, stroke Pharao, and wrought all the wonders from the beginning of the world. *Luke* 1. 32. The man Christ created all things.

Therefore when the Scripture saith: If thou wilt enter into life, keepe the commandements of God: do this and thou shalt liue, &c. If thou wilt enter into life, &c.

First we must sée of what manner of kéeping and doing he speaketh. For in these and such like places (as I haue said) he speaketh of a compound faith, and not of a naked and simple faith. And the meaning of this place: Do this and thou shalt liue, is this: Thou shalt liue because of this faithfull doing, or this doing shall giue vnto thée life, because of thy faith alone. After this manner iustification is attributed to faith alone, as creation is to the Diuinity. And yet notwithstanding, as it is truly said: Iesus the Sonne of Marie, created all things, so also iustification is attributed to the incarnate faith, or to the faithfull doing. Therefore we must in no wise thinke with the Sophisters and hypocrites, that works do absolutely iustifie, or that rewards are promised to morall workes, but to faithfull works onely.

Let vs therefore suffer the holy Ghost to speake as he doth in the Scriptures, either of naked, simple and absolute faith, or of compound and incarnate faith. All things which are attributed to workes, do properly belong vnto faith. For workes must not be loked vpon morally, but faithfully and with a spirituall eye. Faith is the diuinitie of workes, and is so spread throughout the works of the faithfull, as is the Diuinitie throughout the humanitie of Christ. Faith therefore doeth all alone in the workes Faith simple & cõpound.

of the faithfull; Abraham is called faithfull, because faith is spread throughout the whole person of Abraham: so that beholding him working, I see nothing of the carnall or of the working Abraham, but of the beléeuing Abraham.

The places concerning works in the Scriptures, must be expounded as the Epistle to the Hebrewes expoundeth them.

Therefore when thou readest in the Scriptures, of the Fathers, Prophets, and Kings, how they wrought righteousnes, raised vp the dead, ouercame kingdomes, thou must remember that these and such like sayings are to be expounded as the Epistle to the Hebrewes expoundeth them, that is: *By faith they wroughte righteousnesse, by faith they raised vp the dead, by faith they subdued kings and kingdomes, &c. So that faith incorporateth the worke, and giueth it his perfection. And this the aduersaries, if they be well in their wits, cannot denie, neither haue they any thing to say or obiect against it. Indéed they can crie out that the Scripture speaketh oftentimes of doing and working. And we alwaies answer them againe, that it speaketh also of faithfull doing. For first, reason must be lightened by faith, before it can worke. Now, when it hath a true opinion and knowledge of God, then is the worke incarnate and incorporate into it: so that whatsoeuer is attributed to faith, is afterwards attributed to workes also, but yet because of faith onely and alone.

* *Heb.* 11. 33. 34 35.

The difference betweene morall doing, and spirituall doing.

Wherefore in reading of the Scriptures we must learne to put a difference betwéene the true and the hypocriticall, the morall and the spirituall doing of the law. So shall we be able to declare the true meaning of all those places which séeme to maintaine the righteousnesse of works. Now, the true doing of the law is a faithfull and a spirituall doing, which he hath not, that séeketh righteousnes by workes. Therefore euery doer of the law and euery holy morall worker is accursed. For he walketh in the presumption of his owne righteousnes against God, whiles he will be iustified by mans frée will and reason, and so in doing of the law, he doth it not. And this according to Paul, is to be vnder the workes of the law, that is to say, that hypocrites do the law, & yet in doing, they do it not: for they vnderstand this word Doing, according to the literal sence of ỹ law, which in true Christian diuinitie is nothing worth. Indéed they work many things, but in ỹ presumption of their own righteousnes, and without the knowledge of God and faith, as the Pharisey did, *Luke* 18. & as Paul did before his conuersion: therefore they are blind and miserably erre, and so remaine vnder the curse.

Hypocrites do many things, but without faith.

Where-

Wherefore, againe I admonish you, that such sentences as the aduersaries do alledge out of the Scriptures concerning workes and rewards, must be spiritually expounded. As if they alledge this sentence out of Daniel, 4. Chapter: Redeeme thy sins by almes deeds, thou must not here expound these words morally, but spiritually. So shalt thou see that this word Redeeme, signifieth no morall, but a faithfull doing, that is to say, it includeth faith. For in the Scriptures the worke (as I haue said) requireth also a good will and right iudgement of reason to go before, not moral as they would haue it, but diuine and spirituall, which is faith. By this meanes thou shalt be able to stop the mouthes of these péeuish Sophisters. For they themselues are compelled to grant, (and so teach they also out of Aristotle) that euery good worke procéedeth out of mans choise or frée will. If this be true in Philosophy, much more must this good will and right iudgement of reason guided by faith, go before the worke in diuinitie and diuine matters. And this do all words of the imperatiue mode, that is, all such words as are commanding, signifie in the Scriptures, and all such words also as teach the law, as the Epistle to the Hebrewes doth plainly declare: By faith Abel offered, &c.

The Papists learne their diuinitie out of Aristotle an heathen Philosopher.

Now, admit the case that this solution is not sufficient (although it be indéede most sure and certaine:) yet notwithstanding let this be the argument of all arguments, and the principall mirrour of Christians to behold, against all the tentations and obiections, not onely of the aduersaries, but also of the diuell himselfe, namely to apprehend and to hold fast the head, which is Christ. Moreouer, admit that the Sophisters being more craftie and subtile then I, should so snare and entangle me with their arguments, which they bring for the maintenance of workes against Faith, that I should know no way how to wind my selfe out (which notwithstanding it is impossible for them to do,) yet wil I rather giue reuerence and credite to Christ alone, then be perswaded with all the places they are able to alledge for the establishing of the righteousnes of works against the doctrine of Faith.

A generall answer to all the arguments of the aduersaries. The argument of all arguments, to hold fast the head Christ.

Wherefore, they must be simply and plainly answered after this manner: Here is Christ, there are the testimonies of the Scripture touching the law & works. Now, Christ is the Lord of the Scripture and of all works. He also is Lord of heauen, the earth, the Sabboth, the temple, righteousnesse, life, wrath, sinne, death, and gene-

rally of all things whatsoeuer. And Paul his Apostle sheweth that
Gal. 3.3. he was made sinne and became accursed for me. I heare then that I could by no other meanes be deliuered from my sinne, my death and my malediction, but by his death and bloudshedding. Wherefore I conclude that it behoued Christ himselfe to ouercome my sin, death and malediction in his owne body, and not the workes of the law or mine owne workes. And hereunto reason is constrained to yéeld and say, that Christ is not the worke of the law, or my worke: that his bloud and death is not circumcision, the obseruation of the ceremonies of the law, and much lesse a Monkes cowle, a shauen crowne, abstinence, vowes and such like. Wherefore if he be the price of my redemption, if he be made sinne and malediction that he might iustifie me and blesse me: I care not if thou bring a thousand places of the Scripture for the righteousnesse of workes against the righteousnesse of faith, and crie out neuer so much, that the Scripture is against me. I haue the Author and Lord of the Scripture with me, on whose side I will rather stand, then beléeue all the rablement of Law workers and meritmongers. Albeit it is impossible that the Scripture should be against this doctrine, vnlesse it be among the senslesse and obstinate hypocrites: but to the godly and such as haue vnderstanding, it giueth witnes for Jesus Christ his Lord. Sée therefore how thou canst reconcile the Scripture, which thou sayest, is against my doctrine. As for me, I will sticke to the Author and Lord of the Scripture.

The Scripture is not against it selfe.

Therefore if any man thinketh himselfe not well able to reconcile such places of the Scripture, or answer vnto the same sufficiently, & yet notwithstanding is constrained to heare the obiections and cauillations of the aduersaries, let him answer simply and plainely after this sort: Thou settest against me the seruant, that is to say, the Scripture and that not wholly, neither yet the principall part thereof, but onely certaine places as touching the law and workes. But I come with the Lord himselfe, who is aboue the Scripture, and is made vnto me the merite and price of righteousnesse and euerlasting life. On him I lay hold, him I sticke to, and leaue workes vnto thée: which notwithstanding thou neuer diddest. This solution neither the diuell nor any Iusticiarie can euer wrest from thée or ouerthrow. Moreouer thou art in safetie before God: For thy heart abideth fixed in the obiect, which is called Christ: who was nailed to the Crosse and accursed, not

A plaine and simple answer to the places of Scripture concerning works.

for

for himselfe, but for vs, as the text saith: made a curse for vs. Hold fast this, and lay it against all the sentences of the law and works whatsoeuer, and say: doest thou heare this Sathan? Here he must néedes giue place, for he knoweth that Christ is his Lord and maister.

Verse 11. And that no man is iustified by the law in the sight of God, it is euident: For the iust shall liue by Faith. *Hab.* 1. 4. *Rom.* 1. 17.

This is another argument grounded vpon the testimony of the Prophet Habacuck. And it is a sentence of great weight and authority, which Paul setteth against all the sentences touching the law and works. As if he should say: What néed we any long disputation? Here I bring forth a most euident testimony of the Prophet, against the which no man can cauil: The iust man shall liue by faith. If he liue by faith, then he liueth not by the law: For the law is not of faith. And here Paul excludeth works and the law, as things contrary to faith.

The Sophisters (as they are alwaies readie to corrupt the Scriptures) do wrest and peruert this place after this manner. The iust man doth liue by faith: that is to say, by a working faith, or formed or made perfect with charitie: but if it be not formed with charitie, then doth it not iustifie. This glose they themselues haue forged, and by the same they do iniurie to the words of the Prophet. If they did call this formed or furnished faith, the true faith which the Scripture teacheth, this their glose should not offend me; for then faith should not be separated from charitie, but from the vaine opinion of faith: As we also put a difference betweene a counterfeit faith and a true faith. The counterfeit faith is that which heareth of God, of Christ, and of all the mysteries of his incarnation and our redemption: which also apprehendeth and beareth away those things which it heareth, yea and can talke godly thereof, and yet there remaineth nothing else in the heart, but a naked opinion and a sound of the Gospell: For it neither reneweth nor changeth the heart: it maketh not a new man, but leaueth him in the vanitie of his former opinion and conuersation: and this is a very pernicious faith. The morall Philosopher is much better, then the hypocrite hauing such a faith.

How the Sophisters corrupt this place: *The iust doth liue by faith.*

The difference betweene a true and a false faith.

Wherefore, if they would make a distinction betweene faith formed (and take it as the Scripture taketh it) and the false or counterfait faith, their distinction should nothing offend me. But they speake of faith formed and made perfect with charitie, and make a double faith, that is to say, formed and vnformed. This pestilent and diuellish glose I vtterly detest. Although (say they) we haue faith infused, called (*Fides infusa*) which is the gift of the holy Ghost, and also faith gotten by our owne industrie, called (*Fides acquisita:*) yet both of them lacke their forme & perfection, which is charitie, and are formed with charitie. This is to preferre charitie before faith, and to attribute righteousnesse, not to faith, but to charity. Wherefore when they do not attribute righteousnes to faith, but onely in respect of charitie, they attribute to faith nothing at all.

Of this faith infused, and what it is, reade more before the the 2. chap. fol. 72. pag. 2. line 2.

Moreouer, these peruerters of the Gospell of Christ do teach that euen that faith which they call faith infused, and not receiued by hearing, nor gotten by any working, but created in man by the holy Ghost, may stand with deadly sinne, and that the worst men may haue this faith: Therfore, say they, if it be alone, it is idle and vtterly vnprofitable. Thus they take from faith her office, & giue it vnto charitie: so that faith is nothing, except charitie which they call the forme and perfection thereof, be ioyned withall. This is a diuellish and a blasphemous kind of doctrine, which vtterly defaceth & ouerthroweth the doctrine of faith, and carieth a man cleane from Christ the Mediatour, and from faith, which is the hand and onely meane whereby we apprehend him. For if charity be the forme and perfection of faith (as they dreame) then am I by and by constrained to say, that charitie is the principall part of Christian Religion, and so I lose Christ, his bloud, and all his benefites, and now I rest altogether in a moral doing, euen as the Pope, the heathen Philosopher, and the Turke doth.

But the holy Ghost which giueth to all men both mouth and tongue, knoweth how to speake. He could haue said, (as the Sophisters do wickedly imagine): The righteous man shall liue by faith formed and beautified or made perfect by charitie. But this he omitteth of purpose, and saith plainely: The righteous man liueth by faith. Let these doltish Sophisters go therefore, with this their wicked and pestilent glose. We will still hold and extoll this faith, which God himself hath called faith, that is to say, a true and a certaine faith, which doubteth not of God, nor of his promises,

The formed faith of the Schoolemen

True faith before God.

nor

noz of the forgiuenesse of sins through Christ, that we may dwell sure and safe in this our obiect Christ, and may keepe still before our eyes the passion and bloud of our Mediatour and all his benefites. Now, faith alone which layeth hold vpon Christ, is the only meane that we suffer not these benefits to be taken out of our sight. Wherefore, reiecting this pestilent glose, we must vnderstand this place of faith onely and alone. And this Paul himselfe declareth, when he reasoneth against faith formed with charitie, after this sort.

Faith onely taketh hold of Christ.

Verse 12. And the law is not of faith.

The Schoolemen say: The righteous man doth liue, if his faith be formed and adorned with charitie. But contrariwise Paul saith: The law is not of faith. But what is the law? Is it not also a commandement touching charitie? Yea, the law commandeth nothing else but charitie, as we may see by the text it selfe: Thou shalt loue the Lord thy God, with all thy soule, &c. Againe: Shewing mercie vnto thousands that loue him and keepe his commandements. Also: In these two commandements consisteth the law and the Prophets. If the law then, that commandeth charitie, be contrary to faith, it must needs follow, that charitie is not of faith. So Paul plainely confuteth that glose which the Sophisters haue forged touching their formed faith, and speaketh onely of faith, as it is separate from the law. Now, the law being separate and set apart, charitie is also set apart, with all that belongeth to the law, & faith onely is left, which iustifieth and quickneth to euerlasting life.

The law teacheth loue. *Deut.6. 5. Mat.22.37. Exod.20.6.* *Mat.22.40.*

Paul therefore reasoneth here out of a plaine testimonie of the Prophet: that there is none which obtaineth iustification and life before God, but the beleeuing man, who obtaineth righteousnes & euerlasting life without the law and without charitie, by faith alone. The reason is, because the law is not of faith: that is, the law is not faith, or any thing belonging to faith, for it beleeueth not: neither are the workes of the law faith, nor yet of faith: therefore faith is a thing much differing from the law, like as the promise is a thing much differing from the law. For the promise is not apprehended by working, but by beleeuing. Yea there is as great a difference betweene the promise & the law, and consequently betweene faith and works, as there is distance betweene heauen and earth.

The beleeuing man obtaineth righteousnesse and euerlasting life without the law and charitie.

It is impossible therefore, that faith should be of the law. For faith onely resteth in the promise, it onely apprehendeth & knoweth

God, and ſtandeth onely in receiuing good things of God. Contrariwiſe, the law and workes conſiſt in exacting, in doing, and in giuing vnto God. As Abel offering his ſacrifice, giueth vnto God: but he beléeuing, receiueth of God. Paul therefore concludeth mightily out of that place of Habacuck, that the righteous man liueth by faith alone. For the law in no wiſe belongeth vnto faith, becauſe the law is not the promiſe. But faith reſteth onely vpon the promiſe. Wherefore as there is a difference betwéene the law and the promiſe: ſo is there alſo betwéene workes and faith. That gloſe therefore of the Schoolemen is falſe and wicked, which ioyneth the law and faith together, yea rather it quencheth faith, and ſetteth the law in the place of faith. And here note, that Paul alwaies ſpeaketh of ſuch as would do the law morally, and not according to the Scripture. But whatſoeuer is ſaid of ſuch good workes as the Scripture requireth, the ſame is attributed to faith alone.

The law.

Faith.

Verſe 12. But the man that ſhall do thoſe things ſhall liue in them.

Paul here goeth about to ſhew what is the very true righteouſnes of the law and of the Goſpell. The righteouſnes of the law is to fulfill the law according to that ſaying. He that ſhall do thoſe things ſhall liue in them. The righteouſnes of faith is to beléeue, according to that ſaying: The righteous man doth liue by faith. The law therefore requireth that we ſhould yéeld ſomewhat vnto God. But faith requireth no workes of vs, or that we ſhould giue any thing vnto God, but that we beléeuing the promiſe of God, ſhould receiue of him. Therefore the office of the law is to worke, as the office of faith is to aſſent vnto the promiſes. For faith is the faith of the promiſe, and the worke is the worke of the law. Paul therefore ſtandeth vpon this word Doing: & that he may plainly ſhew what is the confidence of the law, and what is the confidence of workes, he compareth the one with the other, the promiſe with the law, and faith with workes. He ſaith, that of the law there cometh nothing elſe but onely Doing: but faith is a cleane contrary thing, namely, that which aſſenteth to the promiſe, & layeth hold vpon it.

The righteouſneſſe of the law.

The righteouſneſſe of faith.

The office of the law and of faith.

These foure things therefore muſt be perfectly diſtinguiſhed. For as the law hath his proper office, ſo hath the promiſe. To the law pertaineth doing, and to the promiſe, beléeuing. Wherfore, as farre as the law and the promiſe are ſeparate aſunder, ſo far alſo are doing and beléeuing. By the which diſtinction Paul here goeth about

The law and the promiſe, doing & beleeuing muſt be diſtinguiſhed.

about to separate charitie from faith, & to teach that charity iustifieth not, because the law worketh or helpeth nothing to iustification. Faith alone therefore iustifieth and quickneth: and yet it standeth not alone, that is to say, it is not idle, albeit that in her degree and office it standeth alone. Ye see the cause then why Paul here alledgeth this place, namely that he may separate faith and charitie farre asunder. Faith is not idle.

Fie vpon the Sophisters therefore with their cursed glose and their blind distinction of faith formed and vnformed. For these new forged termes, faith formed, faith vnformed, faith gotten by mans industry, and such like, are very monsters deuised by the diuel, to no other end but to deface and destroy the true Christian doctrine and faith, to blaspheme and tread Christ vnder foot, and to stablish the righteousnesse of workes. Indeed workes must follow faith, but faith must not be workes, or workes faith; but the bounds and the kingdomes of the law or workes, and of faith must be rightly distinguished the one from the other. *Fides formata, informis, acquisita*, are monstrous tearmes deuised by the Papists.

When we beleeue therefore, we liue only by faith in Christ, who is without sin, who is also our mercie seate and remission of sins. Contrariwise, when we obserue the law, we worke indeed, but we haue no righteousnes nor life. For the office of the law is not to iustifie and giue life, but to shew forth sinne, and to destroy. Indeede the law saith: He that shall do these things, shall liue in them. But where is he which doth the law: that is, which loueth God with all his heart, and his neighbour as himselfe? Therefore no man doth the law, and although he go about to do it neuer so much: yet in doing it he doth it not: therefore he abideth vnder the curse. But faith worketh not, but beleeueth in Christ the iustifier. Therefore a man liueth not because of his doing, but because of his beleeuing. But a faithfull man performeth the law, and that which he doth not, is forgiuen him through the remission of sinnes for Christs sake, and that which is remaining is not imputed vnto him. The office of the law. The office of faith.

Paul therefore in this place and in the 10 Chap. to the Romanes, compareth the righteousnesse of the law and of faith together, where he saith: He that shall do those things, shall liue in them. As though he would say: It were indeed a godly matter if we could accomplish the law: but because no man doth it, we must flie vnto Christ, * who is the end of the law to righteousnesse to euery one that beleeueth. He was made vnder the law, that he might

* Christ the end of the law. *Rom.* 10. 4. *Gal.* 4. 5.

redeeme vs that were vnder the law. Beléeuing in him we receiue the holy Ghost, and we begin to do ths law: and that which we do not, is not imputed vnto vs because of our faith in Christ. But in the life to come we shall no more haue néede of faith. For then we shall not sée darkely through a glasse (as we now do) but we shall sée face to face: that is to say, there shall be a most glorious brightnesse of the eternall Maiestie, in which we shall sée God euen as he is. There shall be a true and a perfect knowledge and loue of God, a perfect light of reason and a good will: not such a morall and philosophicall will as the popish Schoolemen dreame of, but an heauenly, diuine, and eternall will. Here in the meane time, in spirit by faith, we looke for the hope of righteousnesse. Contrariwise, they that séeke for righteousnesse of sinnes by the law and not by Christ, do neuer performe the law, but abide vnder the curse.

1 Cor. 13. 12.

Who they are that Paul calleth righteous.

Paul therefore calleth them onely righteous, which are iustified through the promise, or through faith in the promise without the law. Wherefore, they that are of the workes of the law, & will séeme to do the law, do it not. For the Apostle generally concludeth, that all they which are of the workes of the law, are vnder the curse: vnder the which they should not be, if they fulfilled the law. Indéede it is true, that a man doing the works of the law, shall liue in them, that is, shall be blessed: but such a one cannot be found. Now séeing there is a double vse of the law, the one politike, and the other spirituall, he that will vnderstand this sentence ciuilly, may do it after this sort: He that shall do those things shall liue in them: that is, if a man obey the magistrate outwardly and in the politike gouernment, he shall auoide punishment and death: For then the ciuill magistrate hath no power ouer him. This is the politike vse of the law, which serueth to bridle those that are rude and vntractable. But Paul here speaketh not of this vse, but entreateth of this place like a Diuine: therefore there is a condition necessarily included. As if he said: If men could kéepe the law, they should be happie. But where are they? They are not therefore doers of the law, except they be iustified before and without the law, through faith.

A double vse of the law.

Wherefore, when Paul curseth and condemneth those which are of the workes of the law, he speaketh not of such as are iustified through faith, but of such as go about to be iustified by workes, without faith in Christ. This I say, lest any man should follow

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the fond imagination of Ierome, who being deceiued by Origen, vnderstood nothing at all in Paul, but toke him as a meere ciuill Lawyer. Hereupon he reasoneth after this manner: The holy Patriarkes, Prophets and Kings were circumcised and offered sacrifice: therefore they obserued the law. But it were a wicked thing to say, that they are vnder the curse: therefore all they that are of the workes of the law are not vnder the curse. Thus he setteth him selfe against Paul without all iudgement, making no difference betweene the true doers of the law iustified by faith, and those workers which seeke to be iustified by the law, without faith.

The imagination of Ierome, vnderstanding Paule as though he spake of the law, but morally, and as it is separate from faith.

But Paul speaketh here nothing against those that are iustified by faith, and are true doers of the law indeed, for they are not of the workes of the law: but against those which, not onely do not keepe the law, but also sinne against the same. For the law commandeth that we should feare, loue, and worship God with a true faith. This they do not, but chose out new kinds of worship and works which were neuer commanded of God, by the which God is not pacified, but more prouoked to anger, according to that saying: They worship me in vaine with the commandements of men. Therefore they are full of impietie, rebels against God, and Idolaters, sinning grieuously against the first commandement aboue all the rest. Moreouer, they are full of wicked concupiscence, wrath and other great passions. Briefly, there is no good thing in them, but that outwardly they would seeme to be righteous and to accomplish the law.

A picture of hypocrites.

Mat.15.9.

So we also which are iustified by faith, as were the Patriarks, Prophets and all the Saints, are not of the workes of the law, as concerning iustification. But in that we are in the flesh, and haue as yet the remnants of sinne in vs, we are vnder the law, and yet not vnder the curse, because the remnants of sinne are not imputed vnto vs for Christs sake, in whom we beleeue. For the flesh is an enemie vnto God, and that concupiscence which yet remaineth in vs, not onely fulfilleth not the law, but also sinneth against ỹ same, rebelling against vs and leading vs captiue into bondage. *Rom. 7.* Now, if ỹ law be not fulfilled in the Saints, but that many things are done in them contrary to the law, if euil concupiscence and the remnants of sinne are yet remaining in them, which do so hinder them that they cannot feare and loue God, they cannot call vpon God with assured trust, they cannot praise God and reuerence

Remnants of sinne in the Saints, & the elect of God.

his word as they should do: much more is this true in a man which is not yet iustified by faith, but is an enemie vnto God, and with all his heart despiseth and hateth the word and worke of God. Ye see then that Paul speaketh here of such as will fulfill the law, and be iustified thereby, although they haue not yet receiued faith, and not of the Fathers and Saints (as Ierome imagineth) which are iustified by faith alreadie.

Deut. 21. 23. *Verse* 13. Christ hath redeemed vs from the curse of the law, when he was made a curse for vs. (For it is written: Cursed is euery one that hangeth on a tree.)

This sentence which Paule reciteth out of Deuter. is miserably wrested and racked of the Papists.

Here againe Ierome and the popish Sophisters which follow him, are much troubled, and miserably racke this most comfortable place, seeking, as they would seeme, with a godly zeale to turne away this reproch from Christ, that he should be called a curse or execration. They shift off this sentence after this manner: that Paul spake not here in good earnest: and therefore they most wickedly affirme, that the Scripture in Paul agreeth not with it selfe. And this they proue after this manner: The sentence (say they) of Moses, which Paul here alledgeth, speaketh not of Christ. Moreouer this generall clause [whosoeuer] which Paul alledgeth, is not added in Moses. Againe, Paul omitteth this word [of God] which is in Moses. To conclude, it is euident enough, that Moses speaketh of a theefe or a malefactor, which by his euill deeds had deserued the gallowes, as the Scripture plainly witnesseth in the 21 Chap. of Deut. Therefore they aske this question, how this sentence may be applied to Christ, that he is accursed of God & hanged vpon a tree, seeing that he is no malefactor or theefe, but righteous & holy: This may peraduenture moue the simple and ignorant, thinking that the Sophisters do speake it, not onely wittily, but also very godly, and thereby do defend the honour and glory of Christ, & giue warning to all Christians to beware that they thinke not so wickedly of Christ, that he should be made a curse, &c. Let vs see therefore what the meaning and purpose of Paul is.

But here againe we must make a distinction, as the words of Paul do plainly shew. For he saith not, that Christ was made a curse for himselfe, but for vs. Therefore all the weight of the matter standeth in this word, For vs. For Christ is innocent as concerning his owne person, and therefore he ought not to haue bene

This clause *for vs*, is effectuall and ful of power

hanged

hanged vpon a tree: but because, according to the law of Moses, euery theefe and malefactor ought to be hanged, therefore Christ also, according to the law ought to be hanged, for he sustained the person of a sinner and of a theefe, not of one, but of all sinners and theeues. For we are sinners and theeues, and therefore guilty of death and euerlasting damnation. But Christ toke all our sinnes vpon him, and for them died vpon the crosse: therefore it behoued that he should become a transgressor, and (as Esay the Prophet saith Chap. 53.) to be reckoned and accounted among transgressors and trespassers.

Christ tooke vpon him the person of a transgressor, and therefore must be hanged.

And this (no doubt) all the Prophets did foresee in spirit, that Christ should become the greatest transgressour, murtherer, adulterer, theefe, rebell and blasphemer, that euer was or could be in all the world. For he being made a sacrifice for the sinnes of the whole world, is not now an innocent person and without sinnes, is not now the Sonne of God borne of the virgine Marie: but a sinner, which hath and carrieth the sinne of Paul, who was a blasphemer, an oppressour and a persecutor: of Peter which denied Christ: of Dauid which was an adulterer, a murtherer, and caused the Gentiles to blaspheme the name of the Lord: and briefly, which hath and beareth all the sinnes of all men in his bodie: not that he himselfe committed them, but for that he receiued them being committed or done of vs, and laid them vpon his owne bodie, that he might make satisfaction for them with his owne bloud. Therefore this generall sentence of Moses comprehendeth him also (albeit in his owne person he was innocent) because it found him amongst sinners and transgressors: Like as the Magistrate taketh him for a theefe, and punisheth him whom he findeth among other theeues and transgressours, though he neuer committed any thing worthy of death. Now, Christ was not onely found amongst sinners, but of his owne accord and by the will of his Father he would also be a companion of sinners, taking vpon him the flesh and bloud of those which were sinners, theeues, and plunged in all kinds of sin. When the law therefore found him among theeues, it condemned and killed him as a theefe.

Christ the greatest sinner of all others, because he bare the sinnes of the whole world

Esa. 53. 5. Mat. 8. 17.

The popish Sophisters do spoile vs of this knowledge of Christ and most heauenly comfort, (namely that Christ was made a curse, that he might deliuer vs from the curse of the law) when they separate him from sinnes and sinners, and onely set

What inconmodities follow the doctrine of the Schoolmen.

him out vnto vs as an example to be followed. By this meanes they make Christ, not onely vnprofitable vnto vs, but also a Iudge and a tyrant, which is angrie with our sinnes, and condemneth sinners. But we must as well wrap Christ, and know him to be wrapped in our sinnes, in our malediction, in our death, and in all our euils, as he is wrapped in our flesh and in our bloud.

Christ must be wrapped as well in sinnes, as in our flesh and bloud.

But some man will say: It is very absurd and slanderous, to call the sonne of God a cursed sinner. I answer: If thou wilt deny him to be a sinner & to be accursed, denie also that he was crucified and died. For it is no lesse absurd to say, that the Sonne of God (as our faith confesseth and beléeueth) was crucified and suffered the paines of sinne and death, then to say, that he is a sinner and accursed. But if it be not absurd to confesse and beléeue, that Christ was crucified betwéen two théeues, then is it not absurd to say also that he was accursed and of all sinners the greatest. These words of Paul are not spoken in vaine: Christ was made a curse for vs. God made Christ which knew no sinne to become sinne for vs, that we in him might be made the righteousnesse of God. 2. *Cor.* 5.

Christ is made a curse, and become sin for vs.

After the same manner Iohn the Baptist calleth him, The Lambe of God which taketh away the sinnes of the world. He verily is innocent, because he is the vnspotted and vndefiled Lambe of God. But because he beareth the sinnes of the world, his innocencie is burdened with the sinnes and gilt of the whole world. Whatsoeuer sinnes, I, thou, and we all haue done or shall do hereafter, they are Christs owne sinnes as verily as if he himselfe had done them. To be briefe, our sinnes must néeds become Christs owne sinne, or else we shall perish for euer. This true knowledge of Christ, which Paul and the Prophets haue most plainely deliuered vnto vs, the wicked Sophisters haue darkened and defaced.

Ioh. 1. 26.

Our sinne must be Christs own sinne, or else we shall perish for euer.

Esay in the 53 Chapter speaketh thus of Christ: God (saith he) layed the iniquitie of vs all vpon him. We must not make these words lesse then they are, but leaue them in their owne proper signification. For God dallieth not in the words of the Prophet, but speaketh earnestly, and of great loue: to wit, that Christ this Lambe of God should beare the sinnes of vs all. But what is it to beare? The Sophisters answer, to be punished. Very well. But wherefore is Christ punished? Is it not because he hath sinne and beareth sinne? Now that Christ hath sinne, the holy Ghost witnesseth in the 40 Psalme: My sinnes haue taken such hold on me, that

Christ not onely beareth sinne: but the Psalme witnesseth that he himselfe also hath sinne indeede.

I am not able to looke vp, yea they are more in number thē the haires of my head. In this Psalme and certaine others, the holy Ghost speaketh in the person of Christ, and in plaine words witnesseth, that he had sinnes. For this testimonie is not the voice of an innocent, but of a suffering Christ, which toke vpon him to beare the person of all sinners, and therefore was made guiltie of the sinnes of the whole world.

Wherefore Christ was not onely crucified and died, but sin also (through the loue of the diuine Maiestie) was laid vpon him. Whē sinne was layd vpon him, then cometh the law and saith: Euery sinner must die. Therefore, O Christ, if thou wilt answer, become guiltie, and suffer punishment for sinners, thou must also beare sin and malediction. Paul therefore doth very well alledge this generall sentence out of Moses as concerning Christ: Euery one that hangeth vpon the tree is the accursed of God: but Christ hath hanged vpon the trée, therefore Christ is the accursed of God.

A singular consolation of the faithfull.

And this is a singular consolation for all Christians, so to clothe Christ with our sinnes, and to wrap him in my sinnes, thy sinnes, and in the sinnes of the whole world, and so to* behold him bearing all our iniquities. For the beholding of him after this maner, shall easily banquish all the fantasticall opinions of the Papists concerning the iustification of workes. For they do imagine (as I haue said) a certaine faith formed and adorned with charitie. By this (say they) sinnes are taken away, and men are iustified before God. And what is this else (I pray you) but to vnwrap Christ, and to strip him quite out of our sins, to make him innocent, and to charge and ouerwhelme our selues with our owne sinnes, and to looke vpon them, not in Christ, but in our selues? Yea, what is this else but to take Christ cleane away, and to make him vtterly vnprofitable vnto vs? For if it be so that we put away sinne by the works of the law and charitie, then Christ taketh them not away. For if he be the Lambe of God ordained from euerlasting to take away the sinnes of the world: and moreouer, if he be so wrapped in our sinnes, that he became accursed for vs, it must néeds follow that we cannot be iustified by workes. For God hath layd our sinnes, not vpon vs, but vpon his Sonne Christ, that he bearing the punishment thereof, might be our peace, and that by his stripes we might be healed. Therefore they cannot be taken away by vs. To this all the Scripture beareth witnesse: and we also do confesse the

* He alludeth to the brasen Serpent.

The faith of the Papists formed with charitie.

Our sinnes are taken away by Christ alone

Esa. 53. 5.

same in the articles of the Christian beléefe, when we say: I beléeue in Iesus Christ the Sonne of God, which suffered, was crucified and died for vs.

Hereby it appeareth that the doctrine of the Gospell (which of all other is most sweete and full of singular consolation,) speaketh nothing of our works or of the workes of the law, but of the inestimable mercie and loue of God towards vs most wretched and miserable sinners: to wit, that our most merciful Father séeing vs to be oppressed and ouerwhelmed with the curse of the law, and so to be holden vnder the same, that we could neuer be deliuered from it by our owne power, sent his onely Sonne into the world, and laid vpon him all the sinnes of all men, saying: Be thou Peter that denier: Paul that persecuter, blasphemer, and cruell oppressor: Dauid that adulterer: that sinner which did eate the apple in Paradise: that théefe which hanged vpon the crosse, and briefly, be thou the person which hath committed the sinnes of all men: Sée therefore that thou pay and satisfie for them. Here now cometh the law and saith: I find him a sinner, and that such a one, as hath taken vpon him the sins of all men, and I sée no sins else but in him: therefore let him die vpon the Crosse: and so he setteth vpon him, and killeth him. By this meanes the whole world is purged and clensed from all sinnes, and so deliuered from death and all euils. Now, sin being banquished and death abolished by this one man, God would sée nothing else in the whole world if it did beléeue, but a méere clensing and righteousnesse. And if any remnants of sinne should remaine, yet for the great glory that is in Christ, God would winke at them and would not sée them.

Of what pointes the doctrine of the Gospell entreateth.

The law accused and killed Christ

Thus we must magnifie the article of Christian righteousnes against the righteousnes of the law and works: albeit no eloquence is able sufficiently to set forth the inestimable greatnesse thereof. Wherefore the argument that Paul handleth in this place, of all other is most mighty against all the righteousnesse of the law. For it containeth this inuincible * opposition: that is, if the sinnes of the whole world be in that one man Iesus Christ, then are they not in the world. But if they be not in him, then are they yet in the world. Also, if Christ be made guiltie of all the sinnes which we all haue committed, then are we deliuered from all sinnes, but not by our selues, nor by our owne workes or merites, but by him. But if he be innocent and beare not our sinnes, then doe we beare them,

The article of Iustification & Christian righteousnesse.

*This opposition is a comparing of two contraries Christ and the world together.

them, and in them wee shall die and be damned. But thankes bee to God who hath giuen vs victorie by our Lord Iesus Christ. Amen. 1 Cor. 15. 57.

But now let vs see by what meanes these two things so contrarie and so repugnant, may be reconciled in this one person Christ. Not onely my sinnes and thine, but also the sinnes of the whole world, either past, present, or to come, take hold vpon him, go about to condemne him, and do indeed condemne him. But because in the selfe same person, which is the highest, the greatest, and the onely sinner, there is also an euerlasting and inuincible righteousnesse: therefore these two do encounter together, the highest, the greatest and the onely sinne, and the highest, the greatest and the onely righteousnesse. Here one of them must needs be ouercome and giue place to the other, seeing they fight together with so great force and power. The sinne therefore of the whole world cometh vpon righteousnes with all might & maine. In this combat what is done? Righteousnesse is euerlasting, immortall and inuincible. Sinne also is a most mightie and cruell tyrant, ruling and reigning ouer the whole world, subduing and bringing all men into bondage. To conclude, sinne is a strong and a mighty god, which deuoureth all mankind, learned, vnlearned, holy, mightie and wise men. This tyrant (I say) flieth vpon Christ, and will needs swallow him vp, as he doth all other. But he seeth not that he is a person of inuincible and euerlasting righteousnesse. Therefore in this combat sinne must needes be banquished and killed, and righteousnes must ouercome, liue and reigne. So in Christ all sinne is banquished, killed and buried, and righteousnes remaineth a conqueror and reigneth for euer.

A marueilous combat between sin and righteousnesse in Christ.

Righteousnesse.

Sinne.

Rightousnes the conquerour of sinne.

In like manner, death, which is an omnipotent Queene and Empereresse of the whole world, killing kings, princes, and generally all men, doth mightily encounter with life, thinking vtterly to ouercome it and to swallow it vp: and that which it goeth about, it bringeth to passe indeede. But because life was immortall, therefore when it was ouercome, yet did it ouercome and get the victory, banquishing and killing death. Death therefore through Christ is banquished and abolished throughout the whole world, so that now it is but a painted death, which losing his sting, can no more hurt those that beleeue in Christ, who is become the death of death, as Hoseas the Prophet saith: O death I will be thy death. Hos. 3. 14.

The combate betweene life and death.

Life conquered, is the conqueror of death.

So the curse, which is the wrath of God vpon the whole world, hath the like conflict with the blessing: that is to say, with grace and the eternall mercie of God in Christ. The curse therefore fighteth against the blessing, and would condemne it and bring it to nought: but it cannot so do. For the blessing is diuine and euerlasting, and therefore the curse must néeds giue place. For if the blessing in Christ could be ouercome, then should God himselfe also be ouercome. But this is impossible: therefore Christ the power of God, righteousnes, blessing, grace and life, ouercometh and destroyeth these monsters, sinne, death and the curse, without warre or weapons, in his owne body, and in himselfe, as Paul delighteth to speake: Spoyling (saith he) all principalities and powers, and triumphing ouer them in himselfe, so that they cannot any more hurt those that do beléeue.

The conflict of the curse, with the blessing.

Christ is the vanquisher of the curse and malediction.

Coloss. 2. 15.

In himselfe.

And this circumstance, In himselfe, maketh that combat much more wonderfull and glorious. For it sheweth that it was necessarie, that these inestimable things should be accomplished in that one onely person Christ, (to wit, that the curse, sinne and death should be destroyed, and the blessing, righteousnesse and life should succéed in their place) and that so the whole creature through this one person should be renewed. Therefore if thou looke vpon this person Christ, thou shalt sée sinne, death, the wrath of God, hel, the diuel and all euils vanquished & mortified in him. For asmuch then as Christ reigneth by his grace in the hearts of the faithfull, there is no sinne, no death, no curse: but where Christ is not knowne, there all these things do still remaine. Therefore all they which beléeue not, do lacke this inestimable benefite and glorious victorie. For this (as S. Iohn saith) is our victorie that ouercometh the world, euen our faith.

Sinne and death abolished to all beleeuers.

1. Ioh. 5. 4.

This is the principall article of all Christian doctrine, which the Popish Schoolemen haue altogether darkened. And here ye sée how necessarie a thing it is to beléeue and to confesse the article of the Diuinitie of Christ: which when Arrius denied, he must néeds also denie the article of our redemption. For to ouercome the sinne of the world, death, the curse and the wrath of God in himselfe, is not the worke of any creature, but of the diuine power. Therefore he which in himselfe should ouercome these, must néedes be truly and naturally God. For against this mighty power of sinne, death and the curse (which of it selfe reigneth throughout the world and

They that deny the article of the Diuinitie of Christ, deny also the article of redemption.

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in the whole creature) it was necessary to set a more high & mightie power. But besides the soueraigne and diuine power, no such power can be found. Wherefore, to abolish sinne, to destroy death, to take away the curse in himselfe: and againe, to giue righteousnesse, to bring life to light, and to giue the blessing, are the works of the Diuine power onely and alone. Now because the Scripture doth attribute all these to Christ, therefore he in himselfe is life, righteousnesse and blessing, which is naturally and substantially God. Wherefore they that deny the Diuinity of Christ, do lose all Christianity and become altogither Gentiles and Turks. We must learne therefore diligently the Article of iustification (as I often admonish you). For all the other Articles of our faith are comprehended in it: and if that remaine sound, then are all the rest sound. Wherefore, when we teach that men are iustified by Christ, that Christ is the conqueror of sinne, death and the euerlasting curse: we witnesse therewithall that he is naturally and substantially God.

They that deny the diuinitie of Christ, become Turks & Gentiles.

Christ God by nature.

Hereby we may plainly see how horrible the wickednesse and blindnesse of the Papists was, which taught that these cruell and mightie tyrants, sinne, death and the curse (which swallow vp all mankinde) must be vanquished, not by the righteousnesse of the law of God (which, although it be iust, good and holy, can do nothing but bring men vnder the curse): but by the righteousnesse of mans owne works, as by Fasting, Pilgrimages, Masses, Vowes, and such other like paltrie. But (I pray you) was there euer any found that being furnished with this armour, ouercame sinne, death and the diuell? Paul in the 6 Chapter to the Ephesians describeth a farre other manner of armour, which we must vse against these most cruell and raging beasts. Therefore in that these blind buzzards and leaders of the blind, haue set vs naked and without armour before these inuincible and most mighty tyrants, they haue not onely deliuered vs vnto them to be deuoured, but also haue made vs ten times greater and more wicked sinners then either theeues, whores or murtherers. For it belongeth onely to the diuine power to destroy sinne and to abolish death, to create righteousnes and to giue life. These haue attributed this diuine power to our owne works, saying: If thou do this worke or that, thou shalt ouercome sinne, death, and the wrath of God: And by this meanes they set vs in Gods place, making vs in very deede naturally (if I may so say) God himselfe. And herein the

The blindenes and impietie of the Papists.

The armour of Christias set out. *Ephe.* 6 13. 14. &c.

It is the worke of God, to abolish death and to giue life.

Papists vnder the name of Christ, haue shewed themselues to be seuenfold more wicked Idolaters, then euer were the Gentiles.

2 Pet. 2. 22. For it happeneth to them, as it doth to the sow, which after shee is washed, wallowеth her selfe againe in the mire. And as Christ saith: After they are falne away from Faith, an euill spirit entreth againe into the house, out of the which he was driuen, and taketh vnto him seuen worse spirits then himselfe, and there dwelleth: and then the latter end of that man is worse then the beginning.

Luke 11. 26

What doctrine the Gospell setteth forth.

Let vs therefore receiue this most swéete doctrine and full of comfort, with thanksgiuing, and with an assured Faith, which teacheth that Christ being made a curse for vs (that is, a sinner subiect to the wrath of God) did put vpon him our person, and laid our sinnes vpon his owne shoulders, saying: I haue committed the sinnes which all men haue committed. Therefore he was made a curse indéede according to the law, not for himselfe, but (as Paul saith) for vs. For vnlesse he had taken vpon himselfe my sinnes and thine, and the sinnes of the whole world, the law had had no right ouer him, which condemneth none but sinners only, and holdeth them vnder the curse. Wherefore he could neither haue bene made a curse nor die, sith the only cause of the curse and of death is sinne, from the which he was frée. But because he had taken vpon him our sinnes, not by constraint, but of his owne good will: it behoued him to beare the punishment and wrath of God: not for his owne person (which was iust and inuincible, and therefore could be found in no wise guiltie) but for our person.

Christ took our sinnes vpon him of his owne accord, and therefore it behoued him to be made a curse for them.

So making a happie change with vs, he toke vpon him our sinnefull person, and gaue vnto vs his innocent and victorious person: wherewith we being now clothed, are frée from the curse of the law. For Christ was willingly made a curse for vs, saying: As touching mine owne person, I am blessed, and néede nothing.

Philip 2. 7. But I will abase my selfe, and will put vpon me your person, that is to say, your humane nature, and will walke in the same among you, and will suffer death, to deliuer you from death. Now, he thus bearing the sinne of the whole world in our person, was taken, suffered, was crucified and put to death, and became a curse for vs. But because he was a person diuine and euerlasting, it was impossible that death should hold him. Wherefore he rose vp againe the third day from death, and now liueth for euer: and there is neither

Christ is our righteousnes, and our sinne is his.

sinne

sinne nor death found in him any more, but mere righteousnesse, life, and euerlasting blessednesse.

This image and this mirrour we must haue continually before vs, and behold the same with a stedfast eye of Faith. He that doth so, hath this innocencie and victorie of Christ, although he be neuer so great a sinner. By Faith onely therefore we are made righteous, for Faith layeth hold vpon this innocencie and this victorie of Christ. Loke then how much thou beleeuest this, so much thou doest enioy it. If thou beleeue sinne, death, and the curse to be abolished, they are abolished. For Christ hath ouercome and taken away these in himselfe, and will haue vs to beleeue, that like as in his owne person there is now no sinne nor death, euen so there is none in ours, seeing he hath performed and accomplished al things for vs.

An inestimable comfort for all poore consciences beaten downe with sinne.

Wherefore, if sinne vexe thee and death terrifie thee, thinke that it is (as it is indeede) but an imagination, and a false illusion of the Diuell. For in very deede there is now no sinne, no curse, no death, no Diuell to hurt vs any more, for Christ hath vanquished and abolished all these things. Therefore the victorie of Christ is most certaine, and there is no defect in the thing it selfe, (since it is most true,) but in our incredulitie: for to reason it is a hard matter to beleeue these inestimable good things and vnspeakeable riches. Moreouer, Sathan with his fierie darts, and his ministers with their wicked and false doctrine goe about to wrest from vs and vtterly to deface this doctrine. And specially for this Article, which we so diligently teach, wee sustaine the hatred and cruell persecution of Satan and of the world. For Sathan feeleth the power and fruite of this Article.

A remedy & a comfort against the terrours of sinne, &c.

The diuell & heretikes lye in waite to deceiue the godly.

The power of this article of Christian righteousnesse, destroyeth Sathans kingdome.

And that there is no more sinne, death, or malediction, since Christ now reigneth, we dayly confesse also in the Creede of the Apostles, when we say: I beleeue that there is an holy Church. Which is indeed nothing else, but as if we should say: I beleeue that there is no sin, no malediction, no death in the Church of God. For they which do beleeue in Christ, are no sinners, are not guilty of death, but are holy and righteous, Lords ouer sinne, and death, and liuing for euer. But Faith onely seeth this: for we say, I beleeue that there is an holy Church. But if thou beleeue reason and thine owne eyes, thou wilt iudge cleane contrary. For thou seest many things in the

The weakeneſſe of the godly.

godly which offend thée. Thou ſéeſt them ſometime to fall into ſin, and to be weake in Faith, to be ſubiect vnto wrath, enuie, and ſuch other euill affections: therefore the Church is not holy. I deny the conſequence. If I loke vpon mine owne perſon, or the perſon of my brother, it ſhall neuer be holy. But if I behold Chriſt, who hath ſanctified and cleanſed his Church, then is it altogether holy: for he hath taken away the ſinnes of the whole world.

A feeling ſinner, bruſed and broken hearted for his ſinnes is counted no ſinner.

Therefore where ſinnes are ſéene and felt, there are they indéede no ſinnes. For according to Paules diuinitie, there is no ſinne, no death, no malediction any more in the world but in Chriſt, who is the Lambe of God that hath taken away the ſinnes of the world: who is made a curſe that he might deliuer vs from the curſe. Contrariwiſe, according to Philoſophie and reaſon, ſinne, death and the curſe are no where elſe but in the world, in the fleſh, or in ſinners. For a ſophiſticall Diuine can ſpeake no other wiſe of ſinne, then doth the heathen Philoſopher. Like as the colour (ſaith he) cleaueth in the wall, euen ſo doth ſinne in the world, in the fleſh, or in the conſcience: therefore it is to be purged by contrary operations, to wit, by charitie. But the true diuinitie teacheth that there is no ſinne in the world any more: for Chriſt, vpon whom the Father hath caſt the ſinnes of the whole world, hath vanquiſhed and killed the ſame in his owne body. He once dying for ſinne & raiſed vp againe, dieth now no more. Therefore whereſoeuer is a true Faith in Chriſt, there ſinne is aboliſhed, dead & buried. But where no faith in Chriſt is, there ſinne doth ſtill remaine. And albeit the remnants of ſinne be as yet in the Saints becauſe they beléeue not perfectly, yet are they dead in that they are not imputed vnto them, becauſe of their Faith in Chriſt.

Eſa 53.6.

To the beleeuers, ſin & death are aboliſhed.

Chriſt hath redeemed vs from the curſe: therefore the law hath not done it.

This is therefore a ſtrong and a mighty argument, which Paul here proſecuteth againſt the righteouſneſſe of works. It is not the law nor works that do deliuer vs from the euerlaſting curſe, but Chriſt alone. Sée therefore good Chriſtian reader, I beſéech thée, that thou diſtinguiſh Chriſt from the law, and diligently marke how Paul ſpeaketh, and what he ſaith. All (ſaith he) which do not fulfill the law, are neceſſarily vnder the curſe. But no man fulfilleth the law: therefore all men are vnder the curſe. He addeth moreouer another propoſition: Chriſt hath redéemed vs from the curſe of the law, being made a curſe for vs: therefore it followeth, that the law and workes do not redéeme vs from the curſe, but bring vs

Two propoſitions of Paul.

rather

rather vnder the curse. Charitie therefore (which, as the Schole-men say, giueth forme and perfection vnto Faith) hath not onely not redéemed vs from the curse, but rather it wrappeth vs more and more in the curse.

This text then is plaine, that all men, yea the Apostles, Prophets, & Patriarks had remained vnder the curse, if Christ had not set himselfe against sinne, death, the curse of the law, the wrath and iudgement of God, and ouercome them in his owne body: for no power of flesh and blood could ouercome these huge and hideous monsters. But now, Christ is not the law, or the worke of the law, but a diuine and humane person, which take vpon him sinne, the condemnation of the law and death, not for himselfe, but for vs. Therfore all the weight and force hereof consisteth in this word, For vs.

We must not then imagine Christ to be innocent and as a priuate person (as do the Scholemen, and almost all the Fathers haue done) which is holy and righteous for himselfe onely. True it is indéede, that Christ is a person most pure and vnspotted: but thou must not stay there: for thou hast not yet Christ, although thou know him to be God & man: but then thou hast him indéede, when thou beléeuest that this most pure and innocent person is fréely giuen vnto thée of the Father to be thy high Priest and Sauiour, yea rather thy seruant, that he putting off his innocencie and holines, and taking thy sinnefull person vpon him, might beare thy sinne, thy death, and thy curse, and might be made a sacrifice and a curse for thée, that by this meanes he might deliuer thée from the curse of the law. How Christ is truly knowne.

Ye sée then with what an Apostolike spirit Paul handleth this argument of the blessing and of the curse, whilest he not onely maketh Christ subiect to the curse, but saith also that he is made a curse. So in the 2. Cor. 5. he calleth him sinne, when he saith: He hath made him to be sinne for vs, which knew no sinne, that wee should be made the righteousnesse of God in him. Christ made a curse and sinne for vs. And although these sentences may be well expounded after this maner: Christ is made a curse, that is to say, a sacrifice for the curse: and sinne, that is, a sacrifice for sinne, yet in my iudgment it is better to kéepe the proper signification of the words, because there is a greater force and vehemencie therein. For when a sinner cometh to the knowledge of himselfe indéede, he féeleth not onely that he is miserable, but misery it selfe: not onely that he is a sinner and is accused, but

euen ſinne & malediction it ſelfe. For it is a terrible thing to beare ſinne, the wrath of God, malediction and death. Wherefore that man which hath a true feeling of theſe things (as Chriſt did truly and effectually feele them for all mankind) is made euen ſinne, death, malediction, &c.

The true meaning of theſe words of Paul: Chriſt was made ſinne, a curſe, &c.

Paul therefore handleth this place with a true Apoſtolicall ſpirit. There is neither Sophiſter, nor Lawyer, nor Iew, nor Anabaptiſt, nor any other that ſpeaketh as he doth. For who durſt alledge this place out of Moſes: Accurſed is euery one that hangeth on a tree, and apply it vnto Chriſt? Like as Paul then applied this ſentence to Chriſt, euen ſo may we apply vnto Chriſt, not only that whole 27 Chap. of Deuteronomie, but alſo may gather all the curſes of Moſes law together, and expound the ſame of Chriſt. For as Chriſt is innocent in this generall law, touching his owne perſon: ſo is he alſo in all the reſt. And as he is guiltie in this generall law, in that he is made a curſe for vs, and is hanged vpon the croſſe as a wicked man, a blaſphemer, a murtherer and a traitour: euen ſo is he alſo guiltie in all others. For all the curſes of the law are heaped together and laid vpon him, and therefore he did beare and ſuffer them in his owne body for vs. He was therefore not onely accurſed, but alſo was made a curſe for vs.

All the curſes of the law muſt be applied to Chriſt.

This is to interprete the Scriptures truly and like an Apoſtle. For a man is not able to ſpeake after this maner without the holy Ghoſt: that is to ſay, to comprehend the whole law in this one ſaying, Chriſt is made a curſe for vs, and lay the ſame altogether vpon Chriſt: and contrariwiſe to comprehend all the promiſes of the Scripture, and ſay, that they are all at once fulfilled in Chriſt. Wherefore this is indéede an Apoſtolike & inuincible argument, not taken out of one place of the law, but out of the whole law: which Paul alſo vſeth as a ſure ground.

This is a moſt ſure argument, taken out of the whole law.

Here we may ſée with what diligence Paul read the holy Scriptures, and how exactly he wayed euery word of this place: In thy ſeede ſhall all the nations of the earth be bleſſed. Firſt, out of this word bleſſing he gathereth this argument: If bleſſing ſhall be giuen vnto all nations, then are all nations vnder the curſe, yea the Iewes alſo, who haue the law. And he alledgeth a teſtimony of the Scripture, wherby he proueth that all the Iewes which are vnder the law, are vnder the curſe: Curſed is euery one which abideth not in all the things that are written in this booke.

Paul diligently wayeth this ſentence of Geneſis: In thy ſeede, &c.

More-

Moreouer, he diligently weyghieth this clause: All nations. Out of the which he gathereth thus: that the blessing belongeth not onely to the Iewes, but also to all the nations of the whole worlde. Seeing then it belongeth to all nations, it is impossible that it should be obtained through the law of Moses, for as much as there was no nation that had the law, but onely the Iewes. And although they had the law, yet were they so farre off from obtaining the blessing through it, that the more they endeuoured to accomplish it, ỹ more they were subiect to the curse of the law. Wherefore there must nedes be another righteousnesse which must be farre more excellent then the righteousnesse of the law, through the which, not onely the Iewes, but also all nations throughout the whole worlde, must obtaine the blessing.

All nations.

The Iewes attained not to righteousnesse through the law.

Finally, these words: In thy seede, he expoundeth after this manner: that a certaine man should issue out of the sæde of Abraham, that is to say, Christ, through whom the blessing should come afterwards vpon all nations. Seeing therfore it was Christ that should blesse all nations, it was he also that should take away the curse frō them. But he could not take it away by the law, for by the law it is more & more increased. What did he then? He ioyned himself to the company of ỹ accursed, taking vnto him their flesh & their blood, and so set himselfe for a Mediator betweene God and men, saying: Although I be flesh and blood, and now dwell among the accursed, yet notwithstanding I am that blessed one, through whō all men must be blessed. So in one person he ioyneth God & man together, and being vnited vnto vs which were accursed, he was made a curse for vs, and hid his blessing in our sinne, in our death, and in our curse, which condemned him & put him to death. But because he was the Sonne of God, he could not be holden of them, but ouercame them, led them captiue & triumphed ouer them: and whatsoeuer did hang vpon flesh, which for our sake he toke vpon him, he carried it with him. Wherfore all they that cleaue vnto this flesh, are blessed & deliuered from the curse, that is, from sinne, and euerlasting death.

In thy seede.

How the nations were deliuered from the curse.

They that vnderstand not this benefite of Christ (whereof the Gospel especially intreateth) & know not another righteousnes besides the righteousnes of the law, when they heare that the works of the law are not necessary to saluation, but that men do obtaine the same by onely hearing and beleeuing that Christ the Sonne of God hath taken vpon him our flesh, and ioyned himselfe to the

accurſed, to the end that all nations might be bleſſed, they (I ſay) are offended: for all this they vnderſtand nothing, or elſe they vnderſtand it carnally. For their minds are occupied with other cogitations and fantaſtical imaginations: therfore theſe things ſeeme vnto them ſtrange matters. Yea euen vnto vs which haue receiued the firſt fruites of the Spirit, it is vnpoſſible to vnderſtand theſe things perfectly: for they mightily fight againſt reaſon.

To conclude, all euils ſhould haue ouerwhelmed vs, as they ſhall ouerwhelme the wicked for euer. But Chriſt being made for vs a tranſgreſſor of all lawes, guilty of all our malediction, our ſinnes, and all our euils, cometh betweene as a Mediatour, embracing vs wicked and damnable ſinners. He toke vpon him and bare all our euils, which ſhould haue oppreſſed and tormented vs for euer: and theſe caſt him downe for a litle while, and ranne ouer his head like water, as the Prophet in ỹ perſon of Chriſt complaineth when he ſaith: Thy indignation ſore preſſeth me, and thou haſt vexed me with all thy ſtormes. Againe: Thine indignations haue gone ouer me, and thy terrours haue troubled me. By this meanes we being deliuered from theſe euerlaſting terrors and anguiſh through Chriſt, ſhall enioy an euerlaſting and ineſtimable peace and felicitie, ſo that we beléeue this.

Chriſt tooke vpō him the malediction and damnation which we ſhould al haue ſuffered for euer.

These are the reuerend myſteries of the Scripture, which Moſes alſo ſomewhat darkely in ſome places did foreſhew: which alſo the Prophets and Apoſtles did know, and did deliuer to their poſteritie. For this knowledge and benefite of Chriſt to come, the Saints of the old Teſtament reioyced more, then we now do when he is ſo comfortably reuealed and exhibited vnto vs. Indeed we do acknowledge that this knowledge of Chriſt and of the righteouſnes of faith, is an ineſtimable treaſure: but we conceiue not therby ſuch a full ioy of ſpirit, as the Prophets and Apoſtles did. Hereof it cometh, that they (and eſpecially Paul) ſo plentifully ſet forth and ſo diligently taught the article of iuſtification. For this is ỹ proper office of an Apoſtle, to ſet forth the glory and benefite of Chriſt, and thereby to raiſe vp and comfort troubled and afflicted conſciences.

The Fathers of the old Teſtament reioyced more for the benefite of Chriſt, then we do.

The proper office of Apoſtles.

Verſe 14. That the bleſſing of Abraham might come vpon the Gentiles through Chriſt Ieſus.

The bleſſing giuen.

Paul hath alwaies this place before his eyes: In thy ſeede, &c. For the bleſſing promiſed vnto Abraham, could not come vpon the

the Gentiles, but onely by Christ the seede of Abraham, and that by this meanes, that it behoued him to be made a curse, that this promise made vnto Abraham: In thy seede shall all nations be blessed, might so be fulfilled. Therefore by no other meanes could this be done that here is promised, but that Christ Iesus must néedes become a curse, and ioyne himselfe to those that were accursed, that so he might take away the curse from them, and through his blessing might bring vnto them righteousnes and life. And here marke (as I haue also forewarned you) that this word Blessing is not in vaine, as the Iewes dreame, who expound it to be but a salutation by word of mouth or by writing. But Paul intreateth here of sinne and righteousnesse, of death and life before God. He speaketh therefore of inestimable and incomprehensible things, when he saith: that the blessing of Abraham might come vpon the Gentiles, through Iesus Christ.

vnto the Gentiles by Christ

The word blessing.

We see moreouer what merits we bring, and by what meanes we obtaine this blessing. This is the merit of congruence and worthines, these are the works preparatiue, whereby we obtaine this righteousnesse, that Christ Iesus was made a curse for vs. For we are ignorant of God, enemies of God, dead in sinne, and accursed: and what is our desert then? What can he deserue that is accursed, ignorant of God, dead in sinnes, and subiect to the wrath and iudgement of God? When the Pope excommunicateth a man, whatsoeuer he doeth, is counted accursed. How much more then may we say, that he is accursed before God (as all we are before wee know Christ) which doth nothing else but cursed things? Wherefore there is no other way to auoid the curse, but to beléeue, and with assured confidence to say: Thou Christ art my sinne and my curse, or rather I am thy sinne, thy curse, thy death, thy wrath of God, thy hell: and contrariwise, thou art my righteousnes, my blessing, my life, my grace of God, and my heauen. For the text saith plainely; Christ is made a curse for vs. Therefore we are the cause that he was made a curse: nay rather we are his curse.

Our desert whereby we obtaine the blessing.

The way how to escape the curse.

This is an excellent place, and full of spirituall consolation, and albeit it satisfie not the blind and hard hearted Iewes, yet it satisfieth vs that are baptized and haue receiued this doctrine, and concludeth most mightily, that we are blessed through the curse, the sinne, and the death of Christ, that is to say, we are iustified and quickned vnto life. So long as sinne, death and the curse do abide

in vs, sinne terrifieth, death killeth, and the curse condemneth vs. But when these are translated and layed vpon Christs backe, then are all these euils made his owne, and his benefits are made ours. Let vs therefore learne in all tentations to translate sin, death, the curse and all euils which oppresse vs, from our selues vnto Christ: and againe, from him vnto our selues, righteousnesse, mercie, life and blessing. For he beareth all our euils and our miseries. God the Father cast the iniquities of vs all, as Esay the Prophet saith, vpon him: And he hath taken them vpon him willingly, which was not guilty. But this he did, that he might fulfill the will of his Father, by the which we are sanctified for euer.

Our sinnes are cast vpon Christ, & his righteousnes is giuen vnto vs.

This is that infinite and vnmeasurable mercie of God, which Paul would gladly amplifie with all eloquence & plentie of words, but the slender capacitie of mans heart cannot comprehend, and much lesse vtter that vnsearchable depth & burning zeale of Gods loue towards vs. And verily the inestimable greatnesse of Gods mercy, not onely ingendreth in vs an hardnesse to beléeue, but also incredulitie it selfe. For I do not only heare ý this Almighty God the Creator and maker of all things is good and mercifull, but also that ý same high souereigne Maiesty was so carefull for me a damnable sinner, a child of wrath and of euerlasting death, that he spared not his owne deare Sonne, but deliuered him to a most shamefull death, that he hanging betwéene two théeues, might be made a curse and sinne for me a cursed sinner, that I might be made blessed, that is to say, the child and heire of God. Who can sufficiently praise and magnifie this exceéding great goodnesse of God? Not all the Angels in heauen. Therefore the doctrine of the Gospell speaketh of farre other matters then any booke of policy or philosophy, yea or the booke of Moses himselfe: to wit, of the vnspeakable and most diuine gifts of God, which farre passe the capacitie and vnderstanding both of men and Angels.

The mercie of God towards vs sinners, vnspeakeable.

Of what things the Gospell intreateth.

Verse 14. That we might receiue the promise of the Spirit through Faith.

This is a phrase of the Hebrew: The promise of the Spirit: that is to say, the Spirit promised. Now, the spirit is frée from the law, sinne, death, the curse, hell, and from the wrath and iudgement of God. Here is no merite or worthinesse of ours, but a frée promise and a gift giuen through the séede of Abraham, that we

The promise of the spirit.

we may be free from all euils, and obtaine all good things. And this libertie and gift of the spirit, we receiue not by any other merits then by Faith alone. For that onely taketh hold of the promise of God, as Paul plainely saith in this place: that we might receiue the promise of the spirit, not by workes, but by Faith. The nature of Faith.

This is indeede a sweete and a true Apostolicke doctrine, which sheweth that those things are fulfilled for vs, and now giuen to vs, which many Prophets and Kings desired to see and heare. And such like places as this one is, were gathered together out of diuers sayings of the Prophets, which foresaw long before in spirit, that all things should be changed, repaired, and gouerned by this man Christ. The Iewes therefore although they had the law of God, notwithstanding besides that law, looked for Christ. None of the Prophets or gouernours of the people of God, did make any new law, but Elias, Samuel, Dauid, and all the other Prophets did abide vnder the law of Moses: they did not appoint any new tables, or a new kingdome and priesthood: for that new change of the kingly priesthood of the law and the worship, was referred and kept to him onely, of whom Moses had prophesied long before: The Lord thy God shall raise vp a Prophet vnto thee of thine owne nation, and from among thy brethren: Him shalt thou heare. As if he should say: Thou shalt heare him onely, and none besides him. What manner of doctrine the Apostolike doctrine is. The change of all things referred to Christ alone

This the Fathers well vnderstood, for none could teach greater and higher points then Moses himselfe, who made excellent lawes of high and great matters, as are the ten commandements, especially the first commandement: I am the Lord thy God: Thou shalt haue none other Gods but me: Thou shalt loue the Lord thy God with all thy heart, &c. This law concerning the loue of God, comprehended the very Angels also. Therefore it is the head spring of all diuine wisedome. And yet was it necessary notwithstanding, that another teacher should come, that is to say, Christ, which should bring and teach another thing farre passing these excellent lawes: to wit, grace and remission of sinnes. This text therefore is full of power: For in this short sentence: That we might receiue the promise of the spirit by Faith: Paul poureth out at once whatsoeuer he was able to say. Therefore when he can go no further (for he could not vtter any greater or more excellent thing,) he breaketh off, and here he stayeth. *Exod. 20. 2.* The first commandement is the spring of all the wisedome of God.

Verse 15. Brethren, I speake according to man: Though it be but a mans couenant, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

After this principall and inuincible argument, Paul adetham other, grounded vpon the similitude of a mans Testament: which séemeth to be very weake, and such as the Apostle ought not to vse for the confirmation of a matter of so great importance. For in high and weighty matters, we ought to confirme earthly things by diuine things, and not diuine and heauenly things by earthly and worldly things. And indéed it is true, that these arguments of all other are most weake, but when we go about to proue & confirme heauenly matters with earthly and corruptible things, as Scotus is wont to do. A man (saith he) is able to loue God aboue all things, for he loueth himselfe aboue all things: therefore much more is he able to loue God aboue all things. For a good thing, the greater it is, the more it is to be loued. And hereof he inferreth, that a man is able, *ex puris naturalibus*, that is to say, euen of his owne pure naturall strength, easily to fulfill that high commandement: Thou shalt loue the Lord thy God with all thy heart, &c. For (saith he) a man is able to loue the least good thing aboue all things: yea he setteth at nought his life (of all other things most deare vnto him) for a little vile money: therefore he can much more do it for Gods cause.

Humane things must be confirmed by diuine things, and not diuine things by humane things.

We haue oftentimes heard of me, that ciuill ordinances are of God: for God hath ordained them and alloweth them, as he doth the Sunne, the Mone, and other creatures. Therefore an argument taken of the ordinance or of the creatures of God, is good, so that wee vse the same rightly. So the Prophets haue very often vsed similitudes and comparisons taken of creatures, calling Christ the Sunne, the Church the Mone: the preachers and teachers of the word, the Starres. Also there are many similitudes in the Prophets, of trées, thornes, flowers, and fruits of the earth. The new Testament likewise is full of such similitudes. Therefore where Gods ordinance is in the creature, there may an argument be well borrowed and applyed to diuine and heauenly things.

A'n argumét taken from Gods creatures holdeth. The often vse of similitudes in the holy Scriptures.

So our Sauiour Christ in Mat. 7. argueth from earthly things to heauenly things, when he saith: If ye then which are euill can giue to your children good gifts, how much more shall your Fa-

ther

ther which is in heauen, giue good things to them that aske him? Likewise Paul: We must obey men: therefore much more must we obey God. Ieremie also in the 35. Chapter, The Recabites obeyed their Father: how much more ought ye to haue obeyed me? Now, these things are appointed of God, and are his ordinances, that fathers should giue vnto their children, and that children should obey their parents. Therefore such manner of arguments are good when they are grounded vpon the ordinance of God. But if they be taken from mens corrupt affections, they are naught. Such is the argument of Scotus: I loue the lesser good thing, therefore I loue the greater more. I deny the consequence. For my louing is not Gods ordinance, but a diuellish corruption. Indéed it should be so, that I louing my selfe or another creature, should much more loue God the Creator: but it is not so. For the loue wherewith I loue my selfe, is corrupt and against God.

Act. 5. 29.

When arguing from humane things is of force.

When it is not of force.

The loue of our selues is corrupt.

This I say, lest any man should cauill that an argument taken of corruptible things, and applied to diuine and spiritual matters, is nothing worth. For, this argument (as I haue said) is strong enough, so that we ground the same vpon the ordinance of God, as we sée in this argument which we haue in hand. For the ciuill law which is an ordinance of God, saith, that it is not lawful to breake or to change the testament of a man. Yea it commandeth that the last will or testament of a man be straitly kept: For it is one of the holiest and most laudable customes that are among men. Now therefore, vpon this custome of mans testament, Paul argueth after this manner: How cometh it to passe that man is obeyed and not God? Politicke and ciuill ordinances, as concerning testaments and other things, are diligently kept. There nothing is changed, nothing is added or taken away. But the Testament of God is changed: that is to say, his promise concerning the spirituall blessing, that is, concerning heauenly and euerlasting things, which the whole world ought not onely to receiue with great zeale and affection, but also ought most religiously to reuerence and honour. This perswadeth vehemently, when we so argue from the examples and lawes of men. Therefore he saith: I speake after the manner of men: that is to say, I bring vnto you a similitude taken of the custome and manner of men. As if he should say: The testaments of men and such other corruptible things are straitly executed, and that which the law commandeth, is diligently obser-

The testament of a man is not changed.

The Testament of God is changed.

A Testamēt or last Will is confirmed by the death of him that maketh it.

ned and kept. For when a man maketh his last will, bequeathing his lands and goods to his heires, and thereupon dieth, this last will is confirmed and ratified by the death of the Testator, so that nothing may now be either added to it, or taken from it, according to all law and equitie. Now, if a mans will be kept with so great fidelity, that nothing is added to it or taken from it after his death: how much more ought the last Will of God to be faithfully kept, which he promised and gaue vnto Abraham and his seed after him? For when Christ died, then was it confirmed in him, and after his death the writing of his last Testament was opened: that is to say, the promised blessing of Abraham was preached among all nations dispersed throughout the whole world. This was the last Will and Testament of God the great Testator, confirmed by the death of Christ: therefore no man ought to change it or to adde any thing to it, as they that teach the law and mans traditions do. For they say, vnlesse thou be circumcised, keepe the law, do many workes, and suffer many things, thou canst not be saued. This is not the last Will and Testament of God. For he said not vnto Abraham: if thou do this or that, thou shalt obtaine the blessing: or they that be circumcised and keepe the law shall obtaine the same: but he saith, In thy seede shall all the nations of the earth be blessed. As if he would say: I of meere mercie do promise vnto thee, that Christ shall come of thy seede, who shall bring the blessing vpon all nations oppressed with sinne and death: that is to say, which shall deliuer the nations from the euerlasting curse: to wit, from sinne and death, receiuing this promise by faith: In thy seed, &c. Wherefore, euen as the false Apostles were in time past, so are all the Papists and Iusticiaries at this day peruerters and destroyers, not of mans Testament (because they are forbidden by the law:) but of Gods Testament, whom they feare nothing at all, although he be a consuming fire. For such is the nature of all hypocrites, that they will obserue mans law exactly: but the lawes of God they do despise, & most wickedly transgresse. But the time shall come when they shall beare an horrible iudgement, and shall feele what it is to contemne and peruert the Testament of God. This argument then grounded vpon the ordinance of God, is strong enough.

The Testamēt of God ought to be kept more faithfully then mans Testament.

The Testament or last Wil of God.

Who are the destroyers of Gods Testament.

The nature of hypocrits

Verse 16. Now to Abraham and his seede were the promises made. He saith not: And to the seedes, as speaking of many: but, And to thy seede, as of one, which is Christ.

Here

Here by a new name he calleth the promises of God made vnto Abraham, concerning Christ that should bring the blessing vnto all nations, a Testament. And indeede the promise is nothing else but a Testament, not yet reuealed but sealed vp. Now, a Testament is not a law, but a donation or free gift. For heires looke not for lawes, exactions, or any burdens to be layd vpon them by the Testament, but they looke for the inheritance confirmed thereby. Paul calleth the promise a Testament

First of all therefore he expoundeth the words. Afterwards he applieth the similitude, and standeth vpon this word Seede. There were no lawes giuen vnto Abraham, (saith he) but a Testament was made and deliuered vnto him: that is to say, the promises were pronounced vnto him as touching the spirituall blessing: therefore somewhat was promised and giuen vnto him. If then the Testament of a man be kept, why should not rather the Testament of God be kept? whereof the Testament of man is but a signe. Againe, if we will keepe the signes, why do we not rather keepe the things which they signifie? The Testamẽt of man is a signe of Gods Testament.

Now, the promises are made vnto him, not in all the Iewes or in many seedes, but in one Seede, which is Christ. The Iewes will not receiue this interpretation of Paul: For they say, that the singular number is here put for the plurall, one for many. But we gladly receiue the meaning and interpretation of Paul, who oftentimes repeateth this word Seede, and expoundeth this Seede to be Christ: and this he doth with an Apostolicke spirit. Let the Iewes deny it as much as they will: we notwithstanding haue arguments strong enough, which Paul hath before rehearsed, which also confirme this thing, and they cannot denie them. Hitherto, as touching the similitude of Gods ordinance, that is to say: of mans Testament. Now he expoundeth and amplifieth the same. Christ is the Seed promised to Abraham.

Verse 17. And this I say, that the law which was 430 yeares after, cannot disanull the couenant that was confirmed before of God in respect of Christ, that it should make the promise of none effect.

Here the Iewes might obiect, that God was not onely content to giue promises to Abraham, but also after 430. yeares he made the law. God therefore mistrusting his owne promises, as vnsufficient to iustifie, added thereto a better thing: that is to say, the An obiection of the Iewes.

law, to the end that when the same, as a better successor, was come, not the idle, but ẏ doers of the law might be made righteous thereby. The law therefore which followed ẏ promise, did abrogate the promise. Such euasions and starting holes the Iewes seeke out.

Paul confuteth the obiection of the Iewes.

To this cauillation Paul answereth very well and to the purpose, and strongly confuteth the same. The law (saith he) was giuen 430. yeares after this promise was made: In thy seede, &c. and it could not make the promise void and vnprofitable. For the promise is the Testament of God, confirmed by God himselfe in Christ so many yeares before the law. Now, that which God once hath promised and confirmed, he calleth not backe againe, but it remaineth ratified and sure for euer.

Why the law is added to the promise.

Why then was the law added? Indeed it was deliuered so many ages after, to the posteritie of Abraham, not to the end he might through it obtaine the blessing (for it is ẏ office of the law to bring men vnder the curse, and not to blesse:) but that there might be in the world a certaine people which might haue the word and testimonie of Christ, out of the which, Christ also according to the flesh, might be borne: and that men being kept and shut vp vnder the law, might sigh and grone for their deliuerance through the seed of Abraham, which is Christ: which only should and could blesse, that is to say, deliuer all nations from sin and euerlasting death. Moreouer, the ceremonies commanded in the law, did foreshadow Christ. Wherefore the promise was not abolished either by the law, or by the ceremonies of the law: but rather by the same, as by certaine seales, it was for a time confirmed, vntill the letters themselues or the writing of the Testament (to wit, the promise) might be opened, and by the preaching of the Gospell might be spread abroad among all nations.

The promise is confirmed, and therefore not abolished by the law.

But let vs suffer the law and the promise to encounter together, and then shall we see which of them is the stronger: that is to say, whether the promise be able to abolish the law, or the law the promise. If the law abolish the promise, then it followeth, that we by our workes make God a lier, and his promise of none effect. For if the law do iustifie vs and deliuer vs from sinne and death, and consequently our works & our owne strength accomplishing the law, then the promise made vnto Abraham is vtterly void and vnprofitable, and so consequently God is a lier & a dissembler. For when he which promiseth, will not performe his promise, but maketh it

What incommoditie should follow, if the law should abolish the promise.

of

of none effect, what doth he else but shew himselfe to be a lier and a dissembler? But it is impossible that the law should make God a lier, or that our works should make the promise void, nay rather it must néedes be firme and stable for euer (for God promiseth not in vaine,) although we were able to kéepe and fulfill the law. And let vs admit that all men were as holy as Angels, so that they should not néede the promise (which notwithstanding is impossible:) yet must we thinke that the same promise abideth most sure and certaine, or else God should be found a lyer, which either hath promised in vaine, or else will not or cannot performe his promises. Therefore, like as the promise was before the law, so is it farre more excellent then the law.

And God did excellently well in that he gaue the promise so long before the law. Which he did of purpose and to this end, that it should not be said, that righteousnesse was giuen through the law, and not through the promise. For if he would that we should haue beene iustified by the law, then would he haue giuen the law 430. yeares before the promise, or else together with the promise. But now at the first he speaketh not a word as concerning the law, but at the length after 430. yeares he giueth the law. In the meane while, all that time he speaketh onely of his promises. Therefore the blessing and frée gift of righteousnesse came before the law through the promise: The promise therfore is farre more excellent then the law. And so the law doth not abolish the promise, but faith in the promise (whereby the beléeuers euen before Christs time were saued,) which is now published by the Gospell throughout the whole world, destroyeth the law, so that it cannot increase sin any more, terrifie sinners, or bring them into desperation, laying hold vpon the promise through Faith.

The law doth not abrogate the promise: but Faith laying hold vpon the promise, doth abrogate the law.

And in this also lyeth a certaine vehemencie specially to be noted, that he expressly setteth downe the number of 430. yeares. As if he would say: Consider with your selues how long it was betwéene the promise giuen, and the law. It is plaine that Abraham receiued the promise a long time before the law. For the law was giuen to the people of Israel 430. yeares after. And this is an inuincible argument gathered and grounded vpon a certaine time. And he speaketh not here of the law in generall, but onely of the written law. As if he would say: God could not then haue regard to the ceremonies and workes of the law, and giue righteousnesse

The written law.

to the obſeruers thereof. For as yet the law was not giuen, which commandeth ceremonies, requireth workes, and promiſeth life to thoſe that obſerue them, ſaying: The man that ſhall do theſe things, ſhall liue in them. And although it promiſe ſuch things, yet it followeth not therefore that we obtaine theſe promiſes: For it ſaith plainely: The man that ſhall do theſe things, &c. Now, it is certaine that no man can do them. Moreouer, Paul ſaith that the law cannot abolish the promiſe: therefore that promiſe made vnto Abraham 430. yeares before the law, remaineth firme & conſtant. And that the matter may be better vnderſtood, I will declare the ſame by a ſimilitude. If a rich man, not conſtrained, but of his own good will, ſhould adopt one to be his ſonne, whom he knoweth not, & to whom he oweth nothing, & ſhould appoint him to be the heire of all his lands and goods, and certaine yeares after that he hath beſtowed this benefite vpon him, he ſhould lay vpon him a law to do this or that: he cannot now ſay that he hath deſerued this benefite by his owne workes, ſeeing that many yeares before, he aſking nothing, had receiued the ſame freely & of meere fauour: So, God could not reſpect our workes and deſerts going before righteouſnes: for the promiſe and the gift of the holy Ghoſt was 430 yeares before the law.

A ſimili ude

Hereby it appeareth that Abraham obtained not righteouſneſſe before God through the law. For there was yet no law. If there were yet no law, then was there neither worke nor merite. What then? Nothing elſe but the meere promiſe. This promiſe Abraham beleeued, and it was counted to him for righteouſnes. By the ſelfe ſame meanes then that the father obtained this promiſe, the children do alſo obtaine it and retaine it. So ſay we alſo at this day: Our ſinnes were purged by the death of Chriſt aboue a thouſand and fiue hundreth yeares ago, when there were yet no religious orders, no canon or rule of penance, no merits of congruence and worthineſſe. We cannot now therefore begin to abolish the ſame by our owne workes and merits.

Abraham was not made righteous by the law, for whē he liued there was no law.

Thus Paul gathereth arguments of ſimilitudes, of a certaine time, and of perſons, ſo ſure and ſtrong on euery ſide, that no man can deny them. Let vs therefore arme and fortifie our conſciences with ſuch like arguments: For it helpeth vs exceedingly to haue them alwaies ready in tentations. For they leade vs from the law and workes, to the promiſe and to faith; from wrath to grace: from

What maner of argumēts Paul vſeth.

ſinne to righteouſnes, and from death to life. Therefore theſe two things (as I do often repeate:) to wit, the law and the promiſe, must be diligently diſtinguiſhed. For in time, in place, and in perſon, and generally in all other circumſtances they are ſeparate as farre aſunder as heauen and earth, the beginning of the world and the latter end. Indéede they are neare neighbours, for they are ioyned together in one man or in one ſoule; but in the outward affection and as touching their office, they ought to be ſeparate farre aſunder: ſo that the law may haue dominion ouer the fleſh, and the promiſe may ſwéetly and comfortably reigne in the conſcience. When thou haſt thus appointed vnto them both their owne proper place, then thou walkeſt ſafely betwéene them both in the heauen of the promiſe, and in the earth of the law. In ſpirit thou walkeſt in the Paradiſe of grace and peace: In the fleſh thou walkeſt in the earth of workes and of the croſſe. And now the troubles which the fleſh is compelled to beare, ſhall not be hard vnto thée, becauſe of the ſwéetneſſe of the promiſe, which comforteth and reioyceth the heart exceédingly. But now, if thou confound and mingle theſe two together, and place the law in the conſcience, and the promiſe of libertie in the fleſh, then thou makeſt a confuſion (ſuch as was in Poperie:) ſo that thou ſhalt not know what the law, what the promiſe, what ſinne, or what righteouſneſſe is.

The law and the promiſe muſt be diſtinguiſhed.

We muſt giue to the law and the promiſe their owne proper places.

What inconmodities follow of the mingling of the law and the promiſe together.

Wherefore if thou wilt rightly deuide the word of truth, thou muſt put a great difference betwéene the promiſe and the law, as touching the inward affections and whole practiſe of life. It is not for nought that Paul proſecuteth this argument ſo diligently. For he foreſaw in ſpirit that this miſchiefe ſhould créepe into the Church, that the word of God ſhould be confounded: that is to ſay, that the promiſe ſhould be mingled with the law, and ſo the promiſe ſhould be vtterly loſt. For when the promiſe is mingled with the law, it is now made nothing elſe but the very law. Therefore accuſtome thy ſelfe to ſeparate the promiſe and the law aſunder, euen in reſpect of time, that when the law cometh and accuſeth thy conſcience, thou mayeſt ſay: Lady law, thou comeſt not in ſeaſon, for thou comeſt too ſoone: Tary yet vntill 430 yeares be expired, and when they are paſt, then come and ſpare not. But if thou come then, yet ſhalt thou come too late. For then hath the promiſe preuented the 430 yeares: to the which I aſſent, and ſwétely repoſe my ſelfe in the ſame. Therefore I haue nothing to do

The promiſe muſt not be confounded with the law

with thée: I heare thée not. For now I liue with the beléeuing Abraham, or rather since Christ is now reuealed and giuen vnto me, I liue in him: who is my righteousnes, who also hath abolished thée O law. And thus let Christ be alwaies before thine eyes, as a certaine summarie of all arguments for the defence of Faith, against the righteousnes of the flesh, against the law, and against al works and merits whatsoeuer.

Hitherto I haue rehearsed almost all, but specially the principal arguments which the Apostle Paul handleth in this Epistle, for the confirmation of this doctrine of Iustification. Among which, the argument as touching the promise made vnto Abraham and to the other Fathers, is the weightiest and of greatest efficacie: which Paul doth chiefly prosecute both here and in the Epistle to the Romanes, the words whereof he diligently weigheth, and moreouer intreateth both of the times and persons. Also he standeth vpon this word Seed, applying the same vnto Christ. Finally, he declareth by the contrary, what the law worketh: namely, that it holdeth men vnder the curse. And thus he fortifieth the article of Christian righteousnes with strong and mighty arguments. On the other side, he ouerthroweth the arguments of the false apostles, which they vsed in defence of the righteousnesse of the law, and turneth them vpon their owne heads: that is to say, whereas they contended that righteousnes and life is obtained by the law, Paul sheweth that it worketh nothing but malediction and death in vs. Ye contend (saith he) that the law is necessary to saluation. Haue ye not read that it saith: He that shall do these things shall liue in them? Now, who is he that performeth and accomplisheth them? No man liuing. Therefore, as many as are of the workes of the law, are vnder the curse. And againe, in another place: The sting of death is sinne, and the strength of sinne is the law. Now followeth the conclusion of all these arguments.

The argument touching the promise.

The office of the law.

Leuit. 17. 5.

Gal. 3. 10.

1 *Cor.* 15. 56.

Verse 18. For if the inheritance be of the law, it is no more by the promise, &c.

So he saith in the 4 to the Romanes: For if they which be of the law be heires, then is faith but vaine, and the promise of none effect. And it cannot otherwise be: for this distinction is plaine, that the law is a thing farre differing from the promise. Yea naturall reason, although it be neuer so blind, is compelled to confesse, that

that it is one thing to promise, and another thing to require: one thing to giue, and another thing to take. The law requireth and exacteth of vs our workes: the promise of the Seede doth offer vnto vs the spirituall and euerlasting benefites of God, and that freely for Christs sake. Therefore we obtaine the inheritance or blessing through the promise and not through the law. For the promise saith: In thy seed shall all nations of the earth be blessed. Therefore he that hath the law, hath not enough, because he hath not yet the blessing, without the which he is compelled to abide vnder the curse. The law therefore cannot iustifie because the blessing is not ioyned into it. Moreouer, if the inheritance were of the law, then should God be found a lyer, and the promise should be in vaine. Againe, if the law could obtaine the blessing, why did God thē make this promise, In thy seede? &c. Why did he not rather say: Do this and thou shalt receiue the blessing? or else, by kéeping of the law, thou maist deserue euerlasting life? This argument is grounded vpon contraries: The inheritance is giuen by the promise: therefore not by the law.

To promise & to require are distinct things.

The inheritance is giuen by the promise, and not by the law.

Verse 18. But God gaue it vnto Abraham by promise.

It cannot be denied but that God, before the law was, gaue vnto Abraham the inheritance or blessing by the promise: that is to say, remission of sinnes, righteousnesse, saluation and euerlasting life, that we should be sonnes and heires of God, and fellowheires with Christ. For it is plainely said in Genesis: In thy seed shall all nations be blessed. There the blessing is giuen freely without respect of the law or workes. For God gaue the inheritance before Moses was borne, or before any man had yet once thought of the law. Why vaunt ye then, that righteousnesse cometh by the law, séeing that righteousnesse, life and saluation was giuen to your father Abraham without the law, yea before there was any law? He that is not moued with these things, is blind and obstinate. But this argument of the promise I haue before handled more largely, and therefore I will but touch it by the way.

What the blessing is, which is giuen vs through Christ.

Hitherto we haue heard the principall part of this Epistle. Now the Apostle goeth about to shew the vse & office of the law, adding certaine similitudes of the Schoolemaster, & of the litle Heire: Also the allegorie of the two sonnes of Abraham, Isacke, and Ismael, &c. Last of all he setteth forth certaine precepts concerning manners.

The summe of that which followeth in this Epistle.

Verse 19. Wherefore then serueth the law?

When wee teach that a man is iustified without the law and workes, then doth this question necessarily follow: If the law do not iustifie, why then was it giuen? Also: why doth God charge vs and burden vs with the law, if it do not iustifie? What is the cause that wee are so hardly exercised and vexed with it, if they which worke but one houre, are made equall with vs which haue borne the heate and burthen of the day? When as that grace is once published vnto vs which the Gospell setteth out, by and by ariseth this great murmuring: without the which the Gospell cannot be preached. The Iewes had this opinion, that if they kept the law, they should be iustified thereby. Therefore when they heard that the Gospell was preached concerning Christ, who came into the world to saue, not the righteous, but sinners, and that they should go before them into the kingdome of God, they were wonderfully offended, complaining that they had borne the heauie yoke of the law so many yeares with great labour and toyle, and that they were miserably vexed and oppressed with the tyrannie of the law, without any profite, yea rather to their great hurt: Againe, that the Gentiles who were Idolaters, obtained grace without any labour or trauell. So do our Papists murmure at this day, saying: What hath it profited vs that we haue liued in a Cloister twenty, thirtie, or fortie yeares: that we haue vowed chastitie, pouertie, obedience: that we haue said so many Psalters, and so many Canonicall houres, and so many Masses: that we haue so punished our bodies with fasting, prayers, chastisements, &c. if a husband, a wife, a Prince, a Gouernor, a maister, a scholler, if an hireling or a drudge bearing sackes, if a wench sweeping the house shall not onely be made equall with vs, but also be accepted as better and more worthy before God, then we?

Mat. 22. 31. The murmuring of the Iewes against the doctrine of Paul, for the stablishing of the law.

The murmuring of the Papists against the Gospell.

The iudgement of reason concerning the doctrine of the Gospell, which teacheth that the law was giuen for transgressions.

This is therefore an hard question, whereunto reason cannot answer, but is greatly offended with it. Reason after a sort vnderstandeth the righteousnes of the law, which also it teacheth and vrgeth, and imagineth that the doers of it are righteous: but it vnderstandeth not the office and end of the law. Therefore when it heareth this sentence of Paul, (which is strange and vnknowne to the world:) that the law was giuen for transgressions, thus it iudgeth: Paul abolisheth the law, for he saith, that we are not iustified through it: Yea, he is a blasphemer against God which gaue

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the law, when he saith, that the law was giuen for transgressions. Let vs liue therefore as Gentiles which haue no law. Yea, let vs sinne and abide in sinne, that grace may abound: Also, let vs do euill that good may come thereof. This happened to the Apostle Paul. And the selfesame happeneth at this day vnto vs. For when the common people heare out of the Gospell, that righteousnesse cometh by the méere grace of God through faith onely, without the law and without workes, they gather by and by of it, as did the Iewes in times past: If the law do not iustifie, then let vs worke nothing: and this do they truly performe.

What should wee then do? This impietie doth indéede very much vere vs, but we cannot remedie it. For when Christ preached, he must néedes heare, that he was a blasphemer and a seditious person: that is to say, that through his doctrine he deceiued men, and made them rebels against Cæsar. The selfe same thing happened to Paul and all the rest of the Apostles. And what marueil is it if the world in like manner accuse vs at this day? Let it accuse vs, let it slander vs, let it persecute vs and spare not: yet must not we therefore hold our peace, but speake fréely, that afflicted consciences may be deliuered out of the snares of the diuell. And we must not regard the foolish and vngodly people in that they do abuse our doctrine: for whether they haue a law or no law, they can not be reformed. But we must consider how afflicted consciences may be comforted, that they perish not with the multitude. If wee should dissemble and hold our peace, miserable and afflicted consciences should haue no comfort, which are so entangled and snared with mens lawes and traditions, that they can wind themselues out by no meanes.

Christ is iudged to be a blasphemer and a seditious person.

As Paul therefore, when he saw that some resisted his doctrine, and other some sought the libertie of the flesh, and thereby became worse, comforted himselfe after this sort, that he was an Apostle of Iesus Christ sent to preach the Faith of Gods elect, and that he must suffer all things for the elects sake, that they also might obtaine saluation: for we at this day do all things for the elects sake, whom wee know to be edified and comforted through our doctrine. But as for the dogs and swine (of whom the one sort persecuteth our doctrine, and the other sort treadeth vnder foote the libertie which wee haue in Christ Iesus,) I am so offended with them, that in all my life for their sakes I would not vtter

All things are to be done for the elects sake.

Dogs and swine.

so much as one word: but I would rather wish that these swine, together with our aduersaries the dogs, were yet still subiect to the Popes tyrannie, rather then that the holy Name of God should be so blasphemed and euill spoken of through them.

Therefore, albeit not onely the foolish and ignorant people, but they also which seeme in their owne conceites to be very wise, do argue after this sort: If the law do not iustifie, then is it in vaine and of none effect: yet is it not therefore true. For like as this consequence is nothing worth: Money doth not iustifie or make a man righteous, therefore it is vnprofitable; the eyes do not iustifie, therefore they must be plucked out; the hands make not a man righteous, therefore they must be cut off: so is this naught also: The law doth not iustifie, therefore it is vnprofitable: for we must attribute vnto euery thing his proper effect and vse. We do not therefore destroy and condemne the law, because we say that it doth not iustifie: but we answer otherwise to this question: To what end then serueth the law? then our aduersaries do, who do wickedly and peruersly counterfeit an office and vse of the law which belongeth not vnto it.

The law iustifieth not, therefore it is vnprofitable; is a naughty cõsequence.

Against this abuse and forged office of the law, we dispute and answer with Paul, that the law doth not iustifie. But in so saying, we affirme not that the law is vnprofitable, as they do by and by gather. If the law do not iustifie (say they) then is it giuen in vaine. No not so. For it hath his proper office and vse, but not that which the aduersaries do imagine, namely, to make men righteous: but it accuseth, terrifieth, and condemneth them. We say with Paul, that the law is good, if a man do rightly vse it: that is to say, if he vse the law as the law. If I giue vnto the law his proper definition, and keepe it within the compasse of his office and vse, it is an excellent thing. But if I translate it to another vse, and attribute that vnto it which I should not, then do I not onely peruert the law, but also the whole Scripture.

The proper office & vse of the law.

When the law is good.

Therefore Paul fighteth here against those pestilent hypocrites, who could not abide this sentence: The law was added for transgressions. For they thinke that the office of the law is to iustifie. And this is the generall opinion of mans reason among the Sophisters, and throughout the whole world, that righteousnesse is gotten through the works of the law. And reason will by no means suffer this pernicious opinion to be wrested from it, because it vnderstandeth

All mẽ naturally iudge that the law doth iustifie.

derstandeth not the righteousnesse of faith. Hereof it cometh that the Papists both foolishly and wickedly do say: The Church hath the law of God, the traditions of the Fathers, the decrées of Councels: If it liue after them, it is holy. No man shall perswade these men, that when they kéepe these things, they please not God, but prouoke his wrath. To conclude, they that trust in their owne righteousnes, thinke to pacifie the wrath of God by their wil-worship and voluntarie religion. Therefore this opinion of the righteousnes of the law is the sincke of all euils, and the sinne of sinnes of the whole world. For grosse sinnes and vices may be knowne and so amended, or else repressed by the punishment of the Magistrate. But this sinne, to wit, mans opinion concerning his owne righteousnes, will not onely be counted no sin, but also will be estéemed for an high religion and righteousnesse. This pestilent sinne therefore is the mighty power of the diuell ouer the whole world, the very head of the Serpent, and the snare whereby the diuell intangleth and holdeth all men captiue. For naturally all men haue this opinion, that they are made righteous by kéeping of the law. Paul therefore, to the end he might shew the true office and vse of the law, and might rote out of mens hearts that false opinion concerning the righteousnes thereof, answereth to this obiection: Wherfore then serueth the law if it iustifie not? after this sort: It was not giuen to make men righteous (saith he) but,

Reason is ignorant of the righteousnesse of faith.

The great power of the diuell throughout the whole world.

Verse 19. It was added because of transgressions.

As things are diuers and distinct, so the vses thereof are diuers and distinct: Therfore they may not be confounded. For if they be, there must néeds be a confusion of the things also. A woman may not weare a mans apparel, nor a man a womans attire. Let a man do the workes that belong to a man, and a woman the works that belong to a woman. Let euery man do that which his vocation and office requireth. Let Pastors and preachers teach the word of God purely. Let Magistrates gouerne their subiects, and let subiects obey their Magistrates. Let euery thing serue in his due place and order. Let the Sunne shine by day, the Moone and the Starres by night: let the sea giue fishes; the earth, graine; the woods, wild beasts and trées, &c. In like manner let not the law vsurpe the office and vse of another, that is to say, of Iustification: but let it leaue this onely to grace, to the promise, and to faith. What is

As all things are distinct, so are the vses of things.

Euery creature serueth in his order and place.

then the office of the law: Transgressions, or else (as he saith in another place.) The law entred in, that sin should abound. A godly office forsoth. The law (saith he) was added for transgressions: that is to say, it was added besides and after the promise, vntill Christ the séede should come, vnto whom it was promised.

Rom. 5 20. The office of the law.

Of the double vse of the Law.

The vse of politicke lawes.

HEre ye must vnderstand that there is a double vse of the law: One is ciuill: For God hath ordained ciuill lawes, yea all lawes to punish transgressions. Euery law then is giuen to restraine sinne. If it restraine sinne, then it maketh men righteous. No, nothing lesse. For in that I do not kill, I do not commit adultery, I do not steale, or in that I abstaine from other sinnes, I do it not willingly or for the loue of vertue, but I feare the prison, the sword, and the hangman. These do bridle and restraine me that I sinne not, as bonds and chaines restraine a Lion or a Beare, that he teare and deuoure not euery thing that he méeteth: Therefore the restraining from sinne is not righteousnes, but rather a signification of vnrighteousnesse. For as a mad or wild beast is bound lest he should destroy euery thing that he méeteth: euen so the law doth bridle a mad and a furious man, that he sinne not after his owne lust. This restraint sheweth plainly enough that they which haue néede of the law (as all they haue which are without Christ) are not righteous, but rather wicked and mad men, whom it is necessary by the bonds and prison of the law so to bridle that they sin not. Therefore the law iustifieth not.

All lawes are giuen to bridle transgressions.

The first vse then of the law is, to bridle the wicked. For the diuell reigneth throughout the whole world, and enforceth men to all kind of horrible wickednesse. Therefore God hath ordained Magistrates, Parents, Ministers, lawes, bonds, and all ciuill ordinances, that if they can do no more, yet at the least they may bind the diuels hands, that he rage not in his bondslaues after his owne lust. Like as therefore they that are possessed, in whom the diuell mightily reigneth, are kept in bonds and chaines lest they should hurt other: euen so in the world, which is possessed of the diuell, and caried headlong into all kinds of wickednesse, the Magistrate is present with his bonds and chaines: that is to say, with his lawes, binding his hands and feete that he run not headlong

The power of the diuel.

God hath ordained magistrates, parents, lawes, &c. that sinnes might be brideled.

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into all mischiefe. And if he suffer not himselfe to be brideled after this sort, then he loseth his head. This ciuill restraint is very necessarie and appointed of God, as well for publicke peace, as also for the preseruation of all things, but specially lest the course of the Gospel should be hindered by the tumults and seditions of wicked, outragious, and proud men. But Paul intreateth not here of this ciuill vse and office of the law. It is indéede very necessarie, but it iustifieth not. For as a possessed or a mad man is not therefore frée from the snares of the diuell or well in his mind, because he hath his hands and his féet bound and can do no hurt: euen so the world, although it be brideled by the law from outward wickednesse and mischiefe, yet it is not therefore righteous, but still continueth wicked: yea this restraint sheweth plainly that the world is wicked and outragious, stirred vp and enforced to all wickednesse by his prince the diuell: for otherwise it néede not to be brideled by lawes that it should not sinne.

The ciuill restraint of the law is necessary.

Another vse of the law is diuine and spirituall, which is (as Paul saith) to increase transgressions: that is to say, to reueale vnto a man his sinne, his blindnesse, his misery, his impiety, ignorance, hatred and contempt of God, death, hell, the iudgement and deserued wrath of God. Of this vse the Apostle intreateth notably in the 7. to the Romanes. This is altogether vnknowne to hypocrites, to the popish Sophisters and Schoolediuines, and to all that walke in the opinion of the righteousnesse of the law, or of their owne righteousnesse. But to the end that God might bridle and beate downe this monster and this mad beast (I meane the presumption of mans righteousnes and religion) which naturally maketh men proud, and puffeth them vp in such sort, that they thinke themselues thereby to please God highly: it behoued him to send some * Hercules which might set vpon this monster with all force and courage to ouerthrow him, and vtterly to destroy him: that is to say, he was constrained to giue a law in mount Sina, with so great Maiestie and with so terrible a shew, that the whole multitude was astonied. Exod. 19. & 20.

The spirituall vse of the law.

The spirituall vse of the law vnknowne to reason.

* Hercules was a mighty champiõ, which slue the great monster Hydra (as the Poets faine) which had a hundred necks with serpents heads.

This, as it is the proper and the principall vse of the law: so is it very profitable & also most necessary. For if any be not a murtherer, an adulterer, a théefe, and outwardly refraine from sin, as the Pharisie did which is mentioned in ỹ Gospel, he would sweare (because he is possessed with the diuel) that he is righteous, and there-

fore he continueth an opinion of righteousnesse, & presumeth of his good works and merits. Such a one God cannot otherwise mollifie and humble, that he may acknowledge his miserie and damnation, but by ẏ law. For that is the hammer of death, the thundring of hel, and lightning of Gods wrath, that beateth to pouder the obstinate and sensselesse hypocrites. Wherefore this is the proper and true vse of the law, by lightning, by tempest, and by the sound of the trumpet (as in the mount Sina) to terrifie, and by thundring to beate downe and rent in péces that beast which is called the opinion of righteousnesse. Therefore saith God by Ieremie the Prophet: My word is a hammer breaking rockes. For, as long as the opinion of righteousnes abideth in man, so long there abideth also in him incomprehensible pride, presumption, securitie, hatred of God, contempt of his grace and mercie, ignorance of the promises and of Christ. The preaching of frée remission of sinnes through Christ cannot enter into the heart of such a one, neither can he feele any tast or sauour thereof. For that mightie rocke and adamant wall, to wit, the opinion of righteousnesse, wherewith the heart is enuironed, doth resist it.

Hypocrites are feared & humbled by the law.

Ier. 23. 29. Mans opinion touching the righteousnesse of the law, or his owne righteousnesse, how dangerous and damnable it is.

As therefore the opinion of righteousnes is a great and an horrible monster, a rebellious, obstinate and stiffe-necked beast: so for the destroying and ouerthrowing thereof, God hath néede of a mightie hammer, that is to say, the law: which then is in his proper vse and office, when it accuseth and reuealeth sinne after this sort: Behold, thou hast transgressed all the commandements of God, &c: and so it striketh a terrour into the conscience, so that it féeleth God to be offended and angry indéed, and it selfe to be guilty of eternal death. Here the poore afflicted sinner féeleth the intollerable burden of the law, and is beaten downe euen to desperation, so that now being oppressed with great anguish and terrour, he dreadeth death, or else séeketh to destroy himselfe. Wherefore the law is that hammer, that fire, that mighty strong wind, and that terrible earthquake renting the mountaines, and breaking the rockes, that is to say, the proud and obstinate hypocrites. Elias, not being able to abide these terrours of the law, which by these things are signified, couered his face with his mantle. Notwithstanding when the tempest ceassed, of which he was a beholder, there came a soft and a gracious wind, in the which the Lord was. But it behoued that the tempest of fire, of wind, and the earthquake should passe, before

The opinion of righteousnes, an horrible monster.

The proper vse of the law.

The law is a hammer breaking the rockes. 1 *Kin.* 19. 21. 22. 23.

before the Lord should reueale himselfe in that gracious wind.

This terrible shew and Maiestie wherein God gaue his law in Mount Sina, did represent the vse of the law. There was in the people of Israel which came out of AEgypt, a singular holinesse. They gloried and said: We are the people of God. We will do all those things which the Lord our God hath commanded. Moreouer, Moses did sanctifie the people, and bad them wash their garments, refraine from their wiues, and prepare themselues against the third day. There was not one of them but he was full of holynesse. The third day Moses bringeth the people out of their tents to the mountaine into the sight of the Lord, that they might heare his voice. What followed then? When the children of Israel did behold the horrible sight of the Mount smoking and burning, the blacke clouds, and the lightnings flashing vp and downe in this horrible darknesse, and heard the sound of the trumpet blowing long and waxing louder and louder: and moreouer, when they heard the thunderings and lightnings, they were afraid, and standing a farre off, they sayd vnto Moses: We will do all things willingly, so that the Lord speake not vnto vs, lest that we die, and this great fire consume vs. Teach thou vs, and we will hearken vnto thee. I pray you, what did their purifying, their holinesse, their white garments, and refraining from their wiues profit them? Nothing at all. There was not one of them that could abide this presence of the Lord in his Maiestie and glorie: but all being amazed and shaken with terrour, fled backe as if they had bene driuen by the diuell. For God is a consuming fire, in whose sight no flesh is able to stand.

Exod. 19. 8.

The children of Israel could not abide the voyce of God speaking out of the fire.

Exod. 20. 19. Deut. 5. 24. 18. 19.

Deut. 4. 24.

The law of God therefore hath properly and peculiarly that office which it had then in Mount Sina, when it was first giuen, and was first heard of them that were washed, righteous, purified and chaste: and yet notwithstanding it brought that holy people into such a knowledge of their owne miserie, that they were throwne downe euen to death & desperation. No purity nor holines could then helpe them: but there was in them such a feeling of their owne vncleannesse, vnworthinesse and sinne, and of the iudgement and wrath of God, that they fled from the sight of the Lord, and could not abide to heare his voice. What flesh (say they) that heard the voice of the liuing God speaking out of the middes of the fire, and yet liued? This day haue we seene that God talketh

The law hath stil the same office that it had when it was giuen in mount Sina.

Deut. 5. 26. The Iewes were afraid at the voyce of the law.

with man and yet he liueth. They speake now farre otherwise then they did a little before when they said: We are the holy people of God, whom the Lord hath chosen for his owne peculiar people before all the nations vpon the earth: We will do all things which the Lord hath spoken. So it happeneth at length to all Justiciaries, who being drunken with the opinion of their owne righteousnesse, do thinke when they are out of tentation, that they are beloued of God, and that God regardeth their vowes, their fastings, their prayers, and their wil-workes, and that for the same he must giue vnto them a singular crowne in heauen. But when that thundring, lightning, fire, and that hammer which breaketh in peeces the rockes, that is to say, the law of God, cometh suddenly vpon them, reuealing vnto them their sinne, the wrath and iudgement of God: then the selfe same thing happeneth vnto them which happned to the Iewes standing at the foote of mount Sina.

The same happeth to hypocrites and such as put righteousnesse in workes, that happened to the Iewes standing at Mount Sina.

Here I admonish all such as feare God, and specially such as shall become teachers of others hereafter, ỹ they diligently learne out of Paul to vnderstand the true and proper vse of the law: which (I feare) after our time will be troden vnder foote, and vtterly abolished by the enimies of the truth. For euen now, whiles we are yet liuing, and employ all our diligence to set forth the office and vse both of the law and the Gospell, there be very few, yea euen among those which will be counted Christians, and make a profession of the Gospell with vs, that vnderstand these things rightly, and as they should do. What thinke ye then shall come to passe when we are dead and gone? I speake nothing of the Anabaptists, of the new Arians, and such other vaine spirits, who are no lesse ignorant of these matters, then are the Papists, although they talke neuer so much to the contrary. For they are reuolted from the pure doctrine of the Gospell, to lawes and traditions, and therefore they teach not Christ. They bragge and they sweare that they seeke nothing else but the glorie of Christ, and the saluation of their brethren, and that they teach the word of God purely: but in very deed they corrupt it and wrest it to another sence, so that they make it to sound according to their owne imagination. Therefore, vnder the name of Christ, they teach nothing else but their own dreames and vnder the name of the Gospell, ceremonies and lawes. They are like therefore vnto themselues, and so they still continue: that is to say, Monkes, workers of the law, and teachers of ceremonies,

Very few vnderstand the proper vse of the law.

monies, sauing that they deuise new names and new workes.

It is no small matter then to vnderstand rightly what the law is, and what is the true vse and office thereof. And forasmuch as we teach these things both diligently and faithfully, we do thereby plainly testifie that we reiect not the law and workes, as our aduersaries do falsly accuse vs: but we do altogether stablish the law, and require the workes thereof, and we say that the law is good and profitable, but in his owne proper vse: which is, first to bridle ciuill transgressions, and then, to reueale and to increase spirituall transgressions. Wherefore the law is also a light, which sheweth and reuealeth, not the grace of God, not righteousnes and life: but sinne, death, the wrath and iudgement of God. For, as in the mount Sina the thundring, lightning, the thicke and dark cloud, the hill smoking and flaming, and all that terrible shew did not reioyce nor quicken the children of Israel, but terrified and astonished them, and shewed how vnable they were, with all their purity and holines, to abide the Maiestie of God speaking to them out of the cloud: euen so ỹ law, when it is in his true vse, doth nothing else but reueale sin, ingender wrath, accuse and terrifie men, so that it bringeth them to the very brinke of desperation. This is ỹ proper vse of the law, and here it hath an end, & it ought to go no further.

It is no small matter to vnderstand the proper vse of the law.

The light of the law.

The law in his true vse terrifieth.

Contrariwise, the Gospel is a light which lightneth, quickneth, comforteth and raiseth vp feareful consciences. For it sheweth that God for Christs sake is mercifull vnto sinners, yea and to such as are most vnworthy, if they beléeue that by his death they are deliuered from the curse, that is to say, from sinne and euerlasting death; and that through his victory the blessing is freely giuen vnto them, that is to say, grace, forgiuenesse of sinnes, righteousnes and euerlasting life. Thus, putting a difference betweene the law and the Gospel, we giue to them both their owne proper vse and office. Of this difference betweene the law & the Gospell, there is nothing to be found in the bookes of the Monkes, Canonists, Schoolemen, nor in the bookes of the ancient Fathers. Augustine did somewhat vnderstand this difference and shewed it. Ierome and others knew it not. Briefly, there was wonderful silence many yeares as touching this difference in all Schooles and Churches: And this brought mens consciences into great danger. For vnlesse the Gospell be plainely discerned from the law, the true Christian doctrine cannot be kept sound & vncorrupt. Contrariwise, if this difference

The light of the Gospell.

The proper vse and office of the Gospell.

The doctrin of faith cannot remaine

sound, vnles the law be rightly discerned from the Gospell

be wel knowne, then is also ỹ true maner of Iustification knowen, and then it is an easie matter to discerne faith from wo3kes, Christ from Moses & all politicke wo3kes. Fo3 all things without Christ are the ministers of death fo3 the punishing of the wicked. Therefo3e Paul answereth to this question after this maner:

Verse 19. The law was added because of transgressions.

That is to say, that transgressions might increase and be mo3e knowne and séene. And indéd so it cometh to passe. Fo3 when sinne, death, the wrath and iudgement of God, and hell, are reuealed to a man through the law: it is vnpossible but that he should become impatient, murmure against God, and despise his will. Fo3 he cannot beare the iudgement of God, his owne death and damnation: and yet notwithstanding he cannot escape them. Here he must néedes fall into the hatred of God, and blaspheme against God. Before, when he was out of tentation, he was a very holy man, he wo3shipped and praised God, he bowed his knée before God and gaue him thankes, as the Pharisie did, Luke 18. But now, when sinne and death is reuealed vnto him, he wisheth that there were no God. The law therefo3e of it selfe bringeth a speciall hatred of God. And thus sin is not onely reuealed and knowne by the law, but also is increased and stirred vp by the law. Therefo3e Paul saith, Rom. 7. Sinne, that it might appeare to be sinne, wrought death in me by that which was good, that sinne might be out of measure sinfull by the commandement. There he intreateth of this effect of the law very largely.

The double vse of the law.

Paul answereth therefo3e to this question: If the law do not iustifie, to what end then serueth it? Although (saith he) it iustifie not, yet is it very profitable and necessary. Fo3 first it ciuilly restraineth such as are carnall, rebellious and obstinate. Mo3eouer it is a glasse that sheweth vnto a man himselfe, that he is a sinner, guilty of death, and wo3thy of Gods euerlasting wrath and indignation. To what end serueth this humbling, this bruising and beating downe by this hammer, the law I meane? To this end, that we may haue an entrance vnto grace. So then the law is a minister that prepareth the way vnto grace. Fo3 God is the God of the humble, the miserable, the afflicted, the oppressed and the desperate, and of those that are brought euen to nothing: and his nature is to exalt the humble, to fede the hungry, to giue sight to the blind,

The law a minister for the obtaining of grace.

blind, to comfort the miserable, the afflicted, the bruised and broken hearted, to iustifie sinners, to quicken the dead, and to saue the very desperate and damned. For he is an almighty Creator, making all things of nothing. Now, that pernicious and pestilent opinion of mans own righteousnes, which will not be a sinner, vncleane, miserable and damnable: but righteous and holy, suffereth not God to come to his owne natural and proper worke. Therefore God must néeds take this maule in hand, the law I meane, to driue downe, to beate in péces, & to bring to nothing this beast, with her vaine confidence, wisedome, righteousnes and power, that she may so learne at the length by her owne misery and mischiefe, that she is vtterly forelorne lost and damned. Here now when the conscience is thus terrified with the law, then cometh the doctrine of the Gospell & grace, which raiseth vp and comforteth the same againe, saying: Christ came into the world, not to breake the bruised reede, nor to quench the smoking flaxe: but to preach the Gospell of glad tidings to the poore: to heale the broken and contrite in heart: to preach forgiuenesse of sinnes to the captiues, &c.

The doctrin of the Gospell belongeth to those which are terrified with the law. *Esa.* 42. 3. *Mat.* 12 20.

But here lieth all the difficultie of this matter, that when a man is terrified and cast downe he may be able to raise vp himselfe againe, and say: Now I am bruised and afflicted enough: the time of the law hath tormented and vexed me sharpely enough. Now is the time of grace, now is the time to héare Christ: out of whose mouth proceéd the words of grace and life. Now is the time to sée, not the smoking and burning Mount Sina; but the Mount Moria, where is the Throne, the Temple, the Mercie seate of God, that is to say, Christ: who is the King of righteousnesse and peace. There will I hearken what the Lord speaketh vnto me: who speaketh nothing else but peace vnto his people.

The time of the law, and the time of grace.

Nay, the foolishnesse of mans heart is so great, that in this conflict of conscience, when the law hath done his office and exercised his true ministerie, he doth not only not lay hold vpon the doctrine of grace, which promiseth most assuredly the forgiuenesse of sinnes for Christs sake, but séeketh and procureth to himselfe moe lawes to satisfie and quiet his conscience. If I liue (saith he) I will amend my life: I will do this, I will do that. Here, except thou do the quite contrary, that is to say, except thou send Moses away with his law, to those that are secure, proud and obstinate, and in these terrours and this anguish lay hold vpon Christ, who was

Reason flieth not to the doctrine of grace in tentations but to the doctrine of the law.

crucified and died for thy sinnes, looke for no saluation.

So the the law with his office helpeth by occasion to Iustification, in that it driueth a man to the promise of grace, and maketh the same swéete and comfortable vnto him. Wherefore we do not abrogate the law, but we shew the true office and vse of the law: to wit, that it is a true and a profitable minister, which driueth a man to Christ. Therefore, after that the law hath humbled thée, terrified thée, and vtterly beaten thée downe, so that now thou art at the very brinke of desperation, sée that thou learne how to vse the law rightly. For the office and vse of it is, not onely to reueale sin and the wrath of God, but also to driue men vnto Christ. This vse of the law the holy Ghost onely setteth forth in the Gospell, where he witnesseth that God is present vnto the afflicted and broken hearted. Wherefore if thou be bruised with this hammer, vse not this bruising peruersly, so that thou loade thy selfe with more lawes, but heare Christ, saying: Come vnto me all ye that labour, and are heauy loaden, and I will refresh you. When the law so oppresseth thée that all things séeme to be vtterly desperate, and thereby driueth thée vnto Christ to séeke helpe and succour at his hands, then is the law in his true vse, and through the Gospell it helpeth to iustification. And this is the best and most perfect vse of the law.

The law not onely sheweth vnto a man his sin, but also driueth him to Christ.

Mat. 11. 28.

The most perfect vse of the law.

Wherefore Paul here beginneth afresh to intreate of the law, and defineth what it is, taking occasion of that which he said before: to wit, that the law iustifieth not. For reason hearing this, by and by doth thus inferre: Then God gaue the law in vaine. It was necessary therefore to séeke how to define the law truly, and to shew what the law is, and how it ought to be vnderstood, that it be not taken more largely or more straitly then it should be. There is no law (saith he) that is of it selfe necessary to iustification. Therefore when we reason as touching righteousnesse, life, and euerlasting saluation, the law must be vtterly remoued out of our sight, as if it had neuer béene, or neuer should be, but as though it were nothing at all. For in the matter of Iustification no man can remoue the law farre enough out of his sight, or behold the onely promise of God sufficiently and as he should do. Therefore I said before that the law and the promise must be separate farre asunder as touching the inward affections and the inward man, albeit indéed they are nérely ioyned together.

Verse

Verse 19. Vntill the seed came vnto the which the promise was made.

Paul maketh not the law perpetuall, but he saith that it was giuen and added to the promises for transgressions: that is to say, to restraine them ciuilly, but specially to reueale and to increase them spiritually, & that not continually; but for a time. Here it is necessary to know how long the power and the tyranny of the law ought to endure, which discouereth sinne, sheweth vnto vs what we are, and reuealeth the wrath of God. They whose hearts are touched with an inward feeling of these matters, should suddenly perish if they should not receiue comfort. Therefore if the dayes of the law should not be shortned, no man should be saued. A time therefore must be set, & bounds limited to the law, beyond the which it may not reigne. How long then ought the dominion of the law to endure? Vntill the Séed come: to wit, that Séed of which it is written: In thy Seed shall all the nations of the earth be blessed. The tyranny of the law then must so long continue vnto the fulnesse of the time, and vntill that Séed of the blessing come: Not to the end that the law should bring this Séed or giue righteousnesse, but that it should ciuilly restraine the rebellious and obstinate, and shut them vp, as it were in a prison: and then spiritually should reproue them of sinne, humble them and terrifie them, and when they are thus humbled and beaten down, it should constraine them to looke vp to that blessed Séed.

How long the dominion of the law endureth.

We may vnderstand the continuance of the law both according to the letter, and also spiritually. According to the letter thus: that the law continued vntill the time of grace. The law and the Prophets (saith Christ) prophecied vntill Iohn. From the time of Iohn vntill this day, the kingdome of heauen suffereth violence, and the violent take it by force. In this time Christ was baptised and began to peach. At what time also, after the letter, the law, and all the ceremonies of Moses ceassed.

The law according to the letter ceassed at the coming of Christ. *Mat.* 11. 12. 13.

Spiritually the law may be thus vnderstood, that it ought not to reigne in the conscience any longer then to the appointed time of this blessed Séed. When the law sheweth vnto me my sinne, terrifieth me, & reuealeth the wrath and iudgement of God, so that I begin to tremble and to despaire: there hath the law his bounds, his time and his end limited, so that he now ceasseth to exercise his

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How long the law must reigne in the conscience.

tyranny any more. For when he hath done his office sufficiently, he hath reuealed the wrath of God, & terrified inough. Here we must say: now leaue off, law: thou hast done inough: thou hast terrified & tormented me enough. All thy flouds haue runne ouer me, and thy terrours haue troubled me. Lord turne not away thy face in thy wrath from thy seruant: Rebuke me not I beseech thee, in thine anger, &c. When these terrours and troubles come, then is the time and the houre of the blessed Séede come. Let the law then giue place, which indéed is added to reueale and to increase trangressions, and yet no longer, but vntill that blessed Séede be come. When it is come, then let the law leaue off to reueale sinne and to terrifie any more: and let him deliuer vp his kingdome to another: that is to say, to the blessed Séede, which is Christ: who hath gracious lippes, wherwith he accuseth and terrifieth not, but speaketh of farre better things then doth the law, namely of grace, peace, forgiuenesse of sinnes, victorie ouer sinne, death, the Diuell and damnation, gotten by his death and passion vnto all beléeuers.

Psal. 42.7. *Psal.* 69.2. *Psal.* 26.9. *Psal.* 6.2.

The continuance of the law, literally and spiritually.

Paul therefore sheweth by these words: Vntill the Seed should come, vnto whom the blessing was promised, how long the law should endure literally and spiritually. According to the letter, it ceassed after the blessed Séede came into the world, taking vpon him our flesh, giuing the holy Ghost, and writing a new law in our harts. But the spirituall time of the law doth not end at once, but continueth fast rooted in the conscience. Therefore it is a hard matter for a man which is exercised with the spirituall vse of the law, to sée the end of the law. For in these terrours and féeling of sinne, the minde cannot conceiue this hope, that God is mercifull, and that he will forgiue sinnes for Christs sake: but it iudgeth onely that God is angry with sinners, and that he accuseth and condemneth them. If faith come not here to raise vp againe the troubled and afflicted conscience, or else (according to that saying of Christ: where two or three be gathered together in my name, &c.) there be some faithfull brother at hand that may comfort him by the word of God, which is so oppressed & beaten down by the law, desperation and death must néeds follow. There it is a perillous thing for a man to be alone. Wo be to him that is alone (saith the Preacher (for when he falleth he hath none to raise him vp. Wherefore they that ordained that cursed monkish and solitary life,

The terrors of the law are driuen away by faith.

Matth. 18.20.

Eccles. 4.10.

The solitary or mon-

gaue

gaue occasion to many thousands to despaire. If a man should separate himselfe from the company of other for a day or two to be occupied in prayer (as we reade of Christ, that sometime he went aside alone into the Mount, & by night continued in prayer) there were no danger therein. But when they constrained men continually to liue a solitary life, it was a deuice of the diuell himselfe. For when a man is tempted and is alone, he is not able to raise vp himselfe, no not in the least temptation that can be.

kish life hath hurt many. *Math.* 26. 39. *Luke* 22. 41.

Verse 19. And it was ordained by Angels in the hand of a Mediatour.

This is a litle digression from this purpose, which he neither declareth nor finisheth, but onely toucheth it by the way, & so proceedeth. For he returneth incontinent to his purpose, when he saith: what is the law then contrary to the promises of God? Now, this was the occasion of his digression. He fell into this difference betweene the law and the Gospell, that ỹ law added to the promises, did differ from the Gospell, not onely in respect of the time, but also of the author & the efficient cause thereof. For the law was deliuered by the Angels, *Heb.* 1. but the Gospell by the Lord himselfe. Wherefore the Gospell is farre more excellent then the law. For the law is the voice of the seruants, but the Gospell is the voyce of the Lord himselfe. Therefore to abase and to diminish the authority of the law, and to exhalt and magnifie the Gospell, he saith that the law was a doctrine giuen to continue but for a small time (for it endured but only vntill the fulnesse of the promise, that is to say, vntill the blessed Séed came which fulfilled the promise:) but the Gospell was for euer. For all the faithfull haue had alway one and the selfe same Gospell from the beginning of the world, and by that they were saued. The law therefore is farre inferiour to the Gospell, because it was ordained by the Angels which are but seruants, and endured but for a short time, whereas the Gospell was ordained by the Lord himselfe, to continue for euer. *Heb.* 1. For it was promised before all worlds. *Tit.* 1.

The law giuen by Angels, the Gospell by Christ.

The law was giuen to endure but for a time: but the Gospell was giuen to endure for euer.

Moreouer the word of the law was not onely ordained by ỹ Angels being but seruants, but also by another seruant farre inferior to the Angels, namely by a man, that is (as here he saith) by the hand of a Mediatour, that is to say, Moses. Now, Christ is not a seruant, but the Lord himselfe. He is not a Mediatour betweene

Christ is not a Mediatour according

to the law as Moses was.

God and man accoꝛding to the law, as Moſes was: but he is a Mediatour of a better Teſtament. The law therefoꝛe was oꝛdained by Angels as ſeruants. Foꝛ Moſes and the people heard God ſpeaking in the Mount Sina: that is to ſay, they heard the Angels ſpeaking in the perſon of God. Therefoꝛe Stephen in the ſeuenth chapter of the Actes ſayth: Ye haue receiued the law by the miniſtery of the Angels, and ye haue not regarded it. Alſo the text in the third of Exodus ſheweth plainely that the Angell appeared vnto Moſes in a flame of fire, and ſpake vnto him from the midſt of the buſh.

Paul therewith ſignifieth that Chꝛiſt is a Mediatour of a farre better Teſtament then Moſes. And here he alludeth to that hiſtoꝛy in Moſes concerning the giuing of the law, which ſaith, that Moſes led the people out of their tents to méete with God, and that he placed them at the foote of the Mount Sina. There was an heauie & an hoꝛrible ſight. The whole Mount was on a flaming fire. When ỳ people ſaw this they began to tremble: foꝛ they thought that they ſhould haue bin ſuddenly deſtroyed in this fearefull tempeſt. Becauſe therefoꝛe they could not abide the law ſounding ſo hoꝛribly out of Mount Sina, (foꝛ that terrifying voyce of the law would haue killed the people) they ſayd vnto Moſes their Mediatour: Come thou hither and heare what the Lord ſaith, and ſpeake thou vnto vs. And he anſwered: I my ſelfe (ſaith he) was a Mediator and one that ſtood betweene God and you, &c. By theſe places it is plaine enough that Moſes was appointed a Mediatour betwéene the people, and the law ſpeaking.

Moſes a Mediatour.

Wherefoꝛe Paul by this hiſtoꝛy goeth about to declare, that it is impoſſible that righteouſneſſe ſhould come by the law. As if he ſhould ſay, how can the law iuſtifie, ſéeing the whole people of Iſrael, being purified and ſanctified, yea and Moſes himſelfe the Mediatour betwéene God and the people, were afraid & trembled at the voyce of the law, as it is ſaid in ỳ Epiſtle to the Hebꝛewes: Here was nothing but feare and trembling. But what righteouſneſſe and holines is this, not to be able to beare, yea not to be able oꝛ willing to heare the law, but to flie from it, & ſo to hate it, that it is impoſſible to hate and abhoꝛ any thing moꝛe in the whole woꝛld: as the hiſtoꝛy moſt plainely teſtifieth, that the people when they heard the law, did hate nothing moꝛe then the law, and rather wiſhed death, then to heare the law.

The law terrifieth, therefore it iuſtifieth not.

So,

So, when sinne is discouered, as it were by certaine bright beames which the law striketh into the hart, there is nothing more odious & more intollerable to man then the law is. Here he would rather chose death, then be constrained to beare these terrours of the law neuer so litle a time: which is a most certaine token that the law iustifieth not. For if the law did iustifie, then (no doubt) men would loue it, they would delight and take pleasure in it, & would embrace it with hearty good will. But where is this good will? No where: neither in Moses nor in the whole people, for they were all astonished and fled backe. And how doth a man loue that which he flieth? Or how delighteth he in that which he deadly hateth?

Nothing is more intollerable to man then the law.

All the people fled away at the voice of the law, therefore the law iustifieth not.

Wherefore this flight sheweth a deadly hatred of mans heart against the law, and so consequently against God himselfe the author of the law. And if there were no other argument to proue that righteousnes cometh not by the law, this one history were enough, which Paul setteth out in these words: In the hand of a Mediator. As though he would say: Do ye not remember that your fathers were so far vnable to beare the law, that they had néed of Moses to be their Mediator? and when he was now appointed to that office, they were so farre off from louing of the law, that they by a fearefull flight, together with their Mediatour, shewed themselues to hate the same, as the Epistle to the Hebrewes witnesseth: and if they could, they would haue gone euen through an yron mountaine backe againe into *Egypt*. But they were inclosed round about, so that they had no way to escape. Therefore they crie vnto Moses: Speake thou vnto vs: for if we heare the voyce of the Lord our God any more, we shall die. Now therefore, if they be not able to heare the law, how should they be able to accomplish it?

The whole history of giuing the law witnesseth, that righteousnes cometh not by the law.

Exod. 20, 19. *Deut.* 5, 24.

Wherefore, if the people that were vnder the law, were constrained of necessity to haue a Mediator, it followeth by an infallible consequence, that the law iustified them not. What did it then? Euen the same thing that Paul saith: The law is added that sinne might abound. The law therefore was a light and a Sunne which stroke his beames into the hearts of the children of Israel, whereby it terrified them, and stroke into them such a feare of God, that they hated both the law and the author thereof: which is an horrible impiety. Would ye now say that these men were righteous? They are righteous which heare the law, and with a good will em-

Rom. 5, 20.

All men naturally hate the law.

brace the same and delight therein. But the history of giuing the law witnesseth that all men in the whole world, be they neuer so holy (especiall seeing they which were purified and sanctified could not heare the law) do hate and abhorre the law, and wish that the law were not. Therefore it is impossible that men should be iustified by the law: nay it hath a cleane contrary effect.

Although Paul (as I haue said) doth but onely touch this place by the way, and doth not throughly wey it, nor fully finish the same yet he that shall diligently and attentiuely reade it, may easily vnderstand that he speaketh very well of both Mediators: that is to say, of Moses and of Christ, and compareth the one with the other, as hereafter we will declare. If he should haue prosecuted this matter more largely, this onely place would haue ministred vnto him an argument and occasion plentifull enough to write a new epistle: and that history also in the 19. and 20. of Exodus, concerning the giuing of the law, would minister matter enough to write a great volume, although it were read but sleightly and without affection: albeit it may seeme to be very barren to those which know not the true office and vse of the law, if it be compared with other holy histories.

Moses and Christ both Mediators.

Hereby we may see that if all the world had stood at the Mount as the people of Israel did, they would haue hated the law and would haue fled from it, as they did. The whole world therefore in an enemie to the law and hateth it most deadly. But the law is holy, righteous and good, and is the perfect rule of the will of God. How then can he be righteous which doth not onely abhorre and detest the law and flie from it, but moreouer is an enemie of God, who is the author of the law? And true it is that the flesh can do no otherwise, as Paul witnesseth Rom. 8. The wisedome of the flesh is enimity against God: for it is not subiect to the law of God, neither indeed can it be. Therefore it is an extreame madnesse so to hate God and his law, that thou canst not abide to heare it, and yet notwithstanding to affirme that we are made righteous thereby.

The whole world hateth the law of God.

The flesh hateth the law of God.

Wherefore the Sophisters and Schoolediuines are starke blinde, and vnderstand nothing at all of this doctrine. They looke onely vpon the outward visour of the law, thinking that it is accomplished by ciuill workes, and that they are righteous before God, which do the same externally, not considering the true and spirituall

shall effect thereof: which is, not to iustifie, and to quiet and pacifie afflicted consciences, but to increase sinne, to terrifie the conscience, and to engender wrath. They being ignorant of this, do vaunt that a man hath a good will, & a right iudgement of reason to do the law of God. But whether this be true or no, aske the people of the law with their Mediatour, who heard the voice of the law in the Mount Sina. Aske *Dauid himselfe, who as often as he complaineth in the Psalmes, that he was cast from the face of God, that he was euen in hel, and that he was terrified and oppressed with the greatnes of his sinne, with the wrath and iudgement of God, set not sacrifices nor yet the law it selfe against these mighty tyrants, but was rayled vp and comforted by the onely frée mercie of God. Therefore the law iustifieth not.

The faith of the Papistes is nothing else but a good will and a right iudgement of reason, which the very infidels haue.

*How Dauid behaued himselfe in tentations.

If the law should serue mine affections, that is to say, if it should approue mine hypocrisie, mine opinion and confidence of mine owne righteousnes: if it should say that without the mercy of God and faith in Christ, through the helpe of it alone (as all the world naturally iudgeth of the law) I might be iustified before God: and moreouer, if it should say that God is pacified and ouercome by workes, and is bound to reward the doers thereof; that so hauing no néed of God, I might be a god vnto my selfe, and merite grace by my workes, and setting my Sauiour Christ apart, might saue my selfe by mine owne merites: If (I say) the law should thus serue mine affections, then should it be swéete, delectable, and pleasant indéede: So well can reason flatter it selfe. Notwithstanding this should no longer continue, but vntill the law should come to his owne vse and office: then should it appeare that reason cannot suffer those bright beames of the law. There some Moses must néedes come betwéene as a Mediatour, and yet notwithstanding without any fruite, as I will declare hereafter.

The law flattereth not reason, and therefore reason hateth it.

To this purpose serueth that place in the 2. Cor. 3. chapter, concerning the couered face of Moses, where Paul out of the history of Exod. 34. chapter, sheweth that the children of Israel, not onely did not know, but also could not abide the true and spirituall vse of the law: First, for that they could not looke vnto the end of the law, (saith Paul) because of the veile which Moses put vpon his face: Againe, they could not looke vpon the face of Moses being bare and vncouered, for the glory of his countenance. For when Moses went about to talke with them, he couered his face with a

The places of Paul expounded, as touching the cou-

ring of Moses face.

veile: without the which they cold not beare his talke, that is, they could not heare Moses himselfe their Mediatour, vnlesse he had set another Mediatour betweene, that is to say, the veile. How then should they heare the voice of God, or of an Angell, when they could not heare the voice of Moses being but a man, yea and also their Mediator, except his face had bene couered? Therefore, except the blessed Séede come to raise vp and comfort him which hath heard the law, he perisheth through desperation, in detesting of the law, in hating and blaspheming of God, and dayly more and more offending against God. For this feare and confusion of conscience which the law bringeth, the déeper it pierceth and the longer it continueth, the more it increaseth hatred and blasphemie against God.

Faith in Christ driueth away the terrours of the law.

The power of free will

This history therefore teacheth what is the power of frée will. The people are striken with feare, they tremble and they flie back. Where is now frée will? where is now that good will, that good intent, that right iudgement of reason which the Papists do so much bragge of? What availeth frée will here in these sanctified and holy men? It can say nothing: It blindeth their reason: it peruerteth their will: it receiueth not, it saluteth not, it embraceth not with ioy the Lord comming with thundring, lightning, and fire into the Mount Sina: It cannot heare the voice of the Lord: but contrariwise it saith: Let not the Lord speake vnto vs lest we die. We sée then what the strength and power of frée will is in the children of Israel, who though they were cleansed and sanctified, could not abide the hearing of one sillable or letter of the law. Therefore these high commendations which the Papists giue to their frée will, are nothing else but méere toyes & doting dreames.

Verse 20. Now, a Mediator is not a Mediator of one.

Here he compareth these two Mediatours together, and that with a marueilous brcuity: yet so notwithstanding, that he satisfieth the attentiue reader, who, because this word Mediatour is generall, by and by vnderstandeth that Paul speaketh also of the Mediatour generally, and not of Moses onely. A Mediator (saith he) is not a mediatour of one onely: but this word necessarily comprehendeth two, that is to say, him that is offended, and him that is the offender: of whom the one hath néede of intercession, and

This word Mediator includeth two, namely the partie offended & the offender.

the

the other nedeth none. Wherefore a Mediatour is not of one, but of two, and of such two, as be at variance betweene themselues. So Moses by a general definition is a Mediatour, because he doth the office of a Mediatour betweene the law and the people, which can not abide the true and spirituall vse of the law. The law therefore must haue a new face, and his voice must be changed: that is to say, the voice of the law must be made spirituall, or the law must be made liuely in the inward affection, and must put on a visour or a veile, that it may now become more tollerable, so that the people may be able to heare it by the voice of Moses.

Now the law being thus couered, speaketh no more in his maiestie, but by the mouth of Moses. After this manner it doth not his office any more: that is, it terrifieth not the conscience. And this is the cause that they do neither vnderstand, nor regard it: by meanes whereof they become secure, negligent, and presumptuous hypocrites. And yet notwithstanding the one of these two must nedes be done: to wit, that either the law must be without his vse, and couered with a veile, (but then, as I haue sayd, it maketh hypocrites:) or else it must be in his vse without the veile, and then it killeth. For mans heart cannot abide the law in his true vse, without the veile. It behoueth thee therefore, if thou loke to the end of the law without the veile, either to lay hold on that blessed Sede by faith, that is to say, thou must loke beyond the end of the law vnto Christ, which is the accomplishment of the law, which may say vnto thee: The law hath terrified thee enough: Be of good comfort my sonne, thy sinnes are forgiuen thee, (whereof I will speake more anone:) or else surely thou must haue Moses for thy Mediatour, with his veile.

Because God speaketh not now in his Maiestie as he did in the Mount, but by the voice of me, therefore men feare him not, nor regard his law.

For this cause Paul saith: A Mediatour is not a Mediatour of one. For it could not be that Moses should be a Mediatour of God alone, for God nedeth no Mediatour. And againe, he is not a Mediatour of the people onely, but he doth the office of a Mediatour betweene God and the people, which were at variance with God. For it is the office of a Mediatour to pacifie the party that is offended, and to reconcile vnto him the partie which is the offender. Notwithstanding Moses is such a Mediatour (as I haue said) as doth nothing else but change the voyce of the law, and maketh it tollerable, so that the people may abide the hearing thereof, but he giueth no power to accomplish the same. To conclude, he

The office of a Mediatour.

Moses a Mediator of the veile.

is a Mediatour of the veile, and therefore he giueth no power to perfourme the law, but onely in the veile. Therefore his disciples, in that he is a Mediatour of the veile, must alwaies be hypocrites.

But what should haue come to passe (thinke ye) if the law had bene giuen without Moses, either else before or after Moses, and that there had bene no Mediatour, and moreouer, that the people should neither haue bene suffered to flie, nor to haue a Mediatour? Here the people being beaten down with intollerable feare, should either haue perished forthwith, or if they should haue escaped, there must needes haue come some other Mediatour, which should haue set himselfe betweene the law and the people, to the end that both the people might be preserued, and the law remaine in his force, and also an attonement might be made betweene the law and the people. Indeed Moses cometh in the meane time, and is made a Mediatour: he putteth on a veile, and couereth his face: but he can not deliuer mens consciences from the anguish and terrour which the law bringeth. Therefore when the poore sinner, at the howre of death or in the conflict of conscience feeleth the wrath and iudgement of God for sinne, which the law reuealeth and increaseth: here, to keepe him from desperation, setting Moses aside with his law, he must haue a Mediatour which may say vnto him: Although thou be a sinner, yet shalt thou remaine, that is, thou shalt not die, although the law, with his wrath and malediction do still remaine.

When we are terrified by the law, we haue need of another maner of Mediator then Moses.

This Mediatour is Iesus Christ, which changeth not the voice of the law, nor hideth the same with a veile as Moses did, nor leadeth me out of the sight of the law: but he setteth himselfe against the wrath of the law and taketh it away, and satisfieth the law in his owne body by himselfe. And by the Gospell he saith vnto me: Indeede the law threatneth vnto thee the wrath of God and eternall death: but be not afraid: flie not away, but stand fast. I supply and perfourme all things for thee: I satisfie the law for thee. This is a Mediator which far excelleth Moses, who setteth himselfe betweene God being offended, and the offender. The intercession of Moses here profiteth nothing: he hath done his office, and he with his veile is now vanished away. Here the miserable sinner being vtterly desperate, or a man now approching vnto death, and God being offended, do encounter together. Therefore there must come

Christ couereth not the law with a veile, but taketh it away and therfore he is a better Mediatour then Moses.

a farre other Mediatour then Moſes, which may ſatiſfie the law, take away the wrath thereof, and may reconcile vnto God which is angry, that poore ſinner, miſerable, and guilty of eternall death.

Of this Mediatour Paul ſpeaketh briefly when he ſaith: A Mediatour is not a Mediatour of one. For this word Mediatour properly ſignifieth ſuch a one as doth the office of a Mediatour betweene the partie that is offended, and the offender. We are the offenders: God with his law is he which is offended. And the offence is ſuch, that God cannot pardon it, neither can we ſatiſfie for the ſame. Therefore betweene God, who of himſelfe is but one, and vs, there is wonderfull diſcord. Moreouer, God cannot reuoke his law, but he will haue it obſerued and kept. And we which haue tranſgreſſed the law, cannot flie from the preſence of God. Chriſt therefore hath ſet himſelfe a Mediatour betweene two which are quite contrary and ſeparate aſunder with an infinite and euerlaſting ſeparation, and hath reconciled them together. And how hath he done this? He hath put away (as Paul ſayth in another place) the hand-writing which was againſt vs, which by ordinances (that is, by the law) was contrary vnto vs, and he hath taken it and faſtned it to the croſſe, and hath ſpoyled principalities and powers, and hath made a ſhew of them openly, and hath triumphed ouer them by himſelfe. Therefore he is not a Mediatour of one, but of two, vtterly diſagreeing betweene themſelues.

A Mediator is he that ſtandeth betweene the offender & the perſon offended.

God of his iuſtice can not forgiue ſinne without ſatisfaction, which is done by Chriſt.

Col. 2. 14.

This is alſo a place full of power and efficacie, to confound the righteouſnes of the law, and to teach vs that in the matter of Juſtification, it ought to be vtterly remoued out of our ſight. Alſo this word (Mediatour) miniſtreth ſufficient matter to proue that the law iuſtifieth not: for elſe what neede ſhould we haue of a Mediatour? Seeing then that mans nature cannot abide the hearing of the law, much leſſe is it able to accompliſh the law, or to agree with the law.

Man cannot abide the hearing of the law, therefore he can not keepe the law.

This doctrine (which I do ſo often repeate and not without tediouſneſſe do ſtill beate into your heads) is the true doctrine of the law, which euery Chriſtian ought with all diligence to learne, that he may be able truly to define what the law is, what is the true vſe and office, what are the limites, what is the power, the time and the end thereof. For it hath an effect cleane contrary to the iudgement of all men: which haue this peſtilent and pernicious o-

The doctrin of the law.

pinion naturally rooted in them, that the law iustifieth. Therefore I feare leſt this doctrine will be defaced and darkned againe [illegible] when we are dead. For the world muſt be replenished with horrible darkneſſe and errours before the latter day come.

The proper office of the law.

Who ſo therefore is able to vnderſtand this, let him vnderſtand it, that the law in true Chriſtian diuinity, and in his true and proper definition, doth not iuſtifie, but hath a quite contrary effect. For it ſheweth and reuealeth vnto vs our ſelues: it ſetteth God before vs in his anger: it reuealeth Gods wrath, it terrifieth vs, and it doth not onely reueale ſinne, but alſo mightily increaſeth ſinne, ſo that where ſinne was before but little, now by the law which bringeth the ſame to light, it becometh exceeding ſinfull: ſo that a man now beginneth to hate the law and to flie from it, and with a perfect hatred to abhorre God the maker of the law. This is not to be iuſtified by the law (and that reaſon it ſelfe is compelled to grant) but to commit a double ſinne againſt the law: Firſt, not onely to haue a will ſo diſagreeing from the law that thou canſt not heare it: but alſo to do contrary to that which it commandeth: And ſecondly, ſo to hate it that thou would with it were aboliſhed, together with God himſelfe, who is the Author thereof and abſolutely good.

The law is good and holy, and yet intolerable to mans nature. Exod. 20. 2. Deut. 5. 5.

Now, what greater blaſphemie, what ſinne more horrible can be imagined then to hate God: to abhorre his law, and not to ſuffer the hearing thereof? Which notwithſtanding is good and holy. For the hiſtory doth plainely witnes that the people of Iſrael refuſed to heare that excellent law, theſe holy and moſt gracious words (namely, I am the Lord thy God, which brought thee out of the land of AEgypt, and out of the houſe of bondage. Thou ſhalt haue none other gods, &c. Shewing mercy to thouſands, &c. Honour thy father and thy mother, that it may go well with thee, and that thy dayes may be prolonged vpon the earth, &c.) and that they had néede of a Mediatour. They could not abide this moſt excellent, perfect and diuine wiſedome: this moſt gracious, ſweéte and comfortable doctrine. Let not the Lord ſpeake vnto vs (ſay they) leſt we die. Speake thou vnto vs, &c. Doubtleſſe it is a marueilous thing that a man cannot heare that which is his whole felicity, namely that he hath a God, yea and a merciful God which will ſhew mercy vnto him in many thouſands of generations, &c. And moreouer that he cannot abide that which is his chiefe ſafety

The law obtaineth profitable doctrine, & yet men cannot beare it.

and

and defence, namely: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: For by these words the Lord hath defended and fortified the life of man, his wife, his children, and his goods, as it were with a wall against the force and violence of the wicked.

The law then can do nothing, saving that by his light it lighteneth the conscience that it may know sinne, death, the iudgement and the wrath of God. Before the law come, I am secure: I feele no sinne: but when the law cometh, sinne, death, and hell are reuealed vnto me. This is not to be made righteous, but guilty & the enemy of God, to be condemned to death and hell fire. The principall point therefore of the law in true Christian Diuinity is, to make men, not better but worse: ý is to say, it sheweth vnto them their sinne, that by the knowledge thereof they may be humbled, terrified, bruised and broken, and by this meanes may be driuen to seeke comfort, and so to come to that blessed Séed.

The law maketh not men better but worse.

Verse 20. But God is one.

God offendeth no man, and therefore néedeth no Mediatour. But we offend God, and therefore we haue néed of a Mediatour, not Moses, but Christ, which speaketh farre better things for vs, &c. Hitherto he hath continued in his digression: Now he returneth to his purpose.

Verse 21. Is the law then against the promise of God?

Paul said before that the law iustifieth not. Shall we then take away the law? No, not so. For it bringeth with it a certaine commodity. What is that? It bringeth men vnto the knowledge of themselues: it discouereth and increaseth sinne, &c. Here ariseth another obiection. If the law do nothing else but make men worse in shewing vnto them their sinne, then is it contrary to the promises of God. For it seemeth that God is but onely prouoked to anger and offended through the law, & therefore he regardeth not, nor performeth his promises. The Iewes haue thought the contrary: to wit, that we are restrained and bridled by this externall discipline, to the end that God being prouoked thereby, might hasten the performing of his promise, and that by his disciplins we might deserue the promise.

The iudgement of the Iewes and of all others as touching the law.

Paul answereth: It is nothing so. But contrariwise, if ye

Reason cannot abide to heare the good law of God.

haue regard to the law, the promise is rather hindered. For naturall reason offendeth God which so faithfully promiseth, whiles it will not heare his good and holy law. For it saith: Let not the Lord speake vnto vs, &c. How can it be then that God should performe his promise vnto those, which, not onely receiue not his law and his discipline, but also with a mortall hatred do shunne it and flie from it? Here therefore (as I sayd) riseth this obiection: Is the law against the promise of God? This obiection Paul toucheth by the way and briefly answereth saying:

Verse 21. God forbid.

Why so? First, for that God maketh no promise vnto vs because of our worthinesse, our merits, our good workes: but for his owne goodnesse and mercies sake in Christ. He saith not to Abraham: All nations shall be blessed in thee because thou hast kept the law; but when he was vncircumcised, had no law, & was yet an Idolater, he said vnto him: Go out of thine owne land, &c. I will be thy protectour, &c. Also: In thy seed shall all nations be blessed. These are absolute and méere promises: which God frely giueth vnto Abraham, without any condition or respect of workes either going before or coming after.

Gen. 12. 1. 15. 22. 18.

The promises of God are not hindered because of our sinnes.

This maketh specially against ỹ Iewes, which thinke that the promises of God are hindered because of their sinnes, God (saith Paul) doth not slacke his promises because of our sinnes, or hasten the same for our righteousnes and merites: he regardeth neither the one nor the other. Wherefore, although we become more sinfull, and are brought into greater contempt and hatred of God by meanes of the law, yet notwithstanding God is not moued thereby to defer his promise. For his promise doth not stand vpon our worthines, but vpon his onely goodnesse & mercy. Therefore, where the Iewes say: The Messias is not yet come because our sinnes do hinder his comming, it is a detestable dreame. As though God should become vnrighteous because of our sinnes, or made a lyer because we are lyers. He abideth alwayes iust and true: his truth therefore is the onely cause that he accomplisheth and performeth his promise.

1 Pet. 3. 9.

A diuelish dreame of the Iewes.

The law is not against the promi-

Moreouer although the law do reueale and increase sinne, yet is it not against the promises of God, yea rather it confirmeth the promises. For as concerning his proper worke and end, it humbleth

bleth and prepareth a man (so that he vseth it rightly) to sigh and séeke for mercy. For when sinne is reuealed to a man and so increased by the law, then he beginneth to perceiue the wickednesse and hatred of mans heart against the law, and against God himselfe the Author of the law. Then he féeleth indéede, that, not onely he loueth not God, but also hateth and blasphemeth God, who is full of goodnesse and mercy; and his law, which is iust and holy. Then is he constrained to confesse that there is no good thing in him. And thus, when he is throwne downe and humbled by ỹ law, he acknowledgeth himselfe to be most miserable and damnable. When the law therefore constraineth a man so to acknowledge his owne corruption, and to confesse his sinne from the bottome of his heart, then it hath done his office truly, and his time is accomplished and ended: And now is the time of grace, that the blessed Séed may come to raise vp and to comfort him that is so cast downe and humbled by the law.

sers of God.

When the office and time of the law is accomplished.

After this manner the law is not against the promises of God. For first the promise hangeth not vpon the law, but vpon the truth and mercie of God onely and alone. Secondly, when the law is in his chiefe end and office, it humbleth a man, and in humbling him it maketh him to sigh and grone, and to séeke the hand and ayde of the Mediator, and maketh his grace and his mercy exceeding swéet and comfortable (as is said Psalme 109. Thy mercy is sweete) and his gift precious and inestimable. And by this meanes it prepareth vs, and maketh vs apt to apprehend and to receiue Christ. For as the Poet saith:

Dulcia non meruit qui non gustauit amara: that is,

Who so hath not tasted the things that are bitter,
Is not worthy to taste the things that are sweeter.

There is a common prouerbe, that hunger is the best Coke.

Like as therefore the drie earth coueteth the raine, euen so the law maketh troubled and afflicted soules to thirst after Christ. To such Christ sauoureth swéetely: to them he is nothing else but ioy, consolation and life: and there beginneth Christ and his benefite rightly to be knowne.

The law maketh troubled & afflicted soules to thirst for Christ.

This is then the principall vse of the law: namely, when a man can so vse it, that it may humble him and make him to thirst after Christ. And indéed Christ requireth thirsty soules, whom he most louingly and graciously allureth and calleth vnto him, when he

saith: Come vnto me all ye that labour and are heauie laden, and I wil refresh you. He delighteth therfore to water these dry grounds. He powreth not his waters vpon fat and ranke grounds, or such as are not drie and couet no water. His benefites are inestimable, and therefore he giueth them to none but vnto such as haue néd of them, and earnestly desire them. He preacheth glad tidings to the poore: he giueth drinke to the thirsty. If any thirst (saith S. Iohn) let him come vnto me, &c. He healeth the broken hearted, &c. that is, he comforteth those that are brused and afflicted by the law. Therefore the law is not against the promises of God.

Vpon whom Christ bestoweth his benefits. *Esa.* 61.1. *Luke* 4.18.

Iohn. 7.37. *Psal.* 147.3.

Verse 21. For if there had bene a law giuen which bringeth life, surely righteousnesse should haue bene by the law.

The law quickneth not, but killeth.

By these words Paul signifieth that no law of it selfe is able to quicken or giue life, but onely killeth. Therefore such workes as are done, not onely according to the lawes and traditions of the Pope, but also according to the very law of God, do not iustifie a man before God, but make him a sinner: they do not pacifie the wrath of God, but they kindle it: they obtaine not righteousnes, but they hinder it: they quicken not, but they kill & destroy. Therefore, when he saith: If a law had bin giuen which could haue brought life, &c. he teacheth plainely that the law of it selfe iustifieth not, but that it hath a cleane contrary effect.

*The Papists bragge that they keepe, not only the cõmandemẽts but also the counsels, which they call the exhortatiõs of the Gospell: and other workes not commaunded in the Scripture, which they call workes of supererogation.

Although these words of Paul be plaine enough, yet are they obscure and vtterly vnknowne to the Papists. For if they did vnderstand them indéede, they would not so magnifie their frée will, their naturall strength, the kéeping of the * counsels, the workes of supererogation, &c. But lest they should séeme to be manifestly wicked and plaine Infidels in denying the words of the Apostle of Christ so impudently, they haue this pestilent glose alwaies readie, (whereby they peruert the places of Paul concerning the law, which reuealeth sinne and engendreth wrath, that is to say, the ten commandements) that Paul speaketh onely of the ceremoniall and not of the morall law. But Paul speaketh plainly when he saith: If a law had bene giuen, &c, and he excepteth no law. Wherefore this glose of the Papists is not worth a rush. For the lawes of the ceremonies were as well commanded of God, and as straitly kept, as the morall lawes. The Iewes also kept circumcision as precisely as they did the Sabboth day. It is euident e-

nough

nough therefore that Paul speaketh of the whole law.

These words of the Apostle are song and said in the Papacie & in all their Churches, & yet notwithstanding they both teach and liue quite contrary. Paul saith simply that no law was giuen to quicken and to bring life: but the Papists teach the contrary, and affirme that many and infinite lawes are giuen to quicken and to bring life. Although they say not this in plaine words, yet in very déed such is their opinion, as their monkish religion doth plainly witnesse, besides many other lawes and traditions of men, their works and merits before grace & after, and innumerable wicked ceremonies and false worshippings, which they haue deuised of their own heads, and those onely haue they preached, treading the Gospell vnder their féete, and assuredly promising grace, remission of sinnes, and life euerlasting to all such as should kéepe and accomplish the same. This that I say, cannot be denied: for their bookes which are yet extant, giue certaine testimony thereof.

Paul teacheth that no law was giuen to bring life, but the pope teacheth quite contrary.

But contrariwise, we affirme with Paul, that there is no law, whether it be mans law or Gods, that giueth life. Therefore we put as great difference betwéene the law and righteousnes, as is betwéene life and death, betwéene heauen and hell. And the cause that moueth vs so to affirme, is that plaine & euident place of Paul, where he saith, that the law is not giuen to iustifie, to giue life, and to saue, but only to kill and to destroy, contrary to the opinion of al men: for naturally they can iudge no otherwise of the law, but that it is giuen to worke righteousnesse, and to giue life and saluation.

The iudgement of men as touching the law.

This difference of the offices of the law and the Gospell, kéepeth all Christian doctrine in his true and proper vse. Also it maketh a faithfull man iudge ouer all kinds of life, ouer the lawes & decrées of all men, and ouer all doctrine whatsoeuer, and it giueth them power to try all maner of spirits. On the other side the Papists, because they confound and mingle the law and the Gospell together, can teach no certainty touching faith, workes, the states and conditions of life, nor of the difference of spirits.

What profite cometh by knowing the difference betweene the law and the Gospell.

Now therefore, after that Paul hath prosecuted his confutations and arguments sufficiently and in good order, he teacheth that the law (if ye consider his true & perfect vse) is nothing else but as a certaine schoolemaster to leade vs vnto righteousnes. For it humbleth men, it prepareth and maketh them apt to receiue the righteousnes of Christ when it doth his owne proper worke and office,

The true & perfect vse of the law.

that is, when it maketh them guilty, terrifieth and bringeth them to the knowlege of sinne, wrath, death and hell. For when it hath done this, the opinion of mans own righteousnesse and holines banisheth away, and Christ with his benefits beginneth to ware swéete vnto him. Wherefore the law is not against the promises of God, but rather confirmeth them. True it is, that it doth not accomplish the promise, nor bring righteousnes: notwithstanding it humbleth vs with his exercise and office, and so maketh vs more thirsty and more apt to receiue the benefit of Christ. Therefore (saith he) if any law had bene giuen which might haue brought righteousnesse, and through righteousnesse life (for no man can obtaine life except first he be righteous,) then indéd righteousnesse should come by the law. Moreouer, if there were any state of life, any worke, any religion, whereby a man might obtaine remission of sinnes, righteousnesse and life, then should these things indéd iustifie and giue life. But this is impossible: for,

Verse 22. The Scripture hath concluded all men vnder sinne.

The Scripture shutteth all vnder the curse, first by the promise.

Where? First in the promises themselues as touching Christ, as Genesis 3. The Seed of the woman shall breake the head of the Serpent. And Genesis 22. In thy Seed, &c. Whersoeuer then is any promise in the Scriptures made vnto the Fathers concerning Christ, there the blessing is promised, that is, righteousnesse, saluation and eternall life. Therefore by the contrary it is euident, that they which must receiue the blessing are subiect to the curse, that is to say, sinne and eternall death: for else to what end was the blessing promised?

Secondly by the law.

Secondly, the Scripture shutteth men vnder sinne and vnder the curse especially by the law, because it is his peculiar office to reueale sinne and ingender wrath, as we haue declared throughout this Epistle, but chiefly by this sentence of Paul: Whosoeuer are of the workes of the law, are vnder the curse: Also by that place which the Apostle alledgeth out of the 27. chapter of Deut. Cursed is euery one that abideth not in all the words of this law to do them, &c. For these sentences in plaine words do shut vnder sinne and vnder the curse, not onely those which sinne manifestly against the law, or do not outwardly accomplish the law: but also those which are vnder the law, and with all indeuour go about to performe the same, and such were the Iewes, as before I haue sayd. Much more

Gal. 3. 10.

then

then doth the same place of Paul shut vp vnder sinne and vnder the curse, all Monkes, Friars, Heremites, Carthusians and such like, with their professions, rules and religions, to the which they attributed such holines, that when a man had once made a vow of his profession, if he died by and by, they dreamed ỳ he went straight to heauen. But here ye heare plainly that the Scripture shutteth all vnder sinne. Therefore neither the vow nor religion of the Carthusian, be it neuer so angelicall, is righteousnes before God: for the Scripture hath shut all vnder sinne, all are accursed and damned. Who pronounceth this sentence? The Scripture. And where? First by this promise: The Seed of the woman shall bruse the Serpents head: In thee shall be blessed, &c. and such like places: Moreouer, by the whole law, whereof the principall office is to make men guilty of sinne. Therefore no Monke, no Carthusian, no Celestine bruseth the head of the Serpent, but they abide brused and broken vnder the Serpents head, that is, vnder the power of the Diuell. Who will beléeue this? The proper office of the law.

Briefly, whatsoeuer is without Christ and his promise, whether it be the law of God or the law of man, the ceremoniall or the morall law, without all exception is shut vnder sinne: For the Scripture shutteth all vnder sinne. Now, he that saith All, excepteth nothing. Therefore we conclude with Paul, that the policies and lawes of all nations, be they neuer so good and necessary, with all ceremonies and religions without faith in Christ, are and abide vnder sinne, death and eternall damnation, except faith in Iesus Christ go withall or rather before, as followeth in the next. Of this matter we haue spoken largely before. These things were counted so high a seruice to God, that scarce any man would beleeue they could be so abhominable.

Wherefore this is a true proposition: Onely Faith iustifieth without workes (which notwithstanding our aduersaries can by no meanes abide:) For Paul here strongly concludeth that the law doth not quicken nor giue life, because it is not giuen to that end. If then the law do not iustifie and giue life, much lesse do workes iustifie. For when Paul sayth that the law giueth not life, his meaning is that workes also do not giue life. For it is more to say, that the law quickneth and giueth life, then to say that workes do quicken and giue life. If then the law it selfe being fulfilled (although it be impossible that it should be accomplished) do not iustifie, much lesse do workes iustifie. I conclude therefore that faith onely iustifieth and bringeth life, without workes. Paul cannot Only Faith iustifieth. If the law iustifie not, much lesse do workes iustifie.

ſuffer this addition, Faith ioyned with woꝛkes iuſtifieth: but he pꝛocéedeth ſimply by the negatiue, Rom. 3. as he doth alſo beꝛoꝛe in the ſecond chapter: Theꝛefoꝛe by the woꝛkes of the law (ſaith he) ſhall no fleſh be iuſtified. And againe in this place: The law is not giuen to bring life.

Verſe 22. That the promiſe by the Faith of Ieſus Chriſt ſhould be giuen to them that beleeue.

The promiſe giuen to Abrahã what it is.

Ye ſayd beꝛoꝛe that the Scꝛipture hath ſhut all vnder ſinne. What, foꝛ euer? No, but vntill the pꝛomiſe ſhould be giuen. Now, the pꝛomiſe is the inheritance it ſelfe, oꝛ the bleſſing pꝛomiſed to Abraham: to wit, the deliuerance from the law, ſinne, death and the Diuell; and a frée giuing of grace, righteouſnes, ſaluation and eternall life. This pꝛomiſe (ſaith he) is not obtained by any merite, by any law, oꝛ by any woꝛke, but it is giuen. To whom? To thoſe that beléeue. In whom? In Ieſus Chꝛiſt, who is the bleſſed Séed, which hath redéemed all beléeuers from the curſe that they might receiue the bleſſing. Theſe woꝛds be not obſcure, but plaine enough: notwithſtanding we muſt marke them diligẽtly and wey well the foꝛce and weight thereof. Foꝛ if all be ſhut vnder ſinne, it followeth that all nations are accurſed and are deſtitute of the grace of God: Alſo that they are vnder the wꝛath of God and the power of the Diuell, and that no man can be deliuered from them by any another meanes, then by faith in Ieſus Chꝛiſt. With theſe woꝛds theꝛefoꝛe Paul enueyeth mightily againſt the fantaſticall opinions of the Papiſts and all Iuſticiaries touching the law and woꝛkes: when he ſaith, that the promiſe by faith in Ieſus Chriſt might be giuen to all beleeuers.

The promiſe giuen to them that beleeue.

The ſentences concerning works.

Now, how we would anſwer to thoſe ſentences which ſpeake of woꝛkes and rewards, I haue ſufficiently declared beꝛoꝛe. And the matter requireth not now, that we ſhould ſpeake any thing of woꝛkes. Foꝛ we haue not here taken in hand to intreate of woꝛks, but of Iuſtification: to wit, that it is not obtained by the law and woꝛkes, ſince all things are ſhut vnder ſinne, & vnder the curſe: but by faith in Chꝛiſt. When we are out of the matter of Iuſtification, we cannot ſufficiently pꝛaiſe and magnifie thoſe woꝛks which are commanded of God. Foꝛ who can ſufficiently commend and ſet foꝛth the pꝛofit and fruite of one onely woꝛke, which a Chꝛiſtian doth thꝛough Faith and in Faith? Indéed it is moꝛe pꝛecious

The cõmendation of good works, out of the cauſe of Iuſtification.

then

then heauen or earth. The whole world therfore is not able to giue a worthy recompence to such a good worke. Yea the world haue not the grace to magnifie the holy workes of the faithfull as they are worthie, and much lesse to reward them: For it seeth them not, or if it do, it esteemeth them not as good workes, but as most wicked and detestable crimes, and riddeth the world of those which are the doers thereof, as most pestilent plagues to mankind.

So Christ the Sauiour of the world, for a recompence of his incomprehensible & inestimable benefits, was put to the most opprobrious death of the crosse. The Apostles also bringing the word of grace and eternall life into the world, were counted the offcouring & the outcasts of the whole world. This is the godly reward which the world giueth for so great & vnspeakeable benefits. But workes done without faith, although they haue neuer so godly a shew of holines, are vnder the curse. Wherefore so far off it is, that the doers thereof should deserue grace, righteousnesse & eternall life, that rather they heap sinne vpon sinne. After this maner the Pope, that child of perdition, and all that follow him, do worke. So worke all meritmongers and heretikes which are fallen from the faith.

How Christ was rewarded of the world for his benefits.

Works without faith.

Verse 23. But before faith came.

He proceedeth in declaring the profite and necessity of the law. He said before that the law was added for transgressions: Not that it was ỹ principal purpose of God to make a law that should bring death and damnation, as he saith Rom. 7. Was that which was good (saith he) made death vnto me? God forbid. For the law is a word that sheweth life, and driueth men vnto it. Therefore it is not only giuen as a minister of death, but the principall vse and end thereof is to reueale death, that so it might be seene and known how horrible sin is. Notwithstanding it doth not so reueale death as though it tended to no other end but to kill and destroy: but to this end it reuealeth death, that when men are terrified, cast down, and humbled, they should feare God. And this doth the 20. chap. of Exod. declare. Feare not (saith Moses) for God is come to proue you, and that his feare may be before you, that ye sinne not. The office therefore of the law is to kill, & yet so, that God may reuiue & quicken againe. The law then is not giuen onely to kil: but because man is proud & dreameth that he is wise, righteous & holy: therefore it is necessary he should be humbled by ỹ law, that so this beast the opiniõ of right-

The vse of the law.

Why the law reuealeth sinne.

Exod. 20. 20.

teousnes I say, might be slaine: for otherwise no man can obtaine life.

God vseth the effect of the law, that is to say, death, to bring life.

Albeit then that the law killeth, yet God vseth this effect of the law, this death I meane, to a good end, that is, to bring life. For God seeing that this vniuersall plague of the whole world, to wit, mans opinion of his owne righteousnes, his hypocrisie, and confidence in his owne holines could not be beaten downe by any other meanes, he would that it should be slaine by the law: not for euer, but that whē it is once slaine, man might be raised vp againe aboue and beyond the law, and there might heare this voice, Feare not: I haue not giuen the law, & killed thée by the law, that thou shouldest abide in this death: but that thou shouldest feare me and liue. For the presuming of good workes, and righteousnes standeth not with the feare of God: And where the feare of God is not, there can be no thirsting for grace or life. God must therfore haue a strong hammer, or a mighty maule to breake the rockes, and a hote burning fire in the middest of heauen to ouerthrow the mountaines: that is to say, to destroy this furious and obstinate beast (this presumption I say) that when a man by this bruising and breaking is brought to nothing, he should despaire of his owne strength, righteousnes and holines, and being thus throughly terrified, should thirst after mercie and remission of sinnes.

Verse 23. But before Faith came, we were vnder the law, shut vp vnto the Faith which should afterwards be reuealed.

This similitude of the prison sheweth what the law worketh.

This is to say, before the time of the Gospell and grace came, the office of the law was, that we should be shut vp and kept vnder the same, as it were in prison. This is a godly and a fit similitude, shewing the effect of the law, and how righteous it maketh men: therefore it is diligently to be weyed. No théefe, no murtherer, no adulterer or other malefactour loueth the chaines and fetters, the darke and lothsome prison wherin he lieth fast bound: but rather, if he could, he would breake and beate into powder the prison with his yrons and fetters. Indéed whiles he is in prison he refraineth from doing of euill: but not of a good will or for righteousnes sake: but because the prison restraineth him that he cannot do it: And now being fast fettered he hateth not his theft and his murther: (yea he is sorry with all his heart that he cannot rob and

steale,

steale, cut and slay) but he hateth the prison, and if he could escape, he would rob and kill, as he did before.

The law shutteth men vnder sinnes two wayes, ciuilly and spiritually.

Such is the force of the law and the righteousnesse that cometh of the law, compelling vs to be outwardly good when it threatneth death or any other punishment to the transgressours thereof. Here we obey the law indeede, but for feare of punishment: that is, vnwillingly and with great indignation. But what righteousnes is this, when we abstaine from doing euill for feare of punishment? Wherefore, this righteousnesse of workes is indeed nothing else, but to loue sinne and to hate righteousnes, to detest God with his law, and to loue and reuerence that which is most horrible & abhominable. For loke how heartily the theefe loueth the prison and hateth his theft: so gladly do we obey the law in accomplishing that which it commaundeth, and auoyding that which it forbiddeth.

What the righteousnes of the law is.

The righteousnes of workes.

Notwithstanding, this fruite and this profite the law bringeth, although mens hearts remaine neuer so wicked, y^t it restraineth theeues, murtherers and other malefactours. For if they did not see and vnderstand, that sin is punished in this life by imprisonment, by the gallowes, by the sword and such like, and after this life with eternall damnation & hell fire; no Magistrate should be able to bridle the fury and rage of men by any lawes, bonds or chaines. But the threatnings of the law strike a terrour into the hearts of y^e wicked whereby they are bridled after a sort, that they run not headlong, as otherwise they would do, into all kinds of wickednes. Notwithstanding they would rather that there were no law, no punishment, no hell, and finally no God. If God had no hel, or did not punish the wicked, he should be loued and praised of all men. But because he punisheth the wicked, and all are wicked: therefore in as much as they are shut vnder the law, they can do no otherwise, but mortally hate and blaspheme God.

The profit that cometh by the law.

The ciuill vse of the law.

Furthermore, the law shutteth men vnder sinne, not only ciuilly, but also spiritually: that is to say, the law is also a spirituall prison, and a very hell. For when it reuealeth sinne, threatneth death, and the eternall wrath of God, a man cannot auoid it, nor find any

The law a spirituall prison.

comfort. For it is not in the power of man to shake off these horrible terrours which the law stirreth vp in the conscience, or any other anguish or bitternesse of spirit. Hereof come these lamentable complaints of the Saints, which are euery where in the Psalmes: In hell who shall confesse thee? &c. For then is a man shut vp in prison: out of the which he cannot escape, nor seeth how he may be deliuered out of these bonds, that is to say, these horrible terrours.

The lamentable complaints of the Saints. Psal. 6.

Thus the law is a prison both ciuilly and spiritually. For first it restraineth and shutteth vp the wicked, that they run not headlong according to their owne lust, into all kinds of mischiefe. Againe, it sheweth vnto vs spiritually our sinne, terrifieth and humbleth vs, that when we are so terrified & humbled, we may learne to know our owne misery and condemnation. And this is the true and proper vse of the law, so that it be not perpetuall. For this shutting and holding vnder the law, must endure no longer, but vntill Faith come: and when Faith cometh, then must this spirituall prison haue an end.

The law is a prison both ciuilly and spiritually.

Here againe we see, that, although the law and the Gospell be separate far asunder, yet as touching the inward affections, they are very neerely ioyned the one with the other. This Paul sheweth when he saith: We were kept vnder the law, and shut vp vnto the Faith which should be reuealed vnto vs. Wherefore it is not enough that we are shut vnder the law: for if nothing else should follow, we should be driuen to desperation and die in our sinnes. But Paul addeth moreouer, that we are shut vp and kept vnder a Schoolemaister (which is the law:) not for euer, but to bring vs vnto Christ, who is the end of the law. Therefore this terrifying, this humbling and this shutting vp must not alwaies continue: but onely vntill Faith be reuealed: that is, it shall so long continue, as shall be for our profit and our saluation: So that when we are cast downe and humbled by the law, then grace, remission of sinnes, deliuerance from the law, sinne and death may become sweete vnto vs: which are not obtained by workes, but are receiued by faith alone.

The law and the Gospell as touching the inward affections, neerly ioyned together

The shutting vp vnder the law, must not be continuall.

He which in time of tentation can ioyne these two things together so repugnant and contrary, that is to say, which when he is throughly terrified and cast downe by the law, doth know that the end of the law, and the beginning of grace or of Faith to be reuealed,

Who vseth the law rightly.

vealed, is now come, vseth the law rightly. All the wicked are vtterly ignorant of this knowledge and this cunning. Caine knew it not when he was shut vp in the prison of the law: that is, he felt no terrour, although he had now killed his brother: but dissembled the matter craftily, and thought that God was ignorant thereof. Am I my brothers keeper, saith he? But when he heard this word: What hast thou done? Behold the voyce of the bloud of thy brother crieth vnto me from the earth, he began to feele this prison indeede. What did he then? He remained still shut vp in prison. He ioyned not the Gospell with the law, but sayd: My punishment is greater then I can beare. He onely respected the prison, not considering that the sin was reuealed vnto him to this end, that he should flie vnto God for mercy and pardon. Therefore he despaires and denied God. He beleeued not that he was shut vp to this end, that grace and faith might be reuealed vnto him: but onely that he should still remaine in the prison of the law.

Caine being shut vp in the prison of the law, and abiding there, despaired. Gen. 4. 9. Verse 13.

These words, to be kept vnder, and to be shut vp, are not vaine and vnprofitable, but most true, and of great importance. This keeping vnder and this prison signifieth the true and spirituall terrors, whereby the conscience is so shut vp, that in the wide world it can finde no place where it may be in safety. Yea as long as these terrours endure, the conscience feeleth such anguish and sorrow, that it thinketh heauen and earth, yea if they were ten times more wide and large then they are, to be straighter and narrower then a Mouse-hole. Here is a man vtterly destitute of all wisedome, strength, righteousnesse, counsell and succour. For the conscience is a maruellous tender thing, and therefore when it is so shut vp vnder the prison of the law, it seeth no way how to get out: and this straightnesse seemeth dayly so to increase, as though it would neuer haue an end. For then doth it feele the wrath of God which is infinite and inestimable, whose hand it cannot escape, as the Psalme 139. witnesseth: Whither shall I flie from thy presence? &c.

What it is to be kept vnder the law.

Consciences.

Psal. 139. 7.

Like as therefore this worldly prison or shutting vp is a bodily affliction, and he that is so shut vp can haue no vse of his bodie: euen so the trouble and anguish of minde is a spirituall prison, and he that is shut vp in this prison cannot enioy the quietnesse of heart and peace of conscience. And yet it is not so

What the prison is, ciuilly and spiritually.

for euer (as reason iudgeth when it feeleth this prison:) but vntill Faith be reuealed. The silly conscience therefore must be raised vp and comforted after this sort: Brother, thou art indeede shut vp: but perswade thy selfe that this is not done to the end that thou shouldst remaine in this prison for euer. For it is written, that we are shut vp, vnto the Faith which shall be reuealed. Thou art then afflicted in this prison, not to thy destruction, but that thou mayest be refreshed by the blessed Seede. Thou art killed by the law, that through Christ thou mayst be quickned againe, and restored to life. Despaire not therefore, as Caine, Saule and Iudas did, who being thus shut vp, looked no further but to their darke prison, and there still remained: therefore they despaired. But thou must take another way in these terrours of conscience then they did: that is, thou must know that it is well done, and good for thee to be so shut vp, confounded, and brought to nothing. Vse therefore this shutting vp rightly and as thou shouldest do: that is, to the end that when the law hath done his office, Faith may be reuealed. For God doth not therefore afflict thee that thou shouldest still remaine in this affliction. He will not kill thee that thou shouldest abide in death. I will not the death (saith he by the Prophet) of a sinner, &c. But he will afflict thee, that so thou mayest be humbled, and know that thou hast neede of mercy, and the benefite of Christ.

How the poore conscience is to be comforted, that is shut vp vnder the law

The law killeth that we may againe be quickned and restored to life.

The shutting vp vnder the law must be rightly vsed.

Ezec. 33. 11.

This holding in prison then vnder the law, must not alwayes endure, but must onely continue to the comming or reuealing of Faith: which this sweete verse of the Psalme 147. doeth teach vs: The Lod delighteth in those that feare him: that is to say, which are in prison vnder the law. But by and by after he addeth: and in those that attend vpon his mercy. Therefore we must ioyne these two things together, which are indeede as contrary the one to the other as may be. For what can be more contrary then to hate and abhorre the wrath of God: and againe to trust in his goodnes and mercy? The one is hell, the other is heauen, and yet they must be nerely ioyned together in the heart. By speculation and naked knowledge a man may easily ioyne them together: but by experience and inward practise so to do, of all things it is the hardest: which I my selfe haue often proued by mine owne experience. Of this matter the Papists and Sectaries know nothing at all. Therefore these words of Paul are to them obscure and al-

Psal. 147. 11. The afflicted and such as are in prison vnder the law, waiting for mercy to be reuealed, are deare vnto God.

together

together vnknowne: and when the law reuealeth vnto them their sinne, accuseth and terrifieth them, they can find no counsell, no rest, no helpe or succour: but fall to desperation, as Cain and Saul did.

Séeing the law therefore (as is said) is our tormentour and our prison, certaine it is that we cannot loue it, but hate it. He therfore that saith, he loueth the law, is a lyer, and knoweth not what he saith. A théefe and a robber should shew himselfe to be starke mad, that would loue the prison, the fetters and chains. Séeing then the law shutteth vs vp and holdeth vs in prison, it cannot be but we must néeds be extreme enemies to the law. To conclude, so well we loue the law and the righteousnesse thereof, as a murtherer loueth the dark prison, the streit bonds and irons. How then should the law iustifie vs?

No man loueth the law, because it is his prison.

Verse 23. And shut vp vnder the faith that should after be reuealed.

This Paul speaketh in respect of the fulnesse of the time wherein Christ came. But we must apply it, not onely to that time, but also to the inward man. For that which is done as an history and according to the time wherein Christ came, abolishing the law, and bringing liberty and eternall life to light, is always done spiritually in euery Christian: in whom is found continually, some while the time of the law, and some while the time of grace. For the Christian man hath a bodie, in whose members (as Paul saith in another place) sinne dwelleth and warreth. Now, I vnderstand sinne to be, not onely the déede or the worke, but also the rote and the trée, together with the fruites, as the Scripture vseth to speak of sinne. Which is yet not onely roted in the baptized flesh of euerie Christian, but also is at deadly warre within it, and holdeth it captiue: if not to giue consent vnto it, or to accomplish the worke, yet doth it force him mightily thereunto. For albeit a Christian man do not fall into outward and grosse sinnes, as murther, adulterie, theft and such like: yet is he not frée from impatiencie, murmuring, hating and blaspheming of God: which sinnes to reason and the carnall man, are altogether vnknowne. These sinnes constraine him, yea sore against his will, to detest the law: they compell him to flie from the presence of God: they compell him to hate and blaspheme God. For as carnall lust is strong in a yong man,

How the Scripture defineth sin.

The tentation of the godly.

The tentation of euery age.

in a man of full age the desire and loue of glorie, and in an old man couetousnesse: euen so in a holy and a faithfull man impatiencie, murmuring, hatred, and blasphemie against God do mightily preuaile. Examples hereof there are many in the Psalmes, in Iob, in Ieremie, and throughout the whole Scripture. Paul therefore describing and setting forth this spirituall warfare, vseth very vehement words and fit for the purpose, as of fighting, rebelling, holding and leading captiue, &c.

Paul describeth the spirituall warfare of the godly, with very vehement and apt words.

Both these times then (of the law and the Gospell I meane) are in a Christian, as touching the affections and inward man. The time of the law is whē the law exerciseth me, tormenteth me with heauinesse of heart, oppresseth me, bringeth me to the knowledge of sinne, and increaseth the same. Here the law is in his true vse and perfect worke: which a Christian oftentimes feeleth as long as he liueth. So there was giuen vnto Paul a pricke in the flesh, that is, the Angell of Satan to buffet him. He would gladly haue felt euery moment the ioy of conscience, the laughter of the heart, and the swéete taste of eternall life. Againe, he would gladly haue béene deliuered from all trouble and anguish of spirit, and therefore he desired that this tentation might be taken from him. Notwithstanding this was not done, but the Lord said vnto him: My grace is sufficient for thee: For my power is made perfect through weakenesse. This battaile doth euery Christian féele. To speake of my selfe, there are many houres in the which I chide and contend with God, and impatiently resist him. The wrath and iudgement of God displeaseth me: and againe, my impatiencie, my murmuring, and such like sinnes do displease him. And this is the time of the law, vnder the which a Christian man continually liueth as touching the flesh. For the flesh lusteth continually against the spirit, and the spirit against the flesh: but in some more, and in some lesse.

2. Cor. 12. 7.

This is the spirituall laughter which Dauid speaketh of Psalme 126. saying: *Then shall our mouth be filled with laughter, &c.*

Gal. 5. 17.

The time of grace is, when the heart is raised vp againe by the promise of the free mercie of God, and faith: Why art thou heauie O my soule, and why doest thou trouble me? Doest thou sée nothing, but the law, sinne, terrour, heauinesse, desperation, death, hell and the diuell? Is there not also grace, remission of sins, righteousnesse, consolation, ioy, peace, life, heauen, Christ and God? Trouble me no more O my soule. What is the law, what is sinne, what are all euils in comparison of these things? Trust in God,

The time of grace. Psal. 42. 5. 11

who

who hath not spared his owne deare Son, but hath giuen him to the death of the crosse for thy sinnes. This is then to be shut vp vnder the law after the flesh, not for euer, but till Christ be reuealed. Therefore when thou art beaten downe, tormented and afflicted by the law, then say: Lady law, thou art not alone, neither art thou all things: but besides thée there are yet other things much greater and better then thou art, namely grace, faith and blessing. This grace, this faith and this blessing do not accuse me, terrifie me, condemne me: but they comfort me, they bid me trust in the Lord, and promise vnto me victory and saluation in Christ. There is no cause therefore why I should despaire.

The true vse of the law is to shut vs vp till Christ be reuealed.

He that is skilfull in this art and this cunning, may indéd be called a right diuine. The fantasticall spirits and their disciples at this day, which continually bragge of the spirit, do perswade themselues that they are very expert and cunning herein. But I and such as I am haue scarcely learned the first principles thereof. It is learned indéd, but so long as the flesh and sinne do endure, it can neuer be perfectly learned and as it should be. So then a Christian is deuided into two times. In that he is flesh, he is vnder the law: in that he is spirit, he is vnder grace. Concupiscence, couetousnesse, ambition and pride do alwayes cleaue to the flesh, also ignorance, contempt of God, impatiencie, murmuring and grudging against God, because he hindreth and breaketh off our counsels, our deuices and enterprises, and because he spédily punisheth not such as are wicked, rebellious and contemptuous persons, &c. Such maner of sinnes are rooted in the flesh of the faithfull. Wherefore, if thou behold nothing but the flesh, thou shalt abide alwayes vnder the time of the law. But these dayes must be shortned, or else no flesh should be saued. The law must haue his time appointed, wherein it must haue his end. The time of the law therefore is not perpetuall, but hath his end, which end is Iesus Christ. But the time of grace is eternall. For Christ being once dead, dieth no more. He is eternall: therefore the time of grace is also eternall.

Who is a right diuine.

A godly man is partly vnder the law, and partly vnder grace.

The time of grace is eternall. *Rom. 6. 9.*

Such notable sentences in Paul, we may not lightly passe ouer, as the Papists and Sectaries are wont to do. For they containe words of life, which do wonderfully comfort and confirme afflicted consciences: and they which know and vnderstand them wel, can iudge of faith, they can discerne a true feare from a false

Feare may not alwayes continue, but feare joyned with faith must be alwayes in a Christian.

* How feare must be vanquished.

feare: they can iudge of all inward affections of the heart, and discerne all spirits. The feare of God is an holy & a precious thing, but it must not alwayes continue. Indeed it ought to be alwayes in a Christian, because sinne is alwayes in him: but it must not be alone: for then it is the feare of Cain, Saul and Iudas, that is to say, a seruile and a desperate feare. * A Christian therefore must vanquish feare by faith in the word of grace. He must turne away his eyes from the time of the law, and looke vnto Christ and vnto Faith which is to be reuealed. Here beginneth feare to be sweete vnto vs, and maketh vs to delight in God. For if a man do onely behold the law and sinne, setting faith aside, he shall neuer be able to put away feare, but shall at length fall to desperation.

Thus doth Paul very well distinguish the time of the law and grace. Let vs also learne rightly to distinguish the time of them both, not in words, but in the inward affection: which is a very hard matter. For albeit these two things are separate farre asunder, yet are they most nearly ioyned together in one heart. Nothing is ioyned more nearly together then feare and trust, then the law and the Gospell, then sinne and grace. For they are so vnited together, that the one is swallowed vp of the other. Wherefore there is no coniunction like vnto this.

Feare and faith are separated far asunder, & yet are ioyned together in one heart.

At this place, Wherefore then serueth the law? Paul began to dispute of the law: also of the vse and the abuse thereof; taking occasion of that which before he had affirmed, that the faithfull do obtaine righteousnesse by grace onely, and by the promise, and not by the law. Vpon that disputation rose this question: Wherefore then serueth the law? For reason hearing that righteousnesse or the blessing is obtained by grace and by the promise, by and by inferreth: Then the law profiteth nothing. Wherefore the doctrine of the law must be diligently considered, that we may know what and how we ought to iudge thereof, lest that either we reiect the same altogether, as the fantasticall spirits do (which in the yeare, a thousand fiue hundreth twentie and fiue, stirring vp the rusticall people to sedition, said, that the libertie of the Gospell giueth freedome to all men from all manner of lawes:) or else lest we should attribute the force of iustification to the law. For both sorts do offend against the law: the one on the right hand, which will be iustified by the law; and the other on the left hand, which will be cleane deliuered from the law. We must there-

A rehearsall of those things whereof he had spoken before.

Touching this sedition of the rusticall people, and the cause thereof, reade Sleidan.

fore

foꝛe keepe the high way, so that we neither reiect the law, noꝛ attribute moꝛe vnto it then we ought to do.

That which I haue befoꝛe so often repeated concerning both the vses of the law, namely, the ciuill and the spirituall vse, do sufficiently declare that the law is not giuen foꝛ the righteous: but (as Paul saith in another place) foꝛ the vnrighteous and rebellious. Now, of the vnrighteous there are two soꝛts, that is to say, they which are to be iustified, and they which are not to be iustified. They that are not to be iustified must be bꝛided by the ciuil vse of the law: foꝛ they must be bound with the bonds of the law, as sauage and vntamed beasts are bound with coꝛds and chaines. This vse of the law hath no end: and of this Paul here speaketh nothing. But they that are to be iustified, are exercised with the spirituall vse of the law foꝛ a time: foꝛ it doth not alwayes continue, as the ciuill vse of the law doth: but it loketh to Faith which is to be reuealed, and when Chꝛist commeth, it shall haue his end. Hereby we may plainly sée that all the sentences wherein Paul intreateth of the spirituall vse of the law, must be vnderstood of those which are to be iustified, and not of those which are iustified already. Foꝛ they which are iustified already, in as much as they abide in Chꝛist, are farre aboue all law. The law then must be layd vpon those that are to be iustified, that they may be shut vp in the pꝛison thereof, vntill the righteousnesse of faith come: Not that they attaine this righteousnesse thꝛough the law (foꝛ that were not to vse the law rightly, but to abuse it:) but that when they are cast downe and humbled by the law, they should flie vnto Chꝛist, Who is the end of the law to righteousnesse, to euery one that beleeueth. *Rom. 10. 4.*

There are two sorts of the vnrighteous: one to be iustified, and another not to be iustified.

How such sentences must be vnderstood, wherein Paul handleth the spirituall vse of the law.

Who are abusers of the law.

Now, the abusers of the law, are first, all the Iusticiaries and hypocrites which dꝛeame that men are iustified by the law. Foꝛ that vse of the law doth not exercise and dꝛiue a man to faith which is to be reuealed, but it maketh careless and arrogant hypocrites, swelling and pꝛesuming of the righteousnesse of the law, and hindꝛeth the righteousnesse of faith. Secondly, they abuse the law which will vtterly exempt a Chꝛistian man from the law, as the bꝛainsicke Anabaptists went about to do: which was the occasion that they raised vp that sedition of the rustical people. Of this soꝛt there are very many also at this day which pꝛofesse the Gospell with vs: who being deliuered from the tyrannie of the Pope by

the doctrine of the Gospel, do dreame that the Christian libertie is a dissolute and a carnall libertie to do whatsoeuer they list. These (as Peter saith) haue the libertie of the spirit as a cloake of maliciousnes, through which the name of God and the Gospell of Christ is slandered euery where, and therefore they shall once suffer worthy punishment for this their vngodlinesse. Thirdly, such do also abuse the law, who feeling the terrours thereof, do not vnderstand that such terrours ought no longer to continue, but vnto Christ. This abuse in them is the cause that they fall to desperation: as in the hypocrites it is the cause of arrogancie and presumption.

2. Pet. 2. 10.

The true vse of the law cannot be esteemed as it is worthy.

Contrariwise, the true vse of the law can neuer be esteémed and magnified as it is worthy, namely, that when the conscience shut vp vnder the law, despaireth not, but being instructed by the wisedome of ỹ holy Ghost, concludeth with it selfe after this sort: I am indéed shut vp as a prisoner vnder the law, but not for euer: yea this shutting vp shall turne to my great profit. How so? Because that I being thus shut vp, shal be driuen to sigh and séeke the hand of an helper, &c. After this maner the law is as an inforcer, which by compulsion bringeth ỹ hungry vnto Christ, that he may satisfie them with his good things. Wherefore the true office of the law is to shew vnto vs our sinnes, to make vs guiltie, to humble vs, to kill vs, and to bring vs downe to hell, and finally to take from vs all helpe, all succor, all comfort: but yet altogether to this end, that we may be iustified, exalted, quickened to life, carried vp into heauen, and obtaine all good things. Therefore it doth not onely kill, but it killeth that we may liue.

The true office of the law.

Verse 24. Wherefore the law was our Schoolemaister to bring vs to Christ.

Here againe he ioyneth the law and the Gospell together, (which are separate so farre asunder) as touching the affections and inward man, when he saith: the law is a Schoolemaister to Christ. This similitude also of the Schoolemaister is worthy to be noted. Although a Schoolemaister be very profitable and necessary to instruct and to bring vp children, yet shew me one childe or scholler which loueth his maister. What loue and obedience the Iewes shewed vnto their Moses, it appeareth in that euery houre

The similitude of the Schoolemaister, worthy to be noted.

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(as the hiſtorie witneſſeth) they would with all their hearts haue ſtoned him to death. It is not poſſible therefore that the ſcholler ſhould loue his maſter. For how cã he loue him which kéepeth him in priſon, that is to ſay, which ſuffereth him not to do that which gladly he would? And if he do any thing againſt his commandement, by and by he is rebuked and chaſtiſed, yea and is conſtrained moreouer to kiſſe the rod when he is beaten. Is not this (I pray you) a godly righteouſneſſe and obedience of the ſcholler, that he obeyeth his maiſter ſo ſeuerely threatning and ſo sharply correcting him, and kiſſeth the rod? But doth he this with a good will? As ſoone as his maiſter hath turned his backe, he breaketh the rod, or caſteth it into the fire. And if he had any power ouer his maſter, he would not ſuffer himſelfe to be beaten of him, but rather he would beate him. And yet notwithſtanding the ſchoolemaiſter is very neceſſarie for the child, to inſtruct and to chaſtiſe him: otherwiſe the child without his diſcipline, inſtruction and good education, ſhould be vtterly loſt. Exod. 17.

The ſcholler cannot loue his maiſter.

The ſchoolemaiſter therefore is appointed for the child to teach him, to bring him vp, and to kéepe him, as it were in priſon. But to what end, or how long? Is it to the end that this ſtreit and sharpe dealing of the ſchoolemaiſter ſhould alwayes continue? or that the child ſhould remaine in continuall bondage? Not ſo, but onely for a time, that this obedience, this priſon and correction might turne to the profite of the child, that when the time cometh, he might be his fathers heire. For it is not the fathers will, that his ſon ſhould be alwayes ſubiect to the ſchoolemaſter, and alwayes beaten with rods: but that by his inſtruction and diſcipline he might be made able and méete to be his fathers ſucceſſour.

Why a Schoolemaſter is appointed for a child.

Euen ſo the law (ſaith Paul) is nothing elſe but a Schoolemaſter: not for euer, but vntill it haue brought vs to Chriſt: as in other words he ſayd alſo before: The law was giuen for tranſgreſſions, vntill the bleſſed Seede ſhould come. Alſo, The Scripture hath ſhut all vnder ſinne, &c. Againe: We were kept vnder, and ſhut vp vnto Faith which ſhould after be reuealed. Wherefore the law is not onely a Schoolemaſter, but it is a Schoolemaſter to bring vs vnto Chriſt. For what a Schoolemaſter were he which would alwayes torment and beat the child, and teach him nothing at all? And yet ſuch Schoolemaſters there were in time paſt, when Schooles were nothing elſe but a priſon and a very hell, the ſchoole-

The law is a ſchoolemaſter to Chriſt.

What Schoolemaſters there

were in times past.

maſters cruell tyrants and very butchers. The children were alwayes beaten, they learned with continuall paine and trauel, and yet few of them came to any profe. The law is not ſuch a Schole-maiſter. For it doth not onely terrifie and torment (as the fooliſh ſchoolemaſter beateth his ſcholers and teacheth them nothing:) but with his rods he driueth vs vnto Chriſt: like as a good Schoolemaſter inſtructeth and exerciſeth his ſchollers in reading & writing, to the end they may come to the knowledge of good letters and other profitable things, that afterwards they may haue a delight in doing that, which before when they were conſtrained thereunto, they did againſt their wils.

By this godly ſimilitude, Paul ſheweth what is the true vſe of the law, namely, that it iuſtifieth not hypocrites, for they remaine without Chriſt in their preſumption and ſecuritie: and contrariwiſe, that it leaueth not in death and damnation thoſe that are of a contrite heart (ſo that they vſe it as Paul teacheth) but driueth them vnto Chriſt. But they which in theſe terrours continue ſtill in their weakneſſe, and do not apprehend Chriſt by faith, do fall at length into deſperation. Paul therefore in this allegorie of the Schoolemaiſter, moſt liuely expreſſeth the true vſe of the law. For like as the Schoolemaiſter reproueth his ſcholiers, grieueth them and maketh them heauie, and yet not to the end that this bondage ſhould alwayes continue, but that it ſhould ceaſſe when the children are well brought vp and inſtructed accordingly, and that afterwards without any conſtraint of the Schoolmaſter, they ſhould chearfully enioy their libertie and their fathers goods: euen ſo they which are vexed and oppreſſed with the law, do know that theſe terrours and vexations ſhall not alwayes continue, but that thereby they are prepared to come vnto Chriſt which is to be reuealed, and ſo to receiue the libertie of the ſpirit, &c.

The true vſe of the law ſet out in the allegory of the Schoolemaſter.

Verſe 24. That we may be made righteous by Faith.

The law is not a ſchoolmaiſter to bring vs vnto another lawgiuer which requireth good workes, but vnto Chriſt our Iuſtifier and Sauiour, that by faith in him we might be iuſtified, and not by workes. But when a man feeleth the force and ſtrength of the law, he doth not vnderſtand nor beleeue this. Therefore he ſaith: I haue liued wickedly; for I haue tranſgreſſed all the commande-

The law is not a ſchoolmaiſter to bring vs to another lawgiuer, but to Chriſt

ments,

ments of God, and therefore I am guilty of eternall death. If God would prolong my life certaine yeares, or at least certaine moneths, I would amend my life, and liue holily hereafter. Here, of the true vse of the law, he maketh an abuse. Reason being ouertaken in these terrours and streits, is bold to promise vnto God the fulfilling of all the workes of the whole law. And hereof came so many sects and swarmes of Monkes and religious hypocrites, so many ceremonies and so many workes, deuised to deserue grace and remission of sinnes. And they which deuised these things, thought that the law was a Schoolemaister to leade them, not vnto Christ, but vnto a new law, or vnto Christ as a lawgiuer, and not as one that hath abolished the law.

Of the true vse of the law, to make an abuse.

But the true vse of the law is to teach me that I am brought to the knowledge of my sinne and humbled, that so I may come vnto Christ and may be iustified by faith. But faith is neither law nor worke, but an assured confidence which apprehendeth Christ, who is the end of the law, Rom. 10. And how? Not that he hath abolished the old law and giuen a new: or that he is a iudge which must be pacified by workes, as the Papists haue taught: but he is the end of the law to all those that beléeue: that is to say, euery one that beléeueth in him is righteous, and the law shall neuer accuse him. The law then is good, holy and iust, so that a man vse it as he should do. Now, they that abuse the law, are first the hypocrites which attribute vnto ỹ law a power to iustifie: and secondly they which do despaire, not knowing that the law is a Schoolemaister to leade them vnto Christ: that is to say, that the law humbleth them not to their destruction, but to their saluation: For God woundeth that he may heale againe: he killeth that he may quicken againe.

The true vse of the law.

Now, Paul (as before I haue said) speaketh of those that are to be iustified, and not of those which are iustified already. Therefore when thou goest about to reason as concerning the law, thou must take the matter of the law, or that whereupon the law worketh, namely the sinner and the wicked person, whom the law iustifieth not, but setteth sin before his eyes, casteth him downe, and bringeth him to the knowledge of himselfe: it sheweth vnto him hell, the wrath and the iudgement of God. This is indéed the proper office of the law. Then followeth the vse of this office: to wit, that the sinner may know that the law doth not reueale vnto him

The proper office of the law, and the vse of

the office thereof.

his sinne and thus humbleth him, to the end he should despaire: but that by this accusing and bruising, it may driue him vnto Christ the Sauiour and comforter. When this is done, he is no longer vnder the Schoolemaister. And this vse is very necessary. For seeing the whole world is ouerwhelmed with sinne, it hath need of this ministerie of the law, that sinne may be reuealed: otherwise no man should euer attaine to righteousnesse, as before we haue largely declared. But what worketh the law in them that are alreadie iustified by Christ? Paul answereth by these words: which are as it were an addition to that which goeth before.

Verse 25. But after that Faith is come, we are no longer vnder the Schoolemaister.

When faith is come, we are not any lõger vnder the law.

That is to say: we are free from the law, from the prison, and from our Schoolemaister: for when faith is reuealed, the law terrifieth and tormenteth vs no more. Paul here speaketh of faith as it was preached and published vnto the world by Christ in the time before appointed. For Christ taking vpon him our flesh, came once into the world: he abolished the law with all his effects, and deliuered from eternall death all those which receiue his benefite by faith. If therefore ye looke vnto Christ and that which he hath done, there is now no law. For he comming in the time appointed, tooke away the law. Now, since the law is gone, we are not kept vnder the tyrannie thereof any more: but we liue in ioy and safetie vnder Christ, who now sweetly reigneth in vs by his Spirit. Now, where the Lord reigneth, there is libertie. Wherefore, if we could perfectly apprehend Christ which hath abolished the law by his death, and hath reconciled vs vnto his Father, that Schoolemaister should haue no power ouer vs at all. But the law of the members rebelling against the law of the mind, letteth vs that we cannot perfectly lay hold vpon Christ. The lacke therefore is not in Christ, but in vs, which haue not yet put off this flesh, to the which sinne continually cleaueth as long as we liue. Wherefore, as touching our selues, we are partly free from the law, and partly vnder the law. According to the spirit, we serue with Paul the law of God: but according to the flesh, the law of sin. Rom. 7.

Hereof it followeth, that as touching the conscience we are fully deliuered from the law, and therfore that Schoolemaster must not

rule

rule in it, that is, he must not afflict it with his terrours, threatnings and captiuitie. And albeit it go about so to do neuer so much, yet is not the conscience moued therewith. For it hath Christ crucified before her eyes, who hath remoued all the offices of the law out of the conscience: putting out the handwriting of ordinances that was against vs, &c. Colos. 2. Therefore, euen as a virgin knoweth no man: so the conscience must not onely be ignorant of the law, but also it must be vtterly dead vnto the law, & the law likewise vnto the conscience. This is not done by any works, or by the righteousnes of the law, but by faith which apprehendeth and layeth hold vpon Christ. Notwithstanding sinne cleaueth still in the flesh as touching the effect thereof, which oftentimes accuseth and troubleth the conscience. So long then as the flesh doth remaine, so long this Schoolemaister the law doth also remaine, which many times terrifieth the conscience, and maketh it heauy by reuealing of sinne and threatning of death. Yet is it raised vp againe by the dayly coming of Christ: who as he came once into ỹ world in the time before appointed, to redéeme vs from the hard & sharpe seruitude of our Schoolemaister: euen so he commeth daily vnto vs spiritually, to the end that we may increase in faith and in the knowledge of him, that ỹ conscience may apprehend him more fully and perfectly from day to day, and that the law of the flesh & of sinne with the terrour of death and all euils that the law bringeth with it, may dayly be diminished in vs more & more. As long then as we liue in the flesh, which is not without sinne, the law oftentimes returneth and doth his office, in one more and in another lesse, as their faith is strong or weake, and yet not to their destruction, but to their saluation. For this is the exercise of the law in the Saints, namely the continuall mortification of the flesh, of reason and of our owne strength, and the dayly renewing of our inward man, as it is said in the 2. Cor. 4.

By faith in Christ we are dead to the law.

Christ commeth dayly vnto vs spiritually.

We receiue then the first fruites of the Spirit: the leuen is hid in the masse of the dough: but all the dough is not yet leuened: no it is yet but onely begun to be leuened. If I behold the leuen, I sée nothing else but pure leuen. But if I behold the whole masse, I sée that it is not all pure leuen: That is to say, If I behold Christ, I am altogether pure and holy, knowing nothing at all of the law: for Christ is my leuen. But if I behold mine owne flesh, I féele in my selfe couetousnesse, lust, anger, pride, and arro-

A similitude of the léuen.

The faithful are holy, & yet sinners.

gancie: also the feare of death, heauinesse, hatred, murmuring, and impatiencie against God. The more these sinnes are in me, the more is Christ absent from me: or if he be present, he is felt but a litle. Here haue we néed of a Schoolemaister to exercise and vexe this strong Asse the flesh, that by this exercise sinnes may be diminished and a way prepared vnto Christ. For as Christ came once corporally at the time appointed, abolished the whole law, vanquished sinne, destroyed death and hell: euen so he cometh spiritually without ceasing, and daily quencheth and killeth these sinnes in vs.

The spiritual coming of Christ.

This I say, that thou mayest be able to answer, if any shall thus obiect: Christ came into the world, and at once take away all our sinnes, and cleansed vs by his bloud: what néede we then to heare the Gospell, or to receiue the Sacraments? True it is, that in as much as thou beholdest Christ, the law and sinne are quite abolished. But Christ is not yet come vnto thée: or if he be come, yet notwithstanding there are remnants of sinne in thée: thou art not yet throughly leuened. For where concupiscence, heauinesse of spirit, and feare of death is, there is yet also the law and sinne. Christ is not yet throughly come: but when he commeth in déed, he driueth away feare and heauines, and bringeth peace and quietnesse of conscience. So farre forth then as I do apprehend Christ by faith, so much is the law abolished vnto me. But my flesh, the world, and the diuell do hinder faith in me, that it cannot be perfect. Right gladly I would that that little light of faith which is in my heart, were spread throughout all my body and all the members thereof: but it is not done: it is not by and by spread, but onely beginneth to be spread. In the meane season this is our consolation, that we hauing the first fruites of the Spirit, do now begin to be leuened. But we shall be throughly leuened when this body of sinne is dissolued, and we shall rise new creatures wholly, together with Christ.

How farre forth the law is abolished.

The consolation of the godly.

Albeit then that Christ be one and the same yesterday, to day, and shall be for euer, and albeit that all the faithfull which were before Christ, had the Gospell & faith: yet notwithstanding Christ came once in the time before determined. Faith also came once when the Apostles preached and published the Gospell throughout the world. Moreouer, Christ commeth also spiritually euery day. Faith likewise commeth dayly by the word of the Gospell.

Heb. 13. 8.

Now,

Now, when Faith is come, the Schoolemaister is constrained to giue place with his heauie and grieuous office. Christ cometh also spiritually when we still more and more do know and vnderstand those things which by him are giuen vnto vs, and increase in grace and in the knowledge of him. 2. *Pet.* 3. When faith is come, the law giueth place,

Verse 26. For ye are all the sonnes of God by Faith in Christ Iesus.

Paul, as a true and an excellent teacher of faith, hath alwayes these words in his mouth, By Faith, In Faith, Of Faith, which is in Christ Iesus. He saith not: ye are the children of God because ye are circumcised, because ye haue heard the law and haue done the workes thereof (as the Iewes do imagine, and the false Apostles teach:) but by faith in Iesus Christ. The law then maketh vs not the children of God, and much lesse mens traditions. It cannot beget vs into a new nature or a new birth: but it setteth before vs the old birth whereby we were borne to the kingdome of the diuell, and so it prepareth vs to a new birth which is by faith in Iesus Christ, and not by the law, as Paul plainly witnesseth: For ye are all the sonnes of God by faith, &c. As if he said: Albeit ye be tormented, humbled, and killed by the law, yet hath not the law made you righteous, or made you the children of God: This is the worke of faith alone. What faith? Faith in Christ. Faith therefore in Christ maketh vs the children of God, and not the law. The same thing witnesseth also Iohn in the 1. chapter: He gaue power to as many as beleeued in him, to be the childrē of God. What tongue either of men or Angels can sufficiently extoll and magnifie the great mercie of God towards vs, that we which are miserable sinners and by nature the children of wrath, should be called to this grace and glorie, to be made the children and heires of God, fellow-heires with the Son of God, and Lords ouer heauen and earth, and that by the onely meanes of our faith which is in Christ Iesu? Paul an excellent teacher of faith. *Iohn* 1. 12. *Rom.* 8. 16, 17

Verse 27. For all ye that are baptized into Christ, haue put on Christ.

To put on Christ, is taken two maner of wayes; according to the law, and according to the Gospell. According to the law, as it is said in the 13. chapter to the Romanes: Put ye on the Lord Ie-

ſus Chriſt: that is, follow the example and vertues of Chriſt. Do that which he did, and ſuffer that which he ſuffered. And in the 1. *Pet.* 2. Chriſt hath ſuffered for vs, leauing vs an example that we ſhould follow his ſteps. Now we ſée in Chriſt a wonderfull patience, an ineſtimable mildneſſe and loue, and a wonderfull modeſtie in all things. This goodly apparell we muſt put on, that is to ſay, follow theſe vertues.

To put on Chriſt according to the Goſpel.

But the putting on of Chriſt according to the Goſpell, conſiſteth not in imitation, but in a new birth and a new creation: that is to ſay, in putting on Chriſts innocencie, his righteouſneſſe, his wiſedome, his power, his ſauing health, his life and his ſpirit. We

The lether coate of Adam.

are clothed with the lether coate of Adam, which is a mortall garment, and a garment of ſinne: that is to ſay, we are all ſubiect vnto ſinne, all ſold vnder ſin: There is in vs horrible blindneſſe, ignorance, contempt and hatred of God: moreouer, euill concupiſcence, vncleanneſſe, couetouſnes, &c. This garment, that is to ſay, this corrupt and ſinful nature we receiued from Adam: which Paul is wont to call the old man. This old man muſt be put off with all his workes. *Epheſ.* 4. *Coloſ.* 1. that of the children of Adam we may be

How the old man muſt be put off.

made the children of God. This is not done by changing of a garment, or by any lawes or workes, but by a new birth, and by the renewing of the inward man, which is done in baptiſme, as Paul ſaith: All ye that are baptized, haue put on Chriſt. Alſo: According to his mercy hath he ſaued vs, by the waſhing of the new birth, & the renewing of the holy Ghoſt. *Tit.* 3. For beſides that they which are baptized, are regenerate and renewed by the holy Ghoſt to a heauenly righteouſneſſe and to eternall life, there riſeth in them alſo a new light and a new flame: there riſe in them new and holy affections, as the feare of God, true faith and aſſured hope, &c. There beginneth in them alſo a new will. And this is to put on Chriſt truly and according to the Goſpell.

In baptiſme we put on Chriſt.

Therefore the righteouſneſſe of the law or of our owne workes is not giuen vnto vs in baptiſme: but Chriſt himſelfe is our garment. Now Chriſt is no law, no law giuer, no worke: but a diuine and an ineſtimable gift, whom God hath giuen vnto vs, that he might be our iuſtifier, our Sauiour and our redéemer. Wherefore to be apparelled with Chriſt according to the Goſpell, is not to be apparelled with the law or with workes, but with an incomparable gift: that is to ſay, with remiſſion of ſinnes, righteouſneſſe,

peace,

peace, consolation, ioy of spirit, saluation, life and Christ himselfe.

This is diligently to be noted, because of the fond and fantasticall spirits, which go about to deface the maiestie of Baptisme, and speake wickedly of it. Paul contrariwise commendeth and setteth it forth with honourable titles, calling it the washing of the new birth: the renewing of the holy Ghost. *Tit.* 3. And here also he saith, that all they which are baptized, haue put on Christ. As if he said: Ye are caried out of the law into a new birth, which is wrought in baptisme. Therefore ye are not now any longer vnder the law, but ye are clothed with a new garment: to wit, with the righteousnesse of Christ. Wherefore baptisme is a thing of great force and efficacie. Now, when we are apparelled with Christ, as with the robe of our righteousnes and saluation, then we must put on Christ also as the apparell of imitation and example. These things I haue handled more largely in another place, therefore I here briefly passe them ouer.

The Anabaptists deface the maiestie of baptisme.

Verse 28. There is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus.

Here might be added moreouer many moe names of persons and offices which are ordained of God, as these: there is neither Magistrate nor subiect, neither teacher nor hearer, neither schoolemaister nor scholler, neither maister nor seruant, neither mistris nor maid, &c. for in Christ Iesu all states, yea euen such as are ordained of God, are nothing. Indeed the male, the female, the bond, the free, the Iew, the Gentile, the Prince, the subiect, are the good creatures of God: but in Christ, that is, in the matter of saluation, they are nothing, with all their wisedom, righteousnesse, religion, and power.

Wherefore, with these words, There is neither Iew, &c. Paul mightily abolisheth the law. For here, that is, when a man is renewed by baptisme, and hath put on Christ, there is neither Iew nor Grecian, &c. The Apostle speaketh not here of the Iew according to his nature and substance: but he calleth him a Iew which is the disciple of Moses, is subiect to the law, is circumcised and with all his endeuour keepeth the ceremonies commanded in the law. Where Christ is put on (saith he,) there is neither Iew, nor circumcision, nor ceremonie of the law any more: for

There is neither Iew nor Grecian &c.

Christ hath taken away the law.

*The beleeuing conscience knoweth no law.

Christ hath abolished all the lawes of Moses that euer were. Wherefore the *conscience beléeuing in Christ, must be so surely perswaded that the law is abolished, with all his terrours and threatnings, that it should be vtterly ignorant whether there were euer any Moses, any law, or any Iew. For Christ and Moses can in no wise agrée. Moses came with the law, with many workes, and with many ceremonies: but Christ came without any law, without any exacting of workes, giuing grace and righteousnesse, &c. For the law was giuen by Moses, but grace and truth came by Iesus Christ.

Iohn 1.17.

The wisedome and righteous. nes of the Gentiles reiected.

Moreouer when he saith: Nor Grecian, he also reiecteth and condemneth the wisedome and righteousnesse of the Gentiles. For among the Gentiles there were many notable men, as Xenophon, Themistocles, Marcus Fabius, Attilius Regulus, Cicero, Pomponius Atticus, and many other, which being endued with singular vertues, gouerned commonweales excellently, & did many worthy acts for the preseruation thereof: and yet all these were nothing before God, with their wisedome, their power, their notable acts, their excellent vertues, lawes, religions and ceremonies: For we must not thinke that the Gentiles did contemne all honestie and religion. Yea all nations of all ages dispersed throughout the world had their lawes, religions and ceremonies, without the which it is not possible that mankind should be gouerned. All righteousnes therefore concerning either the gouernment of families, or commonweales, or diuine matters (as was the righteousnes of the law) with all the obedience, execution and holinesse thereof, be it neuer so perfect, is nothing worth before God. What then? The garment of Christ which we put on in baptisme.

The Gentiles in all ages had their lawes, religions & ceremonies.

So, if the seruant do his dutie, obey his maister, serue in his vocation neuer so diligently and faithfully: if he that is at libertie be in authoritie and gouerne the commonwealth, or guide his owne family honestly and with praise: if the man do that pertaineth to the man in marrying a wife, in gouerning his family, in obeying the Magistrate, in behauing himselfe decently towards all men: if the woman liue chastly, obey her husband, sée well to her houshold, bring vp her children godly (which are indéed excellent gifts and holy workes,) yet are all these nothing in comparison of that righteousnesse which is before God. To be briefe, all the lawes, ceremonies, religions, righteousnesse and workes in the

whole

whole world, yea of the Iewes themselues, which were the first that had the kingdome and priesthood ordained and appointed of God, with their holy lawes, religions, ceremonies, and worshippings; al these (I say) take not away sinne, deliuer not from death, nor purchase life.

Therefore your false Apostles do subtilly seduce you (O ye Galathians) when they teach you that the law is necessary to saluation: and by this meanes they spoile you of that excellent glory of your new birth and your adoption, and call you backe to your old birth and to the most miserable seruitude of the law, making you of the free children of God, bond children of the law, whiles they will haue a difference of persons according to the law. In deed there is a difference of persons in the law and in the world, and there it ought to be, but not before God.* All haue sinned, and are destitute of the glorie of God. Let the Iewes therefore, the Gentiles, and the whole world keepe silence in the presence of God. God hath indeede many ordinances, lawes, degrees and kinds of life, but all these helpe nothing to deserue grace, and to obtaine eternall life. So many as are iustified therefore, are iustified, not by the obseruation of mans law or Gods law, but by Christ alone, who hath abolished all lawes. Him alone doth the Gospell set forth vnto vs for a pacifier of Gods wrath by the shedding of his owne bloud, and a Sauiour: And without faith in him, neither shall the Iew be saued by the law, nor the Monke by his order, nor the Grecian by his wisedome, nor the Magistrate or Maister by his vpright gouernment, nor the seruant by his obedience.

In the world there is a difference of persons, but not before God.

*Rom. 3. 23.

The Gospell setteth forth Christ vnto vs.

Verse 28. For ye are all one in Christ Iesu.

These are excellent words. In the world and according to the flesh there is a great difference and inequality of persons, and the same must be diligently obserued. For if the woman would be the man, if the sonne would be the father, the seruant would be the maister, the subiect would be the Magistrate, there should be nothing else but a confusion of all estates and all things. Contrariwise, in Christ there is no law, no difference of persons, there is neither Iew nor Grecian, but all are one. For there is but one body, one spirit, one hope of vocation: there is but one Gospell, one faith, one baptisme, one God and father of all, one Christ and Lord

There is a difference and an inequality of persons in the world.

Ephes 4. 4.

of all. We haue the same Christ, I, thou and all the faithfull, which Peter, Paul, and all the Saints had. Here therefore the conscience knoweth nothing of the law, but hath Christ only before her eyes. Therefore Paul is alwaies wont to adde this clause: In Christ Iesu. Who, if he be taken out of our sight, then cometh anguish and terrour.

In Christ Iesu.

The opinion of the Schooledivines concerning Faith.

The Popish Schooledivines do dreame that Fath is a quality cleaving in the heart, without Christ. This is a divellish errour, But Christ should be so set forth, that thou shouldest see nothing besides him, and shouldest thinke that nothing can be more neare vnto thée, or more present within thy heart then he is. For he sitteth not idlely in heauen: but is present with vs, working and living in vs, as he saith before in the 2. chapter, I liue: yet not I, but Christ liueth in me. And here likewise, Ye haue put on Christ.

Faith.

Faith therefore is a certaine stedfast beholding, which looketh vpon nothing else but Christ the conquerour of sinne and death, and the giuer of righteousnes, saluation and eternall life. This is the cause that Paul nameth and setteth forth Iesus Christ so often in his Epistles, yea almost in euery verse. But he setteth him forth by the Word: for otherwise he cannot be comprehended then by the Word.

Why Paul maketh mention of Christ so often in his Epistles.

The brasen Serpent a figure of Christ.

This was notably and liuely represented by the brasen serpent, which is a figure of Christ. Moses commanded the Iewes which were stong of Serpents in the desert, to do nothing else but stedfastly behold the brasen Serpent, & not to turne away their eyes. They that did so, were healed onely by that stedfast and constant beholding of the Serpent. But contrariwise, they died which obeyed not the commandement of Moses, but looked vpon their wounds, and not vpon the Serpent. So if I would find comfort when my conscience is afflicted, or when I am at the point of death, I must do nothing but apprehend Christ by faith, and say: I beléeue in Iesus Christ the sonne of God, who suffered, was crucified, and died for me, &c: in whose wounds and in whose death I sée my sinne, and in his resurrection victory ouer sinne, death, and the Diuell, also righteousnes and eternall life. Besides him I sée nothing, I heare nothing. This is true faith concerning Christ, and in Christ; whereby we are made members of his body, flesh of his flesh, and bone of his bones. In him therefore we liue, we moue, and we haue our being. Christ & our faith must be throughly

Num. 21. 6. 7. 8.

True Faith in Christ. Eph. 5. 30. Acts 17. 28. Christ and our Faith.

ly ioyned together. We muſt be in heauen, and Chriſt muſt liue and worke in vs. Now, he liueth and worketh in vs, not by ſpeculation and naked knowledge, but indeede and by a true and ſubſtantiall preſence. must he throughly ioyned together.

Verſe 29. And if ye be Chriſts, then are ye Abrahams ſeede, and heires by the promiſe.

That is to ſay: If ye beleeue and be baptized into Chriſt, if ye beleeue (I ſay) that he is that promiſed Seede of Abraham which brought the bleſſing to all the Gentiles, then are ye the children of Abraham, not by nature, but by adoption. For the Scripture attributeth vnto him, not onely the children of the fleſh, but alſo of adoption and of the promiſe, and foreſheweth that they ſhall receiue the inheritance, and the other ſhall be caſt out of the houſe. So Paul in few words tranſlateth the whole glory of *Libanus*, that is to ſay, of the nation of the Iewes vnto the deſert, that is, vnto the Gentiles. And this place comprehendeth a ſingular conſolation: to wit, that the Gentiles are the children of Abraham, and conſequently the people of God. But they are the children of Abraham, not by carnall generation, but by the promiſe. The kingdome of heauen then, life, and the eternall inheritance belongeth to the Gentiles. And this the Scripture ſignified long before when it ſaith: I haue made thee a father of many nations. Againe: In thy ſeed ſhall all nations be bleſſed. Now therefore, becauſe we which are Gentiles do beleeue, and by faith do receiue the bleſſing promiſed to Abraham and exhibited by Chriſt, therefore the Scripture calleth vs the children and heires of Abraham, not after the fleſh, but after the promiſe. So that promiſe: In thy Seed, &c. belongeth alſo to all the Gentiles, and according to this promiſe Chriſt is become ours. The Gentiles that beleeue, are the ſeed of Abraham. The Gentiles are the children of Abraham, & the people of God. *Gen.* 17. 5. *Gen.* 22. 18.

Indeede the promiſe was made onely to the Iewes, and not to vs that are Gentiles. Pſalm. 147. He ſheweth his word vnto Iacob, &c. He hath not dealt ſo with euery nation, &c. Notwithſtanding, that which was promiſed cometh vnto vs by faith, by the which onely we apprehend the promiſe of God. Albeit then that the promiſe be not made vnto vs, yet is it made as touching vs and for vs: for we are named in the promiſe: In thy ſeed ſhall all nations be bleſſed. For the promiſe ſheweth plainely that Abraham ſhould be the father, not only of the Iewiſh nation, but of ma- The promiſe made to the Iewes, and not to the Gentiles. The Gentiles are named in the promiſes

ny nations; and that he should be the heire, not of one kingdome, but of all the world. Rom. 4. So the glory of the whole kingdome of Christ is translated vnto vs. Wherefore all lawes are vtterly abolished in the heart and conscience of a Christian: notwithstanding they remaine without still in the flesh. And hereof we haue spoken largely before.

The fourth Chapter.

Verse 1. This I say, that the heire as long as he is a child, differeth nothing from a seruant, though he be Lord of all.

Verse 2. But is vnder tutors and gouernors vntil the time appointed of the Father.

The argument wherewith Paule fortifieth his matter.

WE see with what vehement affectiō Paul goeth about to call back the *Galathians*, & what strong arguments he vseth in debating the matter, gathering similitudes of experience, of the example of Abraham, of the testimonies of the Scripture, and of the time, so that oftentimes he seemeth to renue the whole matter againe. For before, he had in a manner finished the disputation concerning iustification, concluding that a man is iustified before God by faith only & alone; but because he calleth also to remembrance this politicall example of the litle heire, he bringeth ỳ same also for the confirmation of his matter. Thus trying euery way, he lyeth in waite with a certaine holy subtilty to take the *Galathians* vnwares. For the ignorant people are sooner perswaded with similitudes and examples, then with deepe and subtill disputations. They will rather behold an image well painted, then a booke well written. Paul therefore now, after that he hath brought the similitude of a mans testament, of the prison, of the Schoolemaster, vseth also this similitude of an heire (which is familiar & well knowne to all men) to moue & to perswade them. And surely it is a very profitable thing to be furnished with similitudes & examples, which not onely Paul, but also the Prophets, and Christ himselfe also did often vse.

Christ and the Apostles vsed examples and similitudes.

Ye sée (saith he) that it is ordained by the ciuill lawes, that an heire, albeit he be the Lord of all his fathers goods, differeth not from a seruant. Indéed he hath an assured hope of the inheritance: but before he come to his yeares, his tutors hold him in subiection, like as the Schoolemaister doth the scholler. They commit not vnto him the ordering of his owne goods, but constraine him to serue, so that he is kept and maintained with his owne goods like a seruant. Therefore as long as this bondage endureth, that is, so long as he is vnder tutours and gouernours, he differeth nothing from a seruant. And this subiection and seruitude is very profitable for him: for otherwise through folly he would soone waste all his goods. This captiuitie endureth not alwayes, but hath a certaine time limited and appointed by the father, wherein it must end.

A young heire differeth nothing from a seruant.

Verse 3. So also we as long as we were children, were in bondage vnder the rudiments of the world.

In like maner when we were litle children we were heires, hauing the promise of the inheritance to come, which should be giuen vnto vs by the séed of Abraham, that is to say, by Christ, in whom all nations should be blessed. But because the fulnes of time was not yet come, Moses our tutor, gouernour and schoolemaster came, holding vs in captiuitie with our hands bound, so that we could beare no rule, nor possesse our inheritance. In ỹ meane time notwithstanding, like as an heire is nourished and maintained in hope of libertie to come: euen so Moses did nourish vs with the hope of the promise to be reuealed in the time appointed: to wit, when Christ should come, who by his comming should put an end to the time of the law, and begin the time of grace.

In the time of the law we were vnder Moses as vnder a tutour.

Now the time of the law endeth two manner of wayes: First (as I sayd) by the comming of Christ in the flesh at the time appointed of his Father. But when the fulnesse of time was come, God sent foorth his Sonne, made of a woman, and made vnder the law, that he might redeeme them which were vnder the law, &c. He entred into the holy Sanctuarie once through his bloud, and obtained eternall redemption for vs. Moreouer, the same Christ who came once in the time appointed, commeth also vnto vs dayly and hourely in spirit. Indéede once with his owne bloud he redéemed and sanctified all: but because we are not yet perfectly pure

The time of the law is finished. *Gal.*4.4.5.

*Heb.*9.12.

The coming of Christ vnto vs in spirit. *Heb.*10.14.

As it

Gal. 5. 17. (for the remnants of sinne do yet cleaue in our flesh, which fighteth against the spirit) therefore daily he commeth vnto vs spiritually, and continually more and more accomplisheth the appointed time of his father, abrogating and abolishing the law.

So hee came also in spirit to the fathers of the old Testament before he appeared in the flesh. They had Christ in spirit. They beleeued in Christ which should be reuealed, as we beleeue in Christ which is now reuealed, and were saued by him, as we are, according to that saying: Iesus Christ is one, yesterday, and to day, and shall be the same for euer. Yesterday, before the time of his comming in the flesh. To day, when he was reuealed in the time before appointed. Now and for euer he is one and the same Christ: for euen by him onely and alone all the faithfull which either haue béene, be, or shall be, are deliuered from the law, iustified and saued.

The fathers of the old Testament were saued by faith in Christ euen as we are.

In like manner we also (saith he) when we were children, serued vnder the rudiments of the world, that is to say, the law had dominion ouer vs, oppressed vs and kept vs in a streit bondage, as seruants and captiues. For first, it restrained carnall and rebellious persons that they should not runne headlong into all kinds of vice. For the law threatneth punishment to transgressors, which if they feared not, there is no mischiefe which they would not commit: and ouer those whom the law so bridleth, it ruleth and reigneth. Againe, it did accuse vs, terrifie vs, kill vs, and condemne vs spiritually and before God: and this was the principall dominion that the law had ouer vs. Therfore like as an heire is subiect vnto his tutors, is beaten, and is compelled to obey their lawes, and diligently to execute their commandements: euen so mens consciences, before Christ come, are oppressed with the sharpe seruitude of the law: that is to say, they are accused, terrified, and condemned of the law. But this dominion, or rather this tyrannie of the law, is not continuall, but must onely endure vntill the time of grace. Wherefore the office of the law is to reproue and to increase sinnes, not to bring righteousnesse: to kill, not to bring life.

The politick vse of the law.

The spirituall vse of the law.

Gal. 3. 20. For the law is a Schoolemaister vnto Christ. Like as therefore the tutors do handle the heire being yet a child, streitly and hardly, rule him and command him as a seruant, and he againe is constrained to be subiect vnto them: euen so the law accuseth vs, humbleth vs, and bringeth vs into bondage, that we may be the ser-

vants of sin, death, and of the wrath of God, which is indéed a most miserable kinde of bondage. But as the power of the tutors, and the subiection and bondage of the little heire is not continuall, but onely endureth vnto the time appointed of the father, which being ended, he néedeth not to be gouerned by his tutors, nor remaineth vnder their subiection any more, but with libertie enioyeth the inheritance: euen so the law hath dominion ouer vs, and wée are constrained to be seruants and captiues vnder his gouernment, but not for euer. For this clause which followeth must be added: vntill the time appointed of the Father. For Christ which was promised, came and redéemed vs which were oppressed with the tyranny of the law.

Contrariwise, the comming of Christ profiteth not the careless hypocrites, the wicked contemners of God, nor ỹ desperate which thinke that nothing else remaineth but terrors of the law which they féele. His comming only profiteth those which are tormented and terrified with ỹ law for a time: that is to say, such as despaire not in those great and inward terrors which the law stirreth vp, but with a sure trust come vnto Christ the throne of grace, which hath redéemed them from the curse of the law, being made a curse for them, and so obtaine mercie and finde grace. To whom Christ commeth, and to whom he cõmeth not. *Heb.4.16. Gal.3.13.*

There is a certaine vehemencie therefore in this word, we did serue. As if he would say: our conscience was subiect to the law, which holdeth vs as bondslaues and captiues, like as a tyrant holdeth his prisoners, whipped vs, and with all his power exercised his tyranny vpon vs: that is to say, it brought vnto vs a terror and an heauines of spirit, it made vs to tremble & ready to despaire, threatning vnto vs euerlasting death & damnation. This spirituall bondage and slauery of the law, is most sharpe and bitter, and yet (as I haue said) it is not continuall, but endureth so long as we are children: that is, so long as Christ is absent. Whilest he is absent, we are seruants shut vnder the law, destitute of grace, faith, and all the gifts of the holy Ghost. The spirituall slauery of the law is most sharpe and bitter.

Verse 3. Vnder the elements or rudiments of the world.

Some haue thought that Paul speaketh here of those corporall elements, the fire, the ayre, the water and the earth. But Paul hath his peculiar maner of spéech, and he speaketh here euen of the law of God, which he calleth the elements or rudiments of the world:

Pauls maner of speaking. 1 Cor. 3. 6. 7. 9 2 Cor. 15. 56.

And his wordes séeme to be very heretical. So is he wont in other places also to diminish and to abase the authoritie of the law very much when he calleth it the letter that killeth, the ministery of death and damnation, and the power of sinne. And these most odious names, which shew plainly the power and vse of the law, he chooseth of purpose, to admonish vs that in the terrours of sinne, wrath and the iudgement of God, we trust not to our owne righteousnes, or to the righteousnes of the law, séeing that the law in his principall vse, can do nothing else but accuse our consciences, increase sinne, threaten death and eternal damnation. Wherefore this diminishing and abasing of the law must be applied to the conflict of conscience, and not to the ciuil life, nor to secure and careless minds.

Wherefore Paul abaseth the law.

The elemẽts of the world

He calleth therefore the law, the elements of the world, that is to say, the outward lawes & traditions written in a certain booke. For although the law do ciuilly bridle a man from euill, and constraine him to do well, yet notwithstanding being kept after this sort, it doth not deliuer him from sinne, it iustifieth him not, it prepareth not a way for him to heauen, but leaueth him in the world. I do not obtaine righteousnesse and euerlasting life because I kill not, I commit not adultery, I do not steale, &c. These outward vertues and honest conuersation be not the kingdom of Christ, nor the heauenly righteousnes, but the righteousnes of the flesh and of the world: which also the Gentiles had, and not onely the meritmongers, as in the time of Christ the Pharisies, and in our time the Monkes and Friers, &c. This righteousnesse some do obserue to auoyde the punishments of the law: some that they may be praised of men and esteemed righteous, constant and patient, and therefore it is rather to be called coloured hypocrisie, then righteousnesse.

The righteousnesse of the flesh & of the world

Moreouer, the law when it is in his principall vse and office, can do nothing but accuse, terrifie, condemne and kill. But where such terrour, such féeling of sinne, of death, of the wrath and iudgement of God is, there is no righteousnesse, no diuine or heauenly thing, but all these are méere things of the world: which (because it is the kingdome of the diuell) is nothing else but a certaine puddle of sin, of death, of hell, and of all euils, which the fearfull, sorowfull and heauy hearted do féele, but the secure and careless contemners do not féele them. Wherefore the law euen in his best and most per-

Where sin, death, and the wrath of God is felt, there is no righteousnes as touching the law: but as

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fect vse, doth nothing else but reueale and increase sinne, and strike into vs the terrour of death: and these are but worldly things. We see then that the law giueth no liuely, no healthfull, no diuine or heauenly thing, but onely worldly things. Wherefore Paul doth very fitly call the law the elements or rudiments of the world. touching Christ, there is righteousnes and life. The lawes of the Ceremonies.

And although Paul call the whole law the rudiments of the world (as may appeare by that I haue sayd before) yet principally he speaketh thus in contempt of the ceremoniall lawes: which, although they profit neuer so much, yet (saith he) they consist onely in outward things, as meate, drinke, apparell, places, times, the temple, the feasts, washings, the sacrifices, &c. which be but meere worldly, and things ordained of God onely for the vse of this present life, but not to iustifie or saue before God. Therefore by this clause, The rudiments of the world, he reiecteth and condemneth the righteousnesse of the law, which consisteth in these outward ceremonies, being notwithstanding ordained and commanded of God to be obserued for a time, and by a contemptible name calleth it the rudiments of the world. So the Emperours lawes be rudiments of the world, for they intreate of worldly matters, that is to say, of things concerning this present life, as of goods, possessions, inheritances, murthers, adulteries, robberies, &c. whereof speaketh also the second table of the commandements. As for the popes Canon lawes, and Decretals, which forbid mariage and meates, those Paul in another place calleth the doctrines of Diuels: which are also rudiments of the world, but that they do most wickedly bind mens consciences to the obseruation of outward things, contrary to the word of God and faith. The Emperours lawes. The lawes of the Pope 1. Tim. 4. 1.

Wherefore the law of Moses giueth nothing but worldly things, that is to say, it doth onely shew ciuilly and spiritually the euils that be in the world. Notwithstanding, if it be in his true vse, it driueth the conscience by his terrours to seek and thirst after the promise of God, and to loke vnto Christ. But that thou mayest so do, thou hast néede of the ayde and assistance of the holy Ghost, which may say in thy heart: It is not the will of God, that after the law hath done his office in thée, thou shouldest onely be terrified and killed: but that when thou art brought by the law to the knowledge of thy misery and damnation, thou shouldest not despaire but beléeue in Christ, who is the end of the law to righteousnesse, to euery one that beleeueth. Here is no worldly thing The law of Moses giueth onely worldly things. By the comfort of the holy Ghost we are deliuered from the terrours of the law. Rom. 10. 4.

done, but here all worldly matters & all lawes cease, and heauenly things begin now to appeare. Therfore so long as we be vnder the rudiments of the world: that is to say, vnder the law, which giueth not onely no righteousnes and peace of conscience, but reuealeth and increaseth sins, and ingendreth wrath, we be seruants, thrall and subiect to the law, although we haue ỹ promise of the blessing to come. Indéed the law saith: Thou shalt loue the Lord thy God: but that I may be able so to do, or to apprehend Christ, this cannot the law giue.

Rom. 3. 20. Rom. 4. 15.

Deut. 6. 5.

Wherefore Paul abaseth the law

I speake not this to the end that the law should be despised, neither doth Paul so meane, but it ought to be had in great estimation. But because Paul is here in the matter of Iustification, it was necessary that he should speake of the law, as of a thing very contemptible and odious. For iustification is a farre other maner of thing then the law is. We cannot speake basely and contemptuously enough of the law when we are in this matter. When the conscience therefore is in the conflict, then should it think vpon nothing, know nothing at all but Christ onely and alone. Then should it remoue the law vtterly out of her sight, and embrace nothing but the promise concerning Christ. To say this, it is an easie matter: but in the time of tentation when the conscience wrestleth in the presence of God, to do it indéed, of all things it is the hardest: to wit, that when the law accuseth thée, terrifieth thée, reuealeth vnto thée thy sin, threatneth the wrath of God, and eternall death, that then (I say) thou shouldest haue such strength of faith in Christ, as if there had neuer béene any law or any sinne, but onely Christ, mére grace and redemption: or that thou shouldest be able to say: O law, I wil not heare thée, for thou hast a stammering and a slow tongue: moreouer, the fulnesse of time is now come, and therefore I am frée, and will not suffer thy tyranny any longer. Here a man may sée how hard a matter it is to separate ỹ law from grace: Againe, how diuine and heauenly a thing it is to hope here euen against hope, and how true this proposition of Paul is, that we are iustified by faith alone.

When we feele the terrours of conscience, the law must be abased, and the promise magnified.

He alludeth to the slow tongue, and stammering speech of Moses.

Rom. 4. 18.

Learne here therefore to speake of the law as contemptuously as thou canst in the matter of Iustification, by the example of the Apostle, which calleth the law the rudiments of the world, pernitious traditions, the strength of sinne, the ministerie of death, &c. For if thou suffer ỹ law to beare rule in thy conscience when thou stan-

What names Paul giueth to the law.

1. Cor. 15. 56.

standest before God, wrestling against sinne and death, then is the law indéed nothing else but a sinke of all euils, heresies and blasphemies: for it doth nothing but increase sinne, accuse and terrifie the conscience, threaten death, & set forth God as an angry iudge, which reiecteth and condemneth sinners. Here therefore if thou be wise, banish this stutting and stammering Moses farre from thée, with his law; and in any wise, let not his terrors and threatnings moue thée. Here let him vtterly be suspected vnto thée as an heretike, as an excommunicate and condemned person, worse then the Pope and the Diuell himselfe, and therefore not to be heard or obeyed in any case.

But out of the matter of Iustification we ought with Paul to thinke reuerently of the law, to commend it highly, to call it holy, righteous, good, spirituall and diuine. Out of the case of conscience we should make a God of it, but in the case of cõscience it is a very diuel. For in the least temptation that can be, it is not able to raise vp and comfort the conscience, but it doth cleane contrary: it terrifieth, it oppresseth it with heauines, and plucketh it from the assurance of righteousnes and life, and of all goodnes. Herupon Paul a litle after, calleth it weake and beggerly rudiments. Wherefore let vs not suffer the law in any case to beare rule in our conscience, especially séeing it cost Christ so great a price to deliuer the conscience from the tyrannie of the law. For he was made a curse for vs, that he might deliuer vs from the curse of the law. Let the godly learne therfore that the law and Christ are two contrarie things, whereof the one cannot abide the other. For when Christ is present, the law may in no case rule, but must depart out of the conscience, and leaue the bed (which is so streit that it cannot hold two, as Esay saith) and giue place onely to Christ. Let him onely reigne in righteousnes, in peace, in ioy and life, that the conscience may slépe, and repose it selfe ioyfully in Christ, without any séeling of the law, sinne and death.

The commendation of the law. *Rom.* 7. 12. 14. The law is good, & the law is euill.

Gal. 4. 9.

The law and Christ are two, which cãnot stand together. *Esay* 28. 20.

Paul here of purpose vseth this figuratiue speech, Elements of the world: whereby (as I sayd) he doth much abase and diminish the glory and authoritie of the law, to stirre vp our minds. For he that readeth Paul attentiuely, when he heareth that he calleth the law the ministerie of death, the letter that killeth, &c. by and by he thinketh thus with himselfe: why doth he giue such odious, and (as it appeareth to reason) blasphemous tearmes to

Why *Paul* calleth the law the elements of the world. 2. *Cor.* 3.

The law is holy & righteous, & yet it is the administration of death.

the law, which is a diuine doctrine reuealed from heauen: To this Paul answereth, that the law is both holy, iust and good, and that it is also the ministery of sinne and death, but in diuers respects. Before Christ it is holy: after Christ it is death. Therefore when Christ is come, we ought to know nothing at al of the law, vnlesse it be in this respect, that it hath power and dominion ouer the flesh, to bridle it and to keep it vnder. Here is a conflict betweene the law and the flesh (to whom the yoke of the law is hard and grieuous) as long as we liue.

2. Cor. 3.6.

Onely Paul among all the Apostles, calleth the law the rudiments of the world, weake and beggerly elements, the strength of sinne, the letter that killeth, &c. The other Apostles spake not so of the law. Whosoeuer then wil be a right scholler in Christs schoole,

Pauls manner of speaking must be marked. Acts 9.15.

let him marke diligently this maner of speech vsed of the Apostle. Christ calleth him an elect vessell, and therefore gaue vnto him an exquisite vtterance, and a singular kind of speech aboue all the rest of the Apostles, that he as an elect vessell might faithfully lay the foundations of the article of Iustification, and cleerly set forth the same.

Verse 4. But after the fulnesse of time was come, God sent his Son, made of a woman, and made vnder the law, that he might redeeme them which were vnder the law.

That is to say, after that the time of the law was fulfilled, and that Christ was reuealed, and had deliuered vs from the law, and that the promise was published among all nations, &c.

Marke here diligently how Paul defineth Christ. Christ (saith he) is the sonne of God and of a woman, which for vs sinners was made vnder the law, to redeeme vs that were vnder the law. In these words he comprehendeth both the person of Christ and the office of Christ. His person consisteth of his diuine and humane nature. This he sheweth plainly when he saith: God sent his owne Sonne borne of a woman. Christ therefore is very God and very man. His office he setteth forth in these words: Being made vnder the law, to redeeme them that were vnder the law. &c.

The person and office of Christ.

And it seemeth that Paul here, as it were in reproch, calleth the virgin Marie but onely a woman: which thing was not well taken euen of some of the ancient Doctors, who would that he should rather haue called her a virgine, then a woman. But Paul

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intreateth in this Epistle of the most high and principall matter of all, to wit of the Gospell, of Faith, of Christian righteousnesse: Also, what the person of Christ is, what is his office, what he hath taken vpon him and done for our cause, and what benefits he hath brought to vs wretched sinners. Wherefore the excellency of so high and so wonderfull a matter was the cause that he had no regard to her virginity. It was enough for him to set forth & preach the inestimable mercy of God, which would that his Sonne should be borne of that sexe. Therefore he maketh no mention of the dignitie of the sexe, but of the sexe onely. And in that he nameth the sexe, he signifieth that Christ was made true and very man of womankind. As if he said: He was borne, not of man and woman, but only of womankind. Therefore when he nameth but onely the womankind, saying: made of a woman, it is as if he should haue said, made of a virgine. Iohn the Euangelist, when he thus setteth forth the Word, that it was in the beginning, and was made flesh, speaketh not one word of his mother. Why Paul calleth the mother of Christ a woman, and not a virgin. *Ioh. 1.1.*

Furthermore this place also witnesseth that Christ, when the time of the law was accomplished, did abolish the same, and so brought liberty to those that were oppressed therewith, but made no new law after or besides that old law of Moses. Wherefore the Monks and popish Schoolemen do no lesse erre and blaspheme Christ, in that they imagine that he hath giuen a new law besides the law of Moses, then do the Turks, which daunt of their Mahomet as of a new law-giuer after Christ, and better then Christ. Christ then came not to abolish the old law, that he might make a new, but (as Paul here saith) he was sent of his Father into the world, to redéeme those which were kept in thraldome vnder the law. These words paint out Christ liuely and truly: they do not attribute vnto him the office to make any new law, but to redéeme them which were vnder the law. And Christ himselfe saith: I iudge no man. And in another place: I came not to iudge the world, but that the world should be saued by me: That is to say, I came not to bring any law, nor to iudge men according to the same, as Moses and other law-giuers, but I haue a higher and a better office. The law killed you, and I againe do iudge, condemne and kill the law, and so I deliuer you from the tyrannie thereof. The errour & blasphemie of the Papists and Turks. The true picture of Christ. *Iohn 8.15.* *Iohn 12.47.* The office of Christ.

We that are old men, which haue bene so nuzled vp in this per-

nicious doctrine of the Papists, that it hath taken déepe roote euen in our bones and marrow, haue conceiued an opinion quite contrary to that which Paul here teacheth. For although we confesse with our mouth that Christ redéemed vs from the tyranny of the law, yet in very déede in our heart we thought him to be a lawgiuer, a tyrant and a Iudge, more terrible then Moses himselfe. And this peruerse opinion we cannot yet at this day in so great light of the truth, vtterly reiect: so strongly are those things rooted in our hearts which we learne in our youth. But ye which are yet yong, and are not infected with this pernicious opinion, may learne Christ purely with lesse difficulty then we that are old can remoue out of our minds these blasphemous imaginations which we haue conceiued of him. Notwithstanding ye haue not vtterly escaped the deceits of the diuell. For although ye be not as yet infected with this cursed opinion, that Christ is a lawgiuer, yet haue ye in you the roote whereof it springeth, that is, ye haue the flesh, reason, and the corruption of nature, which can iudge no otherwise of Christ, but that he is a lawgiuer. Therefore ye must endeuour with all your power to learne so to know and to apprehend Christ, as Paul hath set him forth in this place. But if besides this naturall corruption, there come also corrupt and wicked teachers (of whom the world is full) they will increase this corruption of nature, and so shall the euil be doubled: that is to say, euil instruction will increase and confirme the pernicious errour of blind reason, which naturally iudgeth Christ to be a lawgiuer, and printeth that errour mightily in our minds, that without great trauel and difficulty it can neuer be abolished.

A false opinion of Christ is not easily cast off.

The iudgement of naturall reason concerning Christ.

Wherefore it is very profitable for vs to haue alwaies before our eyes this sweet and comfortable sentence, and such like, which set out Christ truly and liuely, that in our whole life, in all dangers, in the confession of our faith before tyrants, and in the houre of death, we may boldly and with sure confidence say: * O law, thou hast no power ouer me, and therefore thou doest accuse and condemne me in vaine. For I beléeue in Iesus Christ the Sonne of God, whom the father sent into the world to redéeme vs miserable sinners oppressed with the tyrannie of the law. He gaue his life & shed his bloud for me. Therefore féeling thy terrours and threatnings, O law, I plunge my conscience in the wounds, bloud, death, resurrection and victory of my Sauior Christ. Besides him

The sweete and comfortable places of the Scripture touching Christ, must be alwaies before our eyes.

*The comfort of afflicted consciences against the terrours of the law.

I will ſée nothing, I will heare nothing. This Faith is our victory, whereby we ouercome the terrours of the law, ſinne, death and all euils, and yet not without great conflicts. And here do the children of God, which are daily exercised with grieuous temptations, wraſtle and ſweat indéed. For oftentimes it cometh into their minds that Chriſt wil accuſe them and pleade againſt them: that he will require an accompt of their former life, & that he will condemne them. They cannot aſſure themſelues that he is ſent of his Father to redéeme vs from the tyranny and oppreſſion of the law. And whereof cometh this? They haue not yet fully put off the fleſh, which rebelleth againſt the ſpirit. Therefore the terrours of the law, the feare of death, & ſuch like ſorrowfull and heauy ſights do oftentimes returne, which hinder our Faith that it cannot apprehend the benefit of Chriſt (who hath redéemed vs from the bondage of the law) with ſuch aſſurance as it ſhould do.

The conflicts of the godly.

The wraſtling of the fleſh againſt the ſpirit in the Saints.

But how or by what meanes hath Chriſt redéemed vs? This was the maner of our redemption: He was made vnder the law. Chriſt when he came, found vs all captiues vnder gouernors and tutors, that is to ſay, ſhut vp and holden in priſon vnder the law. What doth he then? Although he be Lord of the law, and therefore the law hath no authority or power ouer him (for he is the Sonne of God) yet of his owne accord he maketh himſelfe ſubiect to the law. Here the law executeth vpon him all the iuriſdiction which it had ouer vs. It accuſeth and terrifieth vs alſo: it maketh vs ſubiect to ſinne, death, the wrath of God, and with his ſentence condemneth vs. And this it doth by good right: for we are all ſinners, & by nature the children of wrath. Contrariwiſe, Chriſt did no ſinne neither was there any guile found in his mouth: therefore he was not ſubiect to the law. Yet notwithſtanding the law was no leſſe cruell againſt this innocent, righteous and bleſſed Lambe, then it was againſt vs curſed and damned ſinners, yea much more rigorous. For it accuſed him as a blaſphemer and a ſeditious perſon, it made him guilty before God of the ſinnes of the whole world, it ſo terrrified and oppreſſed him with heauineſſe and anguiſh of ſpirit, that he ſweat blood, and briefly, it condemned him to death, yea euen to the death of the croſſe.

The manner of our redemption.

Epheſ.2.3.

1.Pet.2.22.

Mat.26,65. Luke 23.3.

Luke 22.44.

This was indéede a wonderfull combate, where the law being a creature, giueth ſuch an aſſault to his creatour, and againſt all right and equity practiſeth his whole tyranny vppon the Sonne of

A maruellous combat betweene the law and Chriſt.

God which it exercised vpon vs the children of wrath. Now, therefore because the law did so horribly and so cursedly sinne against his God, it is accused and arraigned. There Christ saith: O law, thou mighty Quéene and cruel Regent of all mankind, what haue I done, that thou hast accused me, terrified me and condemned me, which am innocent? Here the law, which had before condemned and killed all men, when it hath nothing wherewith to defend or purge it selfe, is againe so condemned and banquished, that it loseth his whole right, not onely ouer Christ (whom it so cruelly handled and killed) but also ouer all them that beléeue in him. For to those Christ saith: Come vnto me all ye that labour vnder the yoke of the law. I could haue ouercome the law by my absolute power, without mine owne smart: for I am Lord of the law, and therefore it hath no right ouer me. But I haue made my selfe subiect vnto the law for your cause which were vnder the law, taking your flesh vpon me: that is to say, of mine inestimable loue I humbled and yéelded my selfe to the same prison, tyranny and bondage of the law, vnder the which ye serued as captiues and bondslaues, I suffered the law to haue dominion ouer me which was his Lord, to terrifie me, to make me thrall and captiue vnto sinne, death and the wrath of God, which it ought not to haue done. Therefore I haue banquished the law by double right and authority: first as the sonne of God and Lord of the law: secondly in your person: which is as much as if ye had ouercome the law your selues: for my victorie is yours.

The law ruleth all mankind.

The law condemned and killed by Christ.

Mat. 11. 28.

Christ by double right hath conquered the law.

After this manner Paul speaketh euery where of this marueilous combate betwéene Christ and the law. And to make the matter more delectable and more apparent, he is wont to set forth the law by a figure called * *Prosopopœia*, as a certaine mighty person which had condemned and killed Christ: whom Christ againe ouercomming death, had conquered, condemned and killed. Eph. 2. Killing enmitie in himselfe. Againe, Psal. 68. Thou art gone vp on high, thou hast led captiuity captiue, &c. He vseth the same figure also in his Epistles to the Romaines, Corinthians and Colossians. By sinne he condemned sinne, &c. Christ therefore by this his victory banished the law out of our conscience, so that now it can no more confound vs in the sight of God, driue vs to desperation, or condemne vs. Indéed it ceaseth not still to reuerale our sinne, to accuse and to terrifie vs: but the conscience taking hold

* *Prosopopœia* is a figure whereby things that haue no life, are fained personally to speake, or to be spoken to Rom. 8. 3.

Christ by his victory hath deliuered vs from the terrours of the law.

hold of this word of the Apostle: Christ hath redeemed vs from the law, is raised vp by faith, & conceiueth great comfort. Moreouer, it triumpheth ouer the law with a certaine holy pride, saying: I care not for thy terrours and threatnings. For thou hast crucified the Sonne of God, and this hast thou done most vniustly: therefore the sinne that thou hast committed against him, cannot be forgiuen. Thou hast lost thy right and soueraignty, and now for euer thou art not onely ouercome, condemned and slaine vnto Christ, but also to me beléeuing in him, vnto whom he hath freely giuen this victory. So the law is dead to vs for euer, so that we abide in Christ. Thankes be therefore to God, which hath giuen vs victory through our Lord Iesus Christ. 1. Cor. 15. 57.

These things do also confirme this doctrine, that we are iustified by faith onely. For when this combat was fought betwixt Christ and the law, none of our workes or deserts came betwéene, but only Christ was found, who putting vpon him our person, made himselfe subiect to the law, and in perfect innocency suffered all tyrannie. Therefore the law, as a théefe and cursed murtherer of the Sonne of God, loseth all his right, and deserueth to be condemned in such sort, that whersoeuer Christ is, or is once named, there it is compelled to auoyd and flie away, no otherwise then the diuell (as the Papists imagine) flieth from the crosse. Wherefore if we beléeue, we are deliuered from the law through Christ, who hath triumphed ouer it by himselfe. Therfore this glorious triumph purchased vnto vs by Christ, is not gotten by any workes, but only by faith: therefore faith onely iustifieth.

The law by his sentence killed the Sonne of God.

Col. 2. 15.

These words then, Christ was made vnder the law, &c. as they are pithie and import a certaine vehemency, so they are diligently to be weyed and considered. For they declare that the Son of God being made vnder the law, did not onely performe one or two workes of the law, that is to say, he was not onely circumcised, or presented in the temple, or went vp to Ierusalem with other at the times appointed, or onely liued ciuilly vnder the law, but he suffered all the tyrannie of the law. For the law being in his principall vse and full power, set vpon Christ, and so horribly assayled him, that he felt such anguish & terrour, as no man vpon the earth had euer felt the like. This his bloudy sweat doth sufficiently witnesse, his comfort ministred by the Angell, that mighty prayer which he made in the garden, and briefly, that lamentable com-

Christ suffered all the tyranny of the law.

plaint vpon the crosse: O my God, why hast thou forsaken me? These things he suffered to redéeme those which were vnder the law, that is to say, in heauines of spirit, in anguish and terrour, and ready to despaire, which were oppressed with the heauy burden of their sins, as indéed we are all oppressed. For as touching the flesh, we sin daily against all the commaundements of God. But Paul giueth vs good comfort when he saith: God sent his Sonne, &c.

Christ came not to make a law, but to take the law cleane away

So Christ a diuine and humane person, begotten of God without beginning, & borne of the Virgin in the time appointed, came not to make a law, but to feele and suffer the terrours of the law with all extremity, and to ouercome the same, that so he might vtterly abolish the law. He was not made a teacher of the law, but an obedient Disciple to the law, that by this his obedience he might redéeme them which were vnder the law. This is against the doctrine of the Papists, who haue made Christ a lawgiuer: yea much more seuere and rigorous then Moses. Paul teacheth here cleane contrary, to wit that God humbled his Sonne vnder the law, that is to say, constrained him to beare the iudgement and curse of the law, sinne, death, &c. For Moses the minister of the law, sinne, wrath and death, apprehended, bound, condemned & killed Christ: and all this he suffered. Therfore Christ standeth as a méere patient, and not as an agent, in respect of the law. He is not then a law-giuer, or a Iudge after the law, but in that he made himselfe subiect to the law, bearing the condemnation of the law, he deliuered vs from the curse thereof.

The ministery of Moses.

It is not the proper office of Christ to teach the law.

Now, whereas Christ in the Gospell giueth commaundments, and teacheth the law, or rather expoundeth it, this pertaineth not to the doctrine of Iustification, but of good workes. Moreouer, it is not the proper office of Christ (for the which he came principally into the world) to teach the law, but an accidentall or a by-office: like as it was to heale the weake, to raise vp the dead, &c. These are indéed excellent and diuine workes: but yet not the very proper and principall works of Christ. For the Prophets also taught the law, and wrought miracles. But Christ is God and man, who fighting against the law, suffered the vttermost cruelty and tyrannie thereof. And in that he suffered the tyrannie of the law, he vanquished it in himselfe: And afterward being raised vp againe from death, he condemned and vtterly abolished the law which was our deadly enemy, so that it cannot condemne and kill the faithfull

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any more. Wherefore the true and proper office of Christ is to wrastle with the law, with the sinne and the death of the whole world, & so to wrastle that he must suffer and abide al these things, and by suffering them in himselfe, conquer and abolish them, and by this meanes deliuer the faithfull from the law and from all euils. Wherefore to teach the law and to worke miracles, are particular benefits of Christ, for the which he came not principally into the world. For the Prophets, and especially the Apostles did greater miracles then Christ did, Iohn. 14. The particular benefits of Christ.

Séeing then that Christ hath ouercome the law in his owne person, it followeth necessarily that he is naturally God. For there is none, whether he be man or Angell which is aboue the law, but onely God. But Christ is aboue the law, for he hath vanquished it: therefore he is the Sonne of God, and naturally God. If thou lay hold vpon Christ in such sort as Paul here painteth him out, thou canst not erre nor be confounded. Moreouer thou shalt easily iudge of all kinds of life, of the religions and ceremonies of the whole world. But if this true picture of Christ be defaced, or in any wise darkened, then followeth a confusion of all things. For the naturall man cannot iudge of the law of God. Here faileth the cunning of the Philosophers, of the Canonists, and of all men. For the law hath power and dominion ouer man. Therefore the law iudgeth man, and not man the law: onely the Christian hath a true and a certaine iudgement of the law. And how? That it doth not iustifie. Wherefore then is the law made, if it do not iustifie? Righteousnes before God which is receiued by faith alone, is not the finall cause why the righteous do obey the law, but the peace of the world, thankfulnes towards God, and good example of life, whereby other be prouoked to beléeue ỹ Gospell. The Pope hath so confounded & mingled the ceremoniall law, the morall law, and faith together, that he hath at length preferred the ceremoniall law before the morall law, and the morall law before Faith. Christ is God by nature. The true picture of Christ. The naturall man hath no certaine iudgement as touching the law.

Verse 5. That we might receiue the adoption of the sonnes.

Paul setteth forth & amplifieth very largely this place of Genes. 22. In thy seed shall all the nations of the earth be blessed. A little before he called this blessing of the seede of Abraham, righteousnesse, life, the promise of the spirit, deliuerance from the law, the testament &c. Here he calleth it the adoption and inheritance of euerlasting life. All these this word blessing doth comprehend. For In thy seed.

when the curse (which is sinne, death, &c.) is abolished, then in the stead thereof succéedeth the blessing, that is, righteousnes, life, and all good things.

But by what merite haue we receiued this blessing, that is to say, this adoption and inheritance of euerlasting life? By none at all. For what can men deserue that are shut vnder sinne, subiect to the curse of the law, and worthy of euerlasting death? We haue then receiued this blessing frælý, & being vtterly vnworthy thereof, but yet not without merite. What merite is that? Not ours, but the merite of Iesus Christ the sonne of God, who being made vnder the law, not for himselfe, but for vs (as Paul sayd afore, that he was made a curse for vs) redéemed vs which were vnder the law. Wherefore we haue receiued this adoption by the onely redemption of Iesus Christ the Sonne of God, which is our rich and euerlasting merite, whether it be of congruence or worthines going before grace or comming after. And with this frée adoption we haue also receiued the holy Ghost, which God hath sent into our hearts, crying Abba, Father, as followeth.

The merite whereby we receiue the adoption of the sonnes of God.

He vseth the tearmes of the schoolemen.

Verse 6. And because you are sonnes, God hath sent forth the Spirit of his sonne into your hearts.

The holy Ghost is sent two manner of wayes. In the primitiue Church he was sent in a manifest and visible appearance. So he came vpon Christ at Iordane in the likenesse of a * Doue, and in the likenes of fire vpon the Apostles and other beléeuers. And this was the first sending of the holy Ghost: which was necessary in the primitiue Church, for it was expedient that it should be established by many miracles because of the vnbeléeuers, as Paule witnesseth 1. Cor. 14. Strange tongues, (sayth he) be for a signe and a token, not to them that beleeue, but to them that beleeue not. But after that the Church was gathered together and confirmed with those miracles, it was not necessary that this visible sending of the holy Ghost should continue any longer.

The holy Ghost is sent two maner of wayes. * *Mat.* 3. 16. *Act.* 2. 3.

Secondly the holy Ghost is sent by the word into the hearts of the beléeuers, as here it is sayd: God sent the Spirit of his Sonne, &c. This sending is without any visible appearance, to wit, when by the hearing of the external word, we receiue an inward feruency and light, whereby we are chaunged and become new creatures: whereby also we receiue a new iudgement, a new féeling,

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and a new mouing. This change and this new iudgement is no worke of reason, or of the power of man, but is the gift and operation of the holy Ghost, which cometh with the word preached, which purifieth our hearts by faith, and bringeth forth in vs spirituall motions. Therefore there is a great difference betwixt vs and those which with force and subtilty persecute the doctrine of the Gospell. For we by the grace of God can certainly iudge by the word, of the will of God towards vs: also of all lawes and doctrines, of our owne life and of the life of others. Contrariwise the Papistes and Sectaries cannot certainely iudge of any thing: For they corrupt, they persecute and blaspheme the word. Now, without the word a man can giue no certaine iudgement of any thing.

The godly are able certainely to iudge of all things.

And although it appeare not before the world, that we be renued in spirit and haue the holy Ghost, yet notwithstanding our iudgement, our speech and our confession do declare sufficently, that the holy Ghost with his gifts is in vs. For before we could iudge rightly of nothing. We spake not as now we do. We confessed not that all our workes were sinne and damnable, that Christ was our onely merite both before grace and after, as now we do in the true knowledge and light of the Gospell. Wherefore let this trouble vs nothing at all, that the world (whose workes we testifie to be euill) iudgeth vs to be most pernicious heretickes and seditious persons, destroyers of Religion, and troublers of the common peace, possessed of the Diuell speaking in and gouerning all our actions. Against this peruerse and wicked iudgement of the world, let this testimonie of our conscience be sufficient, whereby we assuredly know that it is the gift of God, that we do not onely beleeue in Iesus Christ, but that we also openly preach and confesse him before the world. As we beleeue with our heart, so do we speake with our mouth, according to that saying of the Psalme: I beleeued, and therefore I haue spoken.

Signet of regeneratiō in the godly.

Christ our onely merit of congruence & worthines both before grace and after.

Psal. 116. 10.

Moreouer we exercise our selues in the feare of God, and auoyd sinne as much as we may. If we sinne, we sinne not of purpose, but of ignorance, and we are sory for it. We may slip, for the Diuell lieth in wait for vs both day and night. Also, the remnants of sinne cleaue yet fast in our flesh: therefore as touching the flesh we are sinners, yea after that we haue receiued the holy Ghost. And there is no great difference betwixt a Christian and a ciuill honest man.

The remnants of sinne in the Saints.

There is small difference in outward shew betweene a Christian & a man that is but outwardly & ciuilly righteous.

For the workes of a Christian in outward shew are but base and simple. He doth his duty according to his vocation, he guideth his family, he tilleth the ground, he giueth counsell, he aydeth and succoureth his neighbour. These workes the carnall man doth not much esteeme, but thinketh them to be common to all men and such as the heathen may also do. For the world vnderstandeth not the things which are of the Spirit of God, and therefore it iudgeth peruersly of the workes of the godly. But the monstrous superstition of hypocrites and their wil-workes they haue in great admiration. They count them holy workes, and spare no charges in maintaining the same. Contrariwise the workes of the faithfull which although in outward appearance they séeme to be but vile and nothing worth, yet are they good workes indéede, and accepted of God, (because they are done in faith, with a thankfull heart, and with obedience and thankfulnesse towards God) these workes, I say, they do not onely not acknowledge to be good workes, but also they despise and condemne them as most wicked and abhominable. The world therefore beléeueth nothing lesse then that we haue the holy Ghost. Notwithstanding in the time of tribulation or of the crosse, and of the confession of our faith (which is the proper and principall worke of those that beléeue) when we must either forsake wife, children, goods and life, or else deny Christ, then it appeareth that we make confession of our faith, that we confesse Christ and his word, by the power of the holy Ghost.

We ought not therefore to doubt whether the holy Ghost dwelleth in vs or not: but to be assuredly perswaded that we are the temple of the holy Ghost, as Paule sayth. For if any man féele in himselfe a loue towards the word of God, and willingly heareth, talketh, writeth and thinketh of Christ, let that man know that this is not the worke of mans will or reason, but the gift of the holy Ghost: For it is impossible that these things should be done without the holy Ghost. Contrariwise, where hatred and cõtempt of the word is, there the diuell the god of this world reigneth, blinding mens hearts, and holding them captiue, that the light of the glorious Gospell of Christ should not shine vnto them. Which thing we sée at this day in ỹ most part of ỹ common people, which haue no loue to ỹ word, but contemne it as though it pertained nothing at all vnto them. But whosoeuer do féele any loue or desire

1. Cor. 3. 16.

Signes of the presence of the holy Ghost.

2. Cor. 4. 4.

to the word, let them acknowledge with thankfulnes, that this affection is powred into them by the holy Ghost. For we bring not this affection and desire with vs, neither can we be taught by any lawes how we may obtaine it: but this change is plainely and simply the worke of the right hand of the most Highest. Therefore when we willingly and gladly heare the word preached concerning Christ the sonne of God, who for vs was made man, and became subiect to the law, to deliuer vs from the malediction of the law, hell, death and damnation: then let vs assure our selues that God by and with this preaching sendeth the holy Ghost into our hearts. Wherefore it is very expedient for the godly to know, that they haue the holy Ghost.

This I say, to confute that pernicious doctrine of the Papists, which taught that no man can certainly know (although his life be neuer so vpright and blamelesse) whether he be in the fauour of God or no. And this sentence commonly receiued, was a speciall principle and article of Faith in the whole Papacy, whereby they vtterly defaced the doctrine of Faith, tormented mens consciences, banished Christ quite out of the Church, darkened & denied all the benefites of the holy Ghost, abolished the whole worship of God, set vp Idolatrie, contempt of God, and blasphemy against God in mens hearts.

The doctrin of the Papists, teaching that no man knoweth whether he be in the fauour of God or no.

Augustine sayth very well and godly, that euery man seeth most certainly his owne Faith, if he haue Faith. This do they deny. God forbid (say they) that I should assure my selfe that I am vnder grace, that I am holy, & that I haue the holy Ghost, yea although I liue godly and do all good workes. Ye which are yong, and are not infected with this pernicious opinion (whereupon the whole kingdome of the Pope is grounded) take héed and flie from it, as from a most horrible plague. We that are old men haue bene trained vp in this errour euen from our youth, & haue bene so nusled therein, that it hath taken déepe rote in our hearts. Therefore it is to vs no lesse labour to vnlearne and forget the same, then to learne and lay hold vpon true Faith. But we must be assured & out of doubt that we are vnder grace, that we please God for Christs sake, and that we haue the holy Ghost: For if any man haue not the Spirit of Christ, the same is none of his.

The Papists damnable diuinity.

We must assure our selues that we are vnder grace. Rom. 8.9.

Wherefore, whether thou be a Minister of Gods word, or a Magistrate in the common wealth, thou must assuredly thinke that

How thou mayst assure thy self that not only thy office but also thy perso pleaseth God.

thy office pleaseth God: but this canst thou neuer doe vnlesse thou haue the holy Ghost. But thou wilt say, I doubt not but that my office pleaseth God, because it is Gods ordinance; but I doubt of mine owne person whether it please God or no. Here thou must resort to the word of God, which teacheth and assureth vs, that, not onely the office of the person, but also the person it selfe pleaseth God. For the person is baptized, beleeueth in Christ, is purged in his bloud from all his sinnes, liueth in the communion and fellowship of his Church: Moreouer he doth not onely loue the pure doctrine of the word, but also he is glad and greatly reioyceth when he seeth it aduanced, and the number of the faithfull increased. Contrariwise he detesteth the Pope and all Sectaries with their wicked doctrine, according to that saying of the Psalme: I hate them that imagine euill things, but thy law do I loue.

Psal.119.113

We ought therefore to be surely perswaded, that not onely our office, but also our person pleaseth God: Yea whatsoeuer it sayth, doth, or thinketh particularly, the same pleaseth God, not for our owne sakes, but for Christs sake, who was made vnder the the law for vs. Now, we are sure that Christ pleaseth God, that he is holy, &c. For as much then as Christ pleaseth God, and we are in him, we also please God and are holy. And although sinne do still remaine in our flesh, and we also daily fall and offend, yet grace is more abundant and stronger then sinne. The mercy and truth of the Lord reigneth ouer vs for euer. Wherefore sinne cannot terrifie vs and make vs doubtfull of the grace of God which is in vs. For Christ that most mighty giant hath quite abolished the law, condemned sinne, vanquished death and all euils. So long as he is at the right hand of God, making intercession for vs, we cannot doubt of the grace and fauour of God towards vs.

Grace is more strong and more mighty then sinne.

Moreouer, God hath also sent the spirit of his Sonne into our hearts, as Paule here sayth. But Christ is most certaine in his spirit, that he pleaseth God, &c: therefore we also hauing the same spirit of Christ, must be assured that we are vnder grace for his sake which is most assured. This I haue said concerning ỹ inward testimony, whereby a Christian mans heart ought to be fully perswaded that he is vnder grace, & hath the holy Ghost. Now, the outward signes (as before I haue said) are, gladly to heare of Christ, to preach & teach Christ, to render thanks vnto him, to praise him,

Outward tokens that we are in the fauour of God.

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to confesse him, yea with the losse of goods and life: Moreouer to do our duty according to our vocation as we are able; to do it (I say) in faith, ioy, &c: Not to delight in sinns, nor to thrust our selues into another mans vocation, but to attend vpon our own, to helpe our needy brother, to comfort the heauy hearted, &c. By these signes as by certaine effects and consequents, we are fully assured & confirmed, that we are in Gods fauour. The wicked also do imagine that they haue the same signes, but they haue nothing lesse. Hereby we may plainely see that the Pope with his doctrine doth nothing else, but trouble and torment men consciences, and at length driueth them to desperation: For he not onely teacheth but also commandeth men to doubt. Therefore as the Psalme sayth: There is no truth nor certainty in his mouth. And in another place: Vnder his tongue is iniquity and mischiefe. *Psal. 5. 9. Psal. 10. 7.*

Here we may see what great infirmity is yet in the faith of the godly. For if we could be fully perswaded that we are vnder grace, that our sins are forgiuen, that we haue the Spirit of Christ, that we are the children of God: then doubtlesse we should be ioyfull, and thankfull to God for this inestimable gift. But because we feele contrary motions, that is to say, feare, doubtfulnesse, anguish and heauinesse of heart, and such like, therefore we cannot assure our selues hereof: yea our conscience iudgeth it a great presumption and pride to challenge this glorie. Wherefore, if we will vnderstand this thing rightly and as we should do, we must put it in practise: for without experience and practise it can neuer be learned. *The weaknes of faith in the godly.*

Wherefore let euery man so practise with himselfe, that his conscience may be fully assured that he is vnder grace, and that his person and his workes do please God. And if he feele in himselfe any wauering or doubting, let him exercise his Faith, and wrastle against this doubting, and let him labour to attaine more strength and assurance of Faith, so that he may be able to say: I know that I am accepted, and that I haue the holy Ghost: not for mine owne worthines, my worke, my merite, but for Christs sake, who of his inestimable loue towards vs, made himselfe thrall and subiect to the law, and toke away the sinnes of the world. In him do I beleeue. If I be a sinner and erre, he is righteous and cannot erre. Moreouer, I gladly heare, reade, sing and write of him, & I desire nothing more then that this Gospel may be knowne *The assurance of Faith.*

to the whole world, and that many may be conuerted vnto him.

These things do plainely witnesse that the holy Ghost is present with vs and in vs. For such things are not wrought in the heart by mans strength, nor gotten by mans industry or trauell, but are obtained by Christ alone, who first maketh vs righteous by the knowledge of himselfe in his holy Gospell, and afterwards he createth a new heart in vs, bringeth forth new motions, and giueth vnto vs that assurance whereby we are perswaded that we please the Father for his sake. Also he giueth vs a true iudgement whereby we proue and trie those things which before we knew not, or else altogether despised. It behoueth vs therefore to wrastle against this doubting, that we may daily ouercome it more and more, and attaine to a ful perswasion and certainty of Gods fauor towards vs, rooting out of our hearts this cursed opinion, that a man ought to doubt of the grace and fauor of God: which hath infected the whole world.

Verse 6. Crying: Abba Father.

Paule might haue sayd: God sent the Spirit of his Sonne into our hearts, calling, Abba Father. He sayth not so, but crying, Abba Father, that he might shew and set forth the temptation of a Christian, which yet is but weake, & weakly beléeueth. In the 8. to the Rom. he calleth this crying an vnspeakeable groning. Likewise he sayth: The Spirit helpeth our infirmities: For we know not how to pray as we ought, but the Spirit maketh intercession for vs with vnspeakeable gronings, &c.

The crying of the spirit.

And this is a singular consolation when he sayth, that the Spirit of Christ is sent into our hearts, crying, Abba Father: and againe, that he helpeth our infirmities, making intercession for vs with vnspeakeable gronings. He that could assuredly beléeue this, should neuer be ouercome with any affliction, were it neuer so great. But there are many things that hinder this Faith in vs. First our heart is borne in sinne: Moreouer this euill is naturally grafted in vs, that we doubt of the good will of God towards vs, and cannot assure our selues that we please God, &c. Besides all this, the Diuell our aduersarie rangeth about with terrible rorings, and sayth: Thou art a sinner: therefore God is angrie with thée, and will destroy thée for euer. Against these horrible and intollerable rorings, we haue nothing whereupon to hold and

The hinderances of Faith.

1. Pet. 5. 8.

The roring of the diuell.

stay

stay our selues, but onely the word, which setteth Christ before vs as a conqueror ouer sin and death, and ouer all euils. But to cleaue fast to the word in this tentation and these terrours of conscience, herein standeth all the difficulty. For then Christ appeareth to no sense. We sée him not: the heart féeleth not his presence or succour in temptation: but rather it seemeth that he is angrie with vs, and that he forsaketh vs. Moreouer, when a man is tempted and afflicted, he féeleth the strength of sinne and the infirmitie of the flesh, he doubteth, he féeleth the fiery darts of the Diuell, the terrours of death, the anger and iudgement of God. All these things cry out horribly against vs, so that we sée nothing else but desperation and eternall death. But yet in the middest of these terrours of the law, thundrings of sinne, assaults of death, and rorings of the diuel, the holy Ghost (saith Paul) cryeth in our hearts, Abba Father. And this crie surmounteth those mighty and horrible cries of the law, sinne, death, the Diuell, &c: it pierceth the clouds and the heauens, and ascendeth vp into the eares of God.

The crie of the holy Ghost in the hearts of the godly.

Paul signifieth therefore by these words, that there is yet infirmity in the godly: As he doth also in the 6. chap. to the Rom. when he sayth: The Spirit helpeth our infirmities. Forasmuch therefore as the sense and féeling of the contrary is strong in vs: that is to say, forasmuch as we féele more the displeasure of God, then his good will and fauour towards vs: therefore the holy Ghost is sent into our hearts, which doth not onely sigh and make request for vs, but mightily cryeth: Abba Father, and prayeth for vs according to the will of God with teares and vnspeakable gronings. And how is this done? When we are in terrours and in the conflict of conscience, we take hold of Christ and beléeue that he is our Sauiour: but then do the law and sinne terrifie and torment vs most of all. Moreouer, the Diuell assayleth vs with all his engines and fiery darts, and goeth about with all his power to take away Christ and all consolations from vs. Here we féele our selues almost gone, and at the point of desperation: for then are we that bruised réede and smoking flaxe which Esay speaketh of. Notwithstanding in the meane season the holy Ghost helpeth our infirmities, and maketh intercession for vs with vnspeakeable gronings, and certifieth our spirits that we are the children of God. Thus is the mind raised vp in terrors, it looketh vnto his Sauiour and high Bishop Iesus Christ, it ouercometh the infirmitie of the flesh,

Why the holy Ghost is sent into our hearts.

Esa. 42. 3. Rom. 8. 28. The Spirit maketh request for vs, and helpeth our infirmities.

Paul calleth the groning of our heart a crie.

it conceiueth comfort againe, & sayth: Abba Father. This groning which then we scantly feele, Paul calleth a crying and vnspeakeable groning, which filleth both heauen and earth. Moreouer he calleth it the crying and groning of the spirit, because the holy Ghost stirreth vp the same in our hearts when we are weake and oppressed with tentation and terrour.

Although then the law, sinne and the Diuell crie out against vs neuer so much with great and terrible rorings, which seeme to fill heauen and earth, and farre to exceed this groning of our heart, yet can they not hurt vs. For the more fiercely they assayle vs, accuse and torment vs with their cryings, so much the more do we grone, and in groning lay hold vpon Christ, call vpon him with heart and mouth, cleaue vnto him, and beleeue that he was made vnder the law, that he might deliuer vs from the curse of the law, and destroy both sinne and death. And thus when we haue taken hold vpon Christ by faith, we crie through him: Abba Father. And this our crie doth farre surmount the roring of the law, sinne, the Diuell, &c.

The profite of temptations.

Gal.4.4.

The crie of our hart we heare not, & the groning we scarcely perceiue.

But so far off is it that we thinke this groning which we make in these terrors and this our weakenesse, to be a crie, that scarcely we perceiue it to be a groning. For our faith which in tentation thus groneth vnto Christ is very weake, if we consider our owne sense and feeling, and therefore we heare not this cry. We haue but onely the word, which when we apprehend in this conflict, we haue a little breathing, and then we grone. Of this groning some little feeling we haue, but the cry we heare not. But he (saith Paul) which searcheth the hearts, knoweth what is the meaning of the spirit, &c. To this searcher of the hearts, this small and feeble groning (as it seemeth vnto vs) is a loud and a mighty crie, and an vnspeakeable groning: in comparison whereof the great and horrible rorings of the law, of sinne, of death, of the diuell, and of hell, are nothing, neither can they be once heard. Paul therefore, not without cause, calleth this groning of a godly afflicted heart, a cry and a groning of the spirit which cannot be expressed. For it filleth heauen, so that the Angels thinke they heare nothing else but this crie.

Rom.8.27.

How we are affected in the terrours of conscience

But in vs there is a cleane contrary feeling. For it seemeth vnto vs that this our small groning doeth not so pierce the clouds, that there is nothing else heard in heauen of God and his Angels.

Nay, we thinke, and especially during the time of tentation, that the diuell horribly roreth against vs, that the heauens thunder and the earth trembleth, that all will fall vpon vs, that all creatures threaten our destruction, that hell is open and ready to swallow vs vp. This feeling is in our heart, these horrible voyces and this fearefull shew we heare and we see. And this is it that Paul saith in the 2. Corinth. 12. That the strength of Christ is made perfect through our weakenesse. For then is Christ Almighty indeed, then doth he truly reigne and triumph in vs, when we are so weake that we can scarcely grone. But Paul saith, that this groning is in the eares of God, a most mighty cry, which filleth both heauen and earth.

Christ also in the 18. of Luke, in the parable of the wicked iudge, calleth this groning of a faithfull heart, a cry, yea and such a cry as ceaseth not day and night to cry vnto God, where he saith: Heare what the vnrighteous Iudge sayth. Now shall not God auenge his elect, which cry day and night vnto him, yea though he suffer long for them? yea I tell you, he will auenge them quickly. We at this day in so great persecution and contradiction of the Pope, of tyrants and Sectaries which fight against vs both on the right hand and on the left, can do nothing else but vtter such gronings. And these were our gunnes and artillery wherewith we haue so many yeares scattered the counsels and enterprises of our aduersaries: whereby also we haue begun to ouerthrow the kingdome of Antichrist. They also shall prouoke Christ to hasten the day of his glorious comming, wherein he shall abolish all rule, authority and power, and shall put all his enemies vnder his feete. So be it.

The groning of the heart is a cry.

The weapons of the godly, wherwith they ouerthrow the kingdome of the Pope, &c.

In the 14. of Exodus the Lord speaketh vnto Moses at the red sea, saying: Why criest thou vnto me? Yet Moses cried not, but trembled and almost despaired, for he was in great trouble. It seemed that infidelity reigned in him, and not Faith. For he saw the people of Israel so compassed and enclosed with the Egyptians host and with the sea, that there was no way whereby they might escape. Here Moses durst not once open his mouth. How then did he cry? We must not iudge therefore according to the feeling of our owne heart, but according to the word of God, which teacheth vs that the holy Ghost is giuen to those that are afflicted, terrified, and ready to despaire, to raise them vp and to comfort them, that

The cry of Moses at the red sea.

The office of the holy Ghost.

they be not ouercome in their tentations and afflictions, but may ouercome them, and yet not without great terrours and troubles.

The Papists dreamed that holy men had the holy Ghost in such sort that they neuer had nor felt any tentation. They spake of the holy Ghost onely by speculation and naked knowledge. But Paul sayth, that the strength of Christ is made perfect through our weakenesse: Also, that the Spirite helpeth our infirmities, and maketh intercession for vs with vnspeakeable gronings. Therefore we haue then most néed of the helpe and comfort of the holy Ghost, yea and then is he most ready to helpe vs, when we are most weake and néerest to desperation. If any man suffer affliction with a constant and a ioyfull heart, then hath the holy Ghost done his office in him. And indéed he exerciseth his worke specially and properly in those which haue suffered great terrours and afflictions, and haue, as the Psalme sayth, approched nigh to the gates of hell. As I sayd of Moses, which saw present death in the waters, and on euery side whither soeuer he turned his face. He was therefore in extreme anguish and desperation, and (no doubt) he felt in his heart a mighty cry of the diuell against him, saying: All this people shall this day perish, for they can escape no way, and of this great calamity thou onely shalt be found to be the author, because thou hast led them out of Egypt. Besides all this, the people cried out against him, saying: Were there no graues in Egypt? Thou hast brought vs out that we should die here in the wildernes. Had it not bene better for vs to haue serued the Egyptians, then here wretchedly to die in the wildernesse? The holy Ghost was not here in Moses by bare speculation and knowledge onely, but truly and effectually, who made intercession for him with an vnspeakeable groning, so that he sighed vnto the Lord and sayd: O Lord, at thy commaundement haue I led forth this people: helpe vs therefore. This groning and sighing vnto God, the Scripture calleth a crying.

In whom the holy Ghost doth his office, & at what time.

The tentation of Moses at the red sea.

Exod. 14. 11.

This matter I haue the more largely prosecuted, that I might plainly shew what the office of the holy Ghost is, and when he specially exerciseth the same. In temptation therefore we must in no wise iudge thereof according to our owne sense and féeling, or by the crying of the law, sinne and the diuell, &c. If we here follow our owne sense & beléeue those cryings, we shall thinke our selues to be destitute of all helpe and succour of the holy Ghost, and vtter-

ly

ly cast away from the presence of God. Nay rather let vs then remember what Paul sayth: The Spirit helpeth our infirmities, &c. Also, it cryeth: Abba Father, that is to say, it vttereth a certaine fæble sighing and groning of the hart (as it seemeth vnto vs) which notwithstanding before God is a lowd crie and an vnspeakeable groning. Wherefore in the middest of thy temptation and infirmitie, cleaue only vnto Christ and grone vnto him: he giueth the holy Ghost which cryeth, Abba Father: And this fæble groning is a mighty cry in the eares of God, and so filleth heauen and earth, that God heareth nothing else: and moreouer, it stoppeth the cries of all other things whatsoeuer.

The groninges of the faithfull before God, are great cries.

Thou must marke also that Paul sayth, that the Spirit maketh intercession for vs in our temptation: not with many words or long prayer, but onely with a groning, which notwithstanding cannot be expressed: and that he cryeth not alowd with teares, saying: Haue mercie on me, O God, &c. but onely vttereth a litle sound and a fæble groning, as, Ah Father: This is but a little word, and yet notwithstanding it comprehendeth all things. The mouth speaketh not, but the affection of the heart speaketh after this maner. Although I be oppressed with anguish and terrour on euery side, and seeme to be forsaken and vtterly cast away from thy presence, yet am I thy child, and thou art my Father for Christs sake: I am beloued because of the beloued. Wherefore this litle word Father, conceiued effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most eloquent Rhetoricians that euer were in the world. This matter is not expressed with words, but with gronings, which gronings cannot be vttered with any words or eloquence, for no tongue can expresse them.

Psal. 51. 1.

Ah Father.

I haue vsed many words to declare that a Christian must assure himselfe that he is in the fauour of God, and that he hath the crying of the holy Ghost in his heart. This haue I done that we may learne to reiect and vtterly to abandon that diuelish opinion of the whole kingdom of the Pope, which taught that a man ought to be vncertaine and to stand in doubt of the grace and fauor of God towards him. If this opinion be receiued, then Christ profiteth nothing. For he ý doubteth of Gods fauor towards him, must needs doubt also of the promises of God, and so consequently of the will of God, and of the benefites of Christ: namely that he was borne

The Pope taught that we ought to doubt of the mercy of God toward vs. He speaketh not here of that doubting which

sometime riseth of infirmitie in the godly: but of wilful doubting which the Papistes teach and maintaine.

suffered, died, and rose againe for vs, &c. But there can be no greater blasphemy against God, then to deny his promises, to deny God himselfe, to deny Christ, &c. Wherefore it was not onely an extreme madnes, but an horrible impiety that the Monks did so earnestly intice the youth both men and women to their Monasteries, and to their holy orders (as they called them) as to a most certaine state of saluation; and yet when they had thus done, they bad them doubt of the grace and fauour of God towards them.

The Popes kingdome.

Moreouer, the Pope called all the world to the obedience of the holy Church of Rome, as to an holy state, in the which they might vndoubtedly attaine saluation; and yet after he had brought them vnder the obedience of his lawes, he commanded them to doubt of their saluation. So the kingdome of Antichrist braggeth and bammeth at the first, of the holynes of his orders, his rules & his lawes, and assuredly promiseth euerlasting life to such as obserue & keepe them. But afterwards when these miserable men haue long afflicted their bodies with watching, fasting, and such like exercises, according to the traditions and ordinances of men, this is all that they gaine thereby, that they are vncertaine whether this obedience please God or no. Thus Sathan most horribly dallied in the death and destruction of soules through the Pope, and therefore is the Papacie a slaughter house of consciences, and the very kingdome of the diuell.

The Papacy it a very slaughter-house of consciences.

Now, to establish and confirme this pernicious and cursed error, they alleaged the saying of Salomon, Eccles. 9. The iust and the wise men are in the hands of God: and yet no man knoweth whether he be worthy of loue or of hatred. Some vnderstand this of that hatred which is to come, & some againe of that which is present: but neither of them vnderstand Salomon, who in that place meaneth nothing lesse then that which they dreame. Moreouer, the whole Scripture teacheth vs, especially and aboue all things, that we should not doubt, but assure our selues and vndoubtedly beleeue that God is mercifull, louing and patient: that he is neither dissembler nor deceiuer: but that he is faithfull and true, and keepeth his promise: yea and hath performed that he promised, in deliuering his only begotten Sonne to death for our sinnes, that euery one that beleeueth in him might not perish, but haue euerlasting life. Here we cannot doubt but that God is pleased with vs, that he loueth vs indeede, that the hatred and wrath of God is

The chiefe drift of the Scripture, is to make vs certaine of the mercie of God toward vs. Iohn. 3. 16.

taken

aken away, seeing he suffered his Son to die for vs wretched sin-
ers. Although this matter be set out and often repeated through-
ut the whole Gospell, yet it profited nothing at all. This one say-
ng of Salomon peruersly vnderstood, did more preuaile (especially
mong the votaries and hypocrites of the straiter religion) then all
he promises and consolations of the whole Scripture, yea then
Christ himselfe. They abused the Scriptures therefore to their
wne destruction, and were most iustly punished for despising the
criptures and reiecting the Gospell.

One onely sentence out of Ecclesiastes not well vnderstood, was of more force in the Papacie, thē all the promises of the Scripture.

It is expedient for vs to know these things: First because the
apists vaunt of their holines, as if they had neuer committed any
ill. Therefore they must be conuinced by their owne abomina-
ions, wherewith they haue filled the whole world, as their owne
wkes do witnesse, whereof there is yet an infinite number: Se-
ondly, that we may be fully certified that we haue ỹ pure doctrine
f the Gospell: of which certainty the Pope cannot glory. In
whose kingdome though all things else were sound and vncorrupt,
et this monstrous doctrine of doubting of Gods grace and fauor,
alleth all other monsters. And although it be manifest, that the e-
emies of Christs Gospell teach vncertaine things, because they
ommaund that mens consciences should remaine in doubt, yet
notwithstanding they condemne and kill vs as heretickes, because
we dissent from them, and teach those things which are certaine.
And this they do with such diuellish rage and cruelty, as if they
were most assured of their doctrine.

Doubtfulnes of saluation in the Papacie.

Let vs therefore giue thankes vnto God, that we are deliuered
rom this monstrous doctrine of doubting, and can now assure our
elues that the holy Ghost crieth and bringeth forth in our hearts
nspeakeable gronings. And this is our anker-hold and our foun-
ation. This Gospell commaundeth vs to behold, not our owne
wn workes, our owne perfection: but God the promiser, and
Christ the Mediatour. Contrariwise, the Pope commaundeth vs
o loke, not vnto God the promiser, nor vnto Christ our high Bi-
hop, but vnto our workes and merits. Here, on the one side, doub-
ing and desperation must néeds follow: but on the other side, as-
surance of Gods fauour and ioy of the spirit. For we cleaue vnto
God who cannot lie. For he saith: Behold, I deliuer my Sonne
o death, that through his bloud he may redeeme thée from thy
ins and from eternall death. In this case I cannot doubt, vnlesse

How we may know that we are in Gods fauour, and haue the holy Ghost.

The doctrin which we professe, is certaine.

I will vtterly denie God. And this is the reason that our doctrine is most sure and certaine, because it carrieth vs out of our selues, that we should not leane to our owne strength, our owne conscience, our owne feeling, our owne person, and our owne workes: but to that which is without vs, that is to say, the promise and truth of God which cannot deceiue vs. This the Pope knoweth not, and therefore he wickedly imagineth that no man knoweth, be he neuer so iust or so wise, whether he be worthy of loue or of hatred. But if he be iust & wise, he knoweth assuredly that he is beloued of God, or else he is neither iust nor wise.

The true meaning of the sentence out of the 9. of Ecclesiastes.

What thāks the world giueth to them that deserue well of it.

Moreouer, this sentence of Salomon speaketh nothing at all of the hatred or fauour of God towards men, but it is a morall sentence reproouing the ingratitude of mē. For such is the peruersenesse and ingratitude of the world, that the better a man deserueth, the lesse thankes he shall haue, and oftentimes he that should be his most friend, will be his most enemie. Contrariwise, such as least deserue, shall be most esteemed. So Dauid a holy man, and a good King, was cast out of his kingdome. The Prophets, Christ and his Apostles were slaine. To conclude, the histories of all nations witnesse, that many men well deseruing of their countrey, were cast into banishment by their owne Citizens, and there liued in great misery, and some also shamefully perished in prison. Wherefore Salomon in this place speaketh not of the conscience hauing to do with God, nor of the fauour or iudgement, the loue or hatred of God: but of the iudgement and affections of men among themselues. As though he would say: There are many iust and wise men, by whom God worketh much good, and giueth peace and quietnes vnto men. But so farre off are they from acknowledging the same, that oftentimes they requite them againe most vnkindly and vncourteously for their wel doings and deseruings. Therefore although a man do all things well and neuer so well, yet he knoweth not whether by this his diligence and faithfulnesse he deserue the hatred or fauour of men.

So we at this day, when we thought we should haue found fauour among our owne countrymen, for that we preach vnto them the Gospell of peace, life and eternall saluation, in stead of fauour we haue found bitter and cruell hatred. Indeede at the first many were greatly delighted with our doctrine, & receiued it gladly. We thought they would haue bene our friends and brethren, and that

with

ith one consent together with vs, they would haue planted and eached this doctrine to others. But now we find that they are lse brethren and our deadly enemies, which sow and spread a oad false doctrine, and that which we teach well and godly, they ickedly peruert and ouerthrow, stirring vp offences in the Chur- es. Whosoeuer therefore doth his duty godly and faithfully, in hat kind of life soeuer he be, and for his well doing receiueth no- ing againe but the vnkindnesse & hatred of men, let him not vere nd torment himselfe therefore, but let him say with Christ: They ated me without a cause. Againe: For that they should haue loued e, they slandered me, but I did pray.

How we must ouercome vnthankfulnes

Psal. 109. 3. 4

The Pope therefore with this diuellish doctrine, whereby he ommaunded men to doubt of the fauour of God towards them, oke away God and all his promises out of the Church, buried all he benefites of Christ, and abolished the whole Gospell. These in- nueniences do necessarily follow: for men do not leane to the romises of God, but to their owne workes and merits. Therefore hey cannot be assured of the good will of God towards them, but nust néedes doubt thereof, and so at length despaire. No man can nderstand what Gods will is, and what pleaseth him, but in his ord. This word assureth vs that God hath cast away all ỹ anger nd displeasure which he had conceiued against vs, when he gaue is onely begotten Sonne for our sins, &c. Wherefore let vs vtter- y abandon this diuellish doubting, wherwith the whole Papacie as poysoned, and let vs be fully assured that God is mercifull vn- o vs, that we please him, that he hath a care ouer vs, that we haue he holy Ghost, which maketh intercession for vs with such crying nd groning as cannot be expressed.

The will of God is seene in his word.

Now, this is the true crying and groning indéed, when a man in entatiõ calleth vpon God: not as a tyrant, not as an angry Iudge, ot as a tormentor, but as a father; although this groning be so soft nd so secret, that it can scantly be perceiued. For in serious tenta- ions, and in the time of triall where the conscience wrastleth with he iudgement of God, it is wont to call God not a Father, but an niust, an angrie, a cruell tyrant and Iudge. And this crying which Sathan stirreth vp in the heart, farre passeth the crie of the pirit, and is strongly felt. For then it séemeth that God hath for- en vs, & will throw vs downe into hell. So the faithfull complaine ftentimes in the Psalmes: I am cast from the presence of God. Psal. 31. 22.

Also: I am become as a broken vessell, &c. This is not indéed the groning that cryeth, Abba, Father: but the rozing of Gods wzath, which crieth strongly, O cruell Judge, O cruell tozmenter, &c. Here it is now time that thou turne away thine eyes from the law, from wozkes, and from the sense and féeling of thine owne conscience, and lay hold by Faith on the pzomise, that is to say, on the wozd of grace and life, which raiseth vp the conscience againe, so that now it beginneth to grone and say: Although the law accuse me, sinne and death terrifie me never so much, yet O my God, thou pzomisest grace, righteousnesse and euerlasting life thzough Jesus Chzist: And so the pzomise bzingeth a sighing and a groning, which crieth: Abba Father.

Verse. 7. Wherefore thou art no more a seruant, but a sonne.

This is the shutting vp and the conclusion of that which he said befoze, As if he should say: This being true that we haue receiued the spirit by the Gospell, whereby we cry, Abba Father: then is this decrée pzonounced in heauen, that there is now no bondage any moze, but méere liberty and adoption. And who bzingeth this liberty? Uerily this groning. By what meanes? The father offereth vnto me by his pzomise, his grace and his fatherly fauour. This remaineth then, that I should receiue this grace. And this is done when I againe with this groning do cry, and with a childly heart do assent vnto this name Father. Here then the Father and the Sonne méete, and the mariage is made vp without all pompe and solemnity: that is to say, nothing at all commeth betwéene, no law noz wozke is here required. Foz what should a man do in these terrours and hozrible darknes of tentations? Here is nothing else but the Father pzomising, & calling me his sonne by Chzist, who was made vnder the law, &c. And I receiuing and answering by this groning, saying, Father. Here then is no exacting, nothing is required, but only that childly groning that appzehendeth a sure hope and trust in tribulation, and sayth: Thou pzomisest, and callest me thy child foz Chzists sake, and I againe receiue thy pzomise and call thée Father. This is indéed to be made children simply and without any wozkes. But these things without experience and pzactise cannot be vnderstood.

By what meanes the adoption cometh vnto vs.

Paule in this place taketh this wozd Seruant otherwise then he did befoze in the third chapter, where he sayth: There is neither

bond

ond nor free, &c. Here he calleth him a seruant of the law which
s subiect to the law, as he did a little before: We are in bondage
nder the rudiments of the world. Wherefore to be a seruant ac-
ording to Paule in this place, is to be guilty and captiue vnder
he law, vnder the wrath of God and death; to behold God, not as
mercifull Father, but as a tormentor, an enemy, and a tyrant.
This is indéede to be kept in bondage and babylonicall captiuity,
nd to be cruelly tormented therein. For the law deliuereth not
rom sinne and death, but reuealeth & increaseth sinne, and ingen-
reth wrath. This bondage (saith Paul) continueth no longer: it
ppresseth vs not, nor maketh vs heauy any more, &c. Paule sayth:
Thou shalt be no more a seruant. But the sentence is more gene-
all if we say: there shall be no bondage in Christ any more, but
néere frédome and adoption. For when faith cometh, that bon-
age ceaseth, as he said before in the third Chapter.

What Paul calleth a seruant in this place.

Rom. 3. 20. Rom. 4. 15.

Now, if we by the spirit of Christ crying in our hearts, Abba
Father, be no more seruants, but children, then it followeth that
we are not onely deliuered from the Pope and all the abhomina-
tions of mens traditions, but also from all the iurisdiction and
power of the law of God. Wherefore we ought in no wise to suf-
fer the law to reigne in our conscience, and much lesse the Pope
with his vaine threatnings and terrors. Indéed he roareth migh-
tily as a Lyon, Apoc. 10. and threatneth to all those that obey not
his lawes, the wrath and indignation of almighty God and of his
blessed Apostles, &c. But here Paule armeth and comforteth vs a-
gainst these roarings, when he sayth: Thou art no more a seruant,
but a sonne. Take hold of this consolation by faith, and say: O
law, thy tyranny can haue no place in the throne where Christ
my Lord sitteth: there I cannot heare thée (much lesse do I heare
thée O Antichrist:) for I am frée and a sonne, who must not be sub-
iect to any bondage or seruile law. Let not Moses therefore with
his lawes, (much lesse the Pope) ascend vp into the bride chamber
there to lie, that is to say, to reigne in the conscience, which Christ
hath deliuered from the law, to the end that it should not be sub-
iect to any bondage. Let the seruants abide with the Asse in the
valley: Let none but Isaac ascend vp into the Mountaine with
his Father Abraham: that is, let the law haue dominion ouer the
body and ouer the old man: let him be vnder the law and suffer
the burden to be layd vpon him: let him suffer himselfe to be

The law must not be suffered to rule in the conscience.

The lawe hath no power ouer the conscience, but ouer the flesh

Gen. 22. 4. 5.

exercised and vexed with the law: let the law limite and prescribe vnto him what he ought to do, what he ought to suffer, and how he ought to liue and to gouerne himselfe among men. But let it not defile the bed in which Christ should rest and sléepe alone: that is to say, let it not trouble the conscience. For she alone ought to liue with Christ her Spouse in the kingdome of liberty and adoption.

If then (saith he) by the Spirit of Christ ye cry: Abba, Father, then are ye indéed no longer seruants, but frée men and sonnes. Therefore ye are without the law, without sinne, without death: that is to say, ye are saued, and ye are now quite deliuered from all euils. Wherefore the adoption bringeth with it the eternall kingdome, & all the heauenly inheritance. Now, how inestimable the glory of this gift is, mans heart is not able to conceiue, and much lesse to vtter. In the meane time we sée this but darkely and as it were afarre off: We haue this litle groning and féeble faith which onely resteth vpon the hearing & the sound of the voyce of Christ in giuing the promise. Therefore we must not measure this thing by reason or by our owne féeling, but by the promise of God. Now because he is infinite, therefore his promise is also infinite, although it séeme to be neuer so much inclosed in these narrow streites, these anguishes I meane. Wherefore there is nothing that can now accuse, terrifie, or bind the conscience any more. For there is no more seruitude but adoption: which not only bringeth vnto vs liberty from the law, sinne and death, but also the inheritance of euerlasting life, as followeth.

What the adoption bringeth.

1 Cor. 13. 12.

Verse 7. Now, if thou be a sonne, thou art also the heire of God through Christ.

For he that is a sonne, must be also an heire: for by his birth he is worthy to be an heire. There is no worke nor merite that bringeth to him the inheritance, but his birth onely: And so in obtaining the inheritance he is a méere patient and not an agent: that is to say, not to beget, not to labour, not to care: but to be borne is that which maketh him an heire. So we obtaine eternall gifts, namely the forgiuenes of sinnes, righteousnes, the glory of the resurrection and euerlasting life, not as agents, but as patients, that is, not by doing but by receiuing. Nothing here cometh betweene, but faith alone apprehendeth the promise offered. Like as therfore

a sonne in the politike and houshold gouernment is made an heire by his onely birth: so here faith onely maketh vs sonnes of God, borne of the word, which is the wombe of God, wherein we are conceiued, carried, borne and nourished vp, &c. By this birth then we are made new creatures, formed by faith in the word: we are made Christians, children & heires of God through Iesus Christ. Now, being heires we are deliuered from death, sinne and the Diuell, and we haue righteousnesse and eternall life.

The word of God is the wombe of God.

But this farre passeth all mans capacity, that he calleth vs heires: not of some rich and mighty Prince, not of the Emperor, not of the world: but of God the Almighty creator of all things. This our inheritance then (as Paule sayth in another place) is inestimable. And if a man could comprehend the great excellency of this matter, that he is the sonne and heire of God, and with a constant faith beléeue ỹ same, this man would estéeme all ỹ power and riches of all the kingdomes of the world but as filthy dong in comparison of his eternall inheritance. He would abhor whatsoeuer is high and glorious in the world: yea, the greater ỹ pompe and glory of the world is, the more would he hate it. To conclude, whatsoeuer the world most highly estéemeth and magnifieth, that should be in his eyes most vile & abhominable. For what is all the world, with all his power, riches and glory, in comparison of God whose sonne and heire he is? Furthermore, he would heartily desire with Paul to be losed and to be with Christ, and nothing could be more welcome vnto him, then spéedy death, which he would embrace as a most ioyfull peace, knowing that it should be the end of all his miseries, and that through it he should attaine to his inheritance, &c. Yea a man that could perfectly beléeue this, should not long remaine aliue, but should be swallowed vp incontinent with excessiue ioy.

Phil. 2, 13.

But the law of the members striuing against the law of the mind, hindreth faith in vs, and suffereth it not to be perfect. Therefore we haue néede of the helpe & comfort of the holy Ghost, which in our troubles and afflictions may make intercession for vs with vnspeakeable gronings, as before I haue sayd. Sinne yet remaineth in the flesh, which oftentimes oppresseth the conscience, and so hindreth faith, that we cannot with ioy perfectly behold and desire those eternall riches which God hath giuen vnto vs through Christ. Paul himselfe feeling this battell of the flesh against the spi-

The godly haue need of the comfort of the holy Ghost.

Rom 7.24. rit, crieth out: O wretched man that I am, who shall deliuer me from this body of death? He accuseth his bodie, which notwithstanding it behoued him to loue, calling it by an odious name, his death. As if he would say: My body doth more afflict me, and more grieuously vexe me then death it selfe: For it hindreth in him also this ioy of spirit. He had not alwayes the sweet & ioyfull cogitations of the heauenly inheritance to come, but he felt oftentimes also much heauinesse of spirit, great anguish and terrours.

Hereby we may plainly see how hard a matter faith is: which is not easily and quickly apprehended, as certaine full and lothy spirits dreame, which swallow vp at once all that is contained in the holy Scriptures. The great infirmitie which is in the Saints, and the striuing of the flesh against the Spirit, do sufficiently witnesse how feeble Faith is in them. For a perfect faith bringeth by and by a perfect contempt and lothing of this present life. If we could fully assure our selues, & constantly beleeue that God is our Father, and we his sonnes and heires, then should we vtterly contemne this world with all the glory, righteousnesse, wisedome and power, with all the royall scepters and crownes, and with all the riches and pleasures thereof. We should not be so carefull for this life: we should not be so addicted to the world and worldly things, trusting vnto them when we haue them, lamenting & despairing when we lose them: but we should do all things with great loue, humility and patience. But we do the contrary: for the flesh is yet strong, but Faith is feeble and the spirit weake. Therefore Paule sayth very well, that we haue here in this life, but onely the first fruits of the Spirit, and that in the world to come, we shall haue the tenths also.

Signes whereby it appeareth that our faith is weake.

In this life we haue but only the first fruits of the spirit.

Verse 7. Through Christ.

Paule hath Christ alwayes in his mouth: he cannot forget him. For he did well foresee that nothing should be lesse knowne in the world (yea among them which should professe themselues to be Christians) then Christ and his Gospell. Therefore he talketh of him and setteth him before our eyes continually. And as often as he speaketh of grace, righteousnesse, the promise, adoption and inheritance, he is alwayes wont to adde: In Christ or through Christ, couertly impugning the law. As if he would say: These things come vnto vs, neither by the law, nor by the works thereof: much

Paule hath alwaies the name of Christ in his mouth.

lesse

lesse by our owne strength, or by the workes of mens traditions: but onely by Christ.

Verse 8.9. But euen then when ye knew not God, ye did seruice vnto them which by nature are no Gods. But now seeing ye know God, yea rather are knowne of God: how turne you againe vnto impotent and beggerly rudiments, whereunto, as from the beginning, ye will be in bondage againe?

This is the conclusion of Paules disputation. From this place vnto the end of the Epistle he doth not much dispute, but onely giueth precepts as touching maners. Notwithstanding he first reproueth the *Galathians*, being sore displeased that this diuine and heauenly doctrine should be so suddenly and easily remoued out of their hearts. As if he would say: Ye haue teachers which will bring you backe againe into the bondage of the law. This did not I: but by my doctrine I called you out of darknesse and out of the ignorance of God, into a wonderfull light and knowledge of him. I brought you out of bondage & set you in the frædome of the sonnes of God, not by preaching vnto you the workes of ỹ law, or the merites of men, but the grace and righteousnes of God, & the giuing of heauenly and eternall blessings through Christ. Now, seeing this is true, why do ye so soone forsake the light & returne to darknesse? Why do ye suffer your selues so easily to be brought from grace vnto the law, from frædome to bondage?

What the Gospell bringeth.

Here againe we see (as before I haue said) that to fall in Faith is an easie matter, as the example of the Galathians witnesseth. The example of the Anabaptists, Libertines, and such other heretikes witnesseth the same also at this day. We for our part do set forth the doctrine of Faith with continuall trauell, by preaching, by reading and by writing: we purely and plainly distinguish the Gospell from the law, and yet do we little preuaile. This cometh of the diuell, who goeth about by all subtile meanes to seduce men and to hold them in error: he can abide nothing lesse then the true knowledge of grace and faith in Christ. Therefore, to the end he may take Christ cleane out of sight, he setteth before them other shewes, wherewith he so deceiueth them, that by litle and litle he leadeth them from faith and the knowledge of grace, to the disputation of the law. When he hath brought this about, then is Christ taken away. It is not without cause therefore that Paule

To slide in faith is an easie thing.

The Diuell laboureth to bring men from faith to the law.

speaketh so much and so often of Christ and that he goeth about so purely to set forth the doctrine of faith: whereunto he attributeth righteousnes only and alone, and taketh it from the law, declaring that the law hath a cleane contrary effect: that is, to ingender wrath, to increase sinne, &c. For he would gladly perswade vs, that we should not suffer Christ to be plucked out of our heart: that the spouse should not suffer her husband to depart out of her armes, but should alwaies embrace him and cleave fast vnto him, who being present, there is no danger: yea there is the faithfull groning, fatherly goodwill, adoption and inheritance.

Why Paul sayth that the Galathians returned backe to weake and beggerly elements.

But why sayth Paule that the *Galathians* turned backe againe to weake and beggerly rudiments or ceremonies, that is to say, to the law, whereas, they neuer had the law: for they were Gentiles (notwithstanding he wrote these things to the Iewes also, as afterwards we will declare) or why speaketh he not rather after this manner? Once when ye knew not God, ye did seruice vnto them which by nature were no gods: but now, seeing ye know God, why turne ye backe againe, forsaking the true God to worship Idols? Doth Paul take it to be all one thing, to fall from the promise to the law, from faith to workes: and to do seruice vnto gods which by nature are no Gods? I answer: Whosoeuer is faine from the article of iustification, is ignorant of God, & an Idolater. Therefore it is all one thing whether he afterwards turne againe to the law, or to the worshipping of Idols: it is all one, whether he be called a Monke, a Turke, a Iew, or an Anabaptist. For when this article is taken away, there remaineth nothing else but error, hypocrisie, impiety and idolatry, how much soeuer it seeme in outward appearance to be the very truth, the true seruice of God, and true holinesse, &c.

God is knowne by Christ. onely.

The reason is, because God will or can be knowne no otherwise then by Christ, according to that saying of Iohn 1. The onely begotten Sonne which is in the bosome of the Father, he hath declared him. He is the Seed promised vnto Abraham, in whom God hath established all his promises. Therefore Christ is the onely meane, and as ye would say, the glasse by the which we see God, that is to say, we know his will. For in Christ we see that God is not a cruell exactour or a iudge, but a most fauourable, louing and mercifull Father, who to the end he might bleese vs, that is to say, deliuer vs from the law, sinne, death and all euils, and

might

might endue vs with grace, righteousnes and euerlasting life, spared not his owne Sonne, but gaue him for vs all, &c. This is a true knowledge of God, and a diuine perswasion, which deceiueth vs not, but painteth out God vnto vs liuely. *Rom. 8. 32.* *The true knowledge of God.*

He that is fallen from this knowledge, must néds conceiue this fantasie in his heart: I will set vp such a seruice of God: I will enter into such an order: I will chuse this or that worke, and so will I serue God, and I doubt not but God will accept this, and reward me with euerlasting life for the same. For he is mercifull and liberall, giuing all good things euen to the vnworthy and vnthankfull: much more will he giue vnto me grace and euerlasting life for my great and manifold good déedes and merites. This is the highest wisedome, righteousnesse and religion that reason can iudge of: which is common to all nations, to the Papists, Iewes, Turkes, Heretikes, &c. They can go no higher then that Pharisie did, of whom mention is made in the Gospel. They haue no knowledge of the Christian righteousnes, or of the righteousnes of faith. For the naturall man perceiueth not the mysteries of God. Also: There is none that vnderstandeth, there is none that seeketh after God, &c. Therefore there is no difference at all betwéene a Papist, a Iew, a Turke and an Heretike. Indéed there is a difference of the persons, the places, rites, religions, workes and worshippings: notwithstanding there is all one and the same reason, the same heart, opinion and cogitation in them all. For the Turke thinketh the selfe same thing that the Charterhouse Monke doth: namely, if I do this or that worke, God will be merrifull vnto me: if I do it not, he will be angry. There is no meane betwéene mans working and the knowledge of Christ. If this knowledge be darkned or defaced, it is all one whether thou be a Monke, a Turke, a Iew, &c, *The highest wisedome of reason.* *Luke 18. 11. 12.* *1 Cor. 2. 14.* *Rom. 3. 11.* *The is no difference betweene the Turkes, Iewes and Papists.*

Wherefore it is an extreme madnes that the Papists & Turkes do so striue among themselues about the religion and seruice of God, contending that both of them haue the true religion and true worship of God. And the Monkes themselues agrée not together. For one of them will be accounted more holy then another for certaine fwlish outward ceremonies, and yet in their hearts the opinion of them all is so like, that one egge is not more like to another. For this is the imagination of them all: If I do this worke, God will haue mercy vpon me: if I do it not, he will be angry. *The imagination of*

all the merit mongers alike.

And therefore euery man that reuolteth from the knowledge of Christ must néeds fall into Idolatry, and conceiue such an imagination of God as is not agreable to his nature: As the Charterhouse Monke for the obseruing of his Rule, the Turke for the keeping of his Alcoran, hath this affiance, that he pleaseth God, & shall receiue a reward of him for his labour.

All merit-mongers honour a God which by nature is no God.

Such a God as after this sort forgiueth sinnes and iustifieth sinners, can no where be found, and therefore this is but a vaine imagination, a dreame, and an Idoll of the heart. For God hath not promised that he will saue and iustifie men for the religions, obseruations, ceremonies, and ordinances deuised by men: yea God abhorreth nothing more (as the whole Scripture witnesseth) then

God abhorreth wilworshippings & works deuised by man.

such wil-workes, such seruice, rites and ceremonies: for the which also he ouerthroweth whole kingdomes and Empires. Therefore, as many as trust to their own strength and righteousnes, do serue a God, but such a God as they themselues haue deuised, and not the true God indéed. For the true God speaketh thus: No righteousnesse, wisedome, nor religion pleaseth me, but that onely whereby the Father is glorified through the Sonne. Whosoeuer apprehendeth this Sonne, and me, and my promise in him by faith, to him I am a God, to him I am a Father, him do I accept, iustifie and saue. All other abide vnder wrath, because they worship that thing which by nature is no God.

Doctrine concerning the true God.

Whosoeuer forsaketh this doctrine, must néeds fall into the ignorance of God: he vnderstandeth not what the true Christian righteousnes, wisdome and seruice of God is: he is an Idolater abiding vnder the law, sinne, death, and the power of the Diuell, and all things that he doth, are accursed and condemned. Therefore the Anabaptist imagining with himselfe that he pleaseth God if he be rebaptized, if he forsake his house, wife and children, if he mortifie his flesh and suffer much aduersity, and at length death it selfe, yet there is not one drop of the knowledge of Christ in him, but secluding Christ, he dreameth altogether of his owne workes, of the forsaking of his goods, of his affliction and mortification, and now differeth nothing from the Turke, Iew or Papist in spirit or in heart, but onely in the outward appearance, workes and ceremonies which he hath chosen to himselfe. The same confidence in workes haue all the Monkes and other religious orders: notwithstanding their apparell and other outward

To what euils they be subiect, which destroy the doctrine of faith.

things

things there is a difference.

There are at this day very many like vnto these, which notwithstanding would be counted among the true professours & teachers of the Gospell and as touching the words, they teach that men are deliuered from their sinnes by the death of Christ. But because they teach faith in such sort, that they attribute more to charity then to faith, they highly dishonour Christ and wickedly peruert his word. For they dreame that God regardeth and accepteth vs for our charities sake, wherby we being reconciled to God, do loue God and our neighbour. If this be true, then haue we no néed of Christ at all. Such men serue not the true God, but an idoll of their owne hart, which they themselues haue deuised. For the true God doth not regard or accept vs for our charity, vertues, or newnesse of life, but for Christs sake, &c.

But they make this obiection: Yet notwithstanding the Scripture commandeth that we should loue God with all our heart, &c. It is true. But it followeth not, that because God commaundeth vs, therefore we do it. If we did loue God with all our heart, &c. Then, no doubt, we should be iustified, and liue through this obedience, as it is written: He that shall do these things shall liue in them. But the Gospell saith: Thou doest not these things: therefore thou shalt not liue in them. For this sentence: Thou shalt loue the Lord thy God, &c. requireth a perfect obedience, a perfect feare, trust and loue towards God. These things men neither do nor can performe in this corrupt nature. Therefore this law: Thou shalt loue the Lord thy God, &c. iustifieth not, but accuseth and condemneth all men, according to the saying: The law causeth wrath &c. Contrariwise, Christ is the finishing and accomplishing of the law to righteousnesse, to euery one that beleeueth. Of this we haue spoken largely before.

Leuit. 18. 5. *Rom.* 10. 3.

Rom. 4. 15. *Rom.* 10. 4.

In like manner the Iew kéeping the law with this opinion, that he by this obedience wil please God, serueth not the true God, but is an Idolater, worshipping a dreame and an Idoll of his owne heart, which is no where to be found. For the God of his fathers, whom he sayth he worshippeth, promised to Abraham a Séede, through the which all nations should be blessed. Therefore God is knowne & the blessing is giuen, not by the law, but by the Gospell of Christ. Although Paule speake these words: Then when ye knew not God, ye did seruice, &c. properly and principally

God is not knowne and the blessing giuen thorough the law, but by the Gospell.

to the *Galathians*, which were Gentiles: yet notwithstanding by the same wordes he also toucheth the Iewes, who though they had reiected their idols outwardly, yet in their hearts they worshipped them more then did the Gentiles, as is said, Rom. 2. Thou abhorrest Idols, and committest sacriledge. The Gentiles were not the people of God, they had not his word, and therefore their Idolatry was grosse. But the idolatrous Iewes cloked their Idolatrie with the name and word of God (as all Iusticiaries which seeke righteousnes by workes, are wont to do) and so with this outward shew of holinesse they deceiued many. Therefore Idolatrie the more holy and spirituall it is, the more hurtfull it is.

The Gētiles idolatry was grosse. Contrariwise the Iewes idolatrie was outwardly holy, & therefore more hurtful

But how may these two contrary sayings which the Apostle here setteth downe, be reconciled together? Ye knew not God: and ye worshipped God. I answer: All men naturally haue this generall knowledge, that there is a God, according to that saying Rom. 1. Forasmuch as that which may be knowne of God, was manifest in them. For God was made manifest vnto them, in that the inuisible things of him did appeare by the creation of the world. Moreouer, the ceremonies and religions which were and alwaies remained among all nations, sufficiently witnesse that all men haue had a certaine generall knowledge of God. But whether they had it by nature or by the tradition of ther forefathers, I will not here dispute.

But here some will obiect againe: If all men knew God, wherefore then doth Paul say, that the *Galathians* knew not God before the preaching of the Gospell? I answer: There is a double knowledge of God, generall and particular. All men haue the generall knowledge, namely that there is a God, that he created heauen & earth, that he is iust, that he punisheth the wicked. But what God thinketh of vs, what his will is towards vs, what he will giue or what he wil do, to the end we may be deliuered from sin and death, and be saued (which is the true knowledge of God indeed) this they know not. As it may be that I know some man by sight, whom yet indeede I know not throughly, because I vnderstand not what affection he beareth towards me. So men know naturally that there is a God, but what his will is, or what is not his will, they do not know. For it is written: There is none that vnderstandeth God. And in another place: No man hath seene God: that is to say, no man hath knowne what is the will of God. Now, what doth it a-

A general & particular knowledge of God.

Rom. 3. 11. Ioh. 1. 18.

nails

naile thée if thou know that there is a God, & yet art ignorãt what is his will towards thée. Here some thinke one thing, and some an other. The Iewes imagine this to be the will of God, if they worship him according to the rule of Moses law, the Turk if he obserue his Alcoran, the Monke if he kéepe his order & performe his vowes. But all these are deceiued and become vaine in their owne cogitations, as Paul saith Rom. 1. not knowing what pleaseth or displeaseth God: therefore in stead of the true and naturall God they worship the dreames and imaginations of their owne heart.

The diuers opinions of men concerning the will of God.

This is it that Paul meaneth when he sayth: When ye knew not God: that is, when ye knew not the will of God, ye serued those which by nature were no gods: that is to say, ye serued the dreames and imagination of your owne heart, whereby ye imagined without the word, that God was to be worshipped with this or that worke, with this or that rite or ceremonie. For vpon this proposition, which all men do naturally hold, namely that there is a God, hath sprong all Idolatrie, which without the knowledge of the Diuinity could neuer haue come into the world. But because men had this naturall knowledge of God, they conceiued vaine and wicked imaginations of God without and against the word, which they estéemed & maintained as the very truth it selfe, and so dreamed that God is such a one, as by nature he is not. So the Monke imagineth him to be such a God as forgiueth sinnes, giueth grace and euerlasting life for the kéeping of his rule. This God is no where to be found: therfore he serueth not the true God, but that which by nature is no God: to wit, the imagination and idol of his owne heart: that is to say, his owne false and vaine opinion of God, which he dreameth to be an vndoubted truth. Now, reason it selfe will enforce vs to confesse, that mans opinion is no God. Therefore whosoeuer will worship God without his word, serueth not the true God (as Paul sayth:) but that which by nature is no God.

Whence idolatrie came.

The opinion of the Monk as touching Gods will.

Worshippers of God without his word.

Therefore whether ye call rudiments here the law of Moses, or else the traditions of the Gentles, (albeit he speaketh here properly and principally of the rudiments of Moses) there is no great difference. For he that falleth from grace to the law, falleth with no lesse danger then he that falleth from grace to Idolatrie. For without Christ there is nothing else but mere Idolatrie, an idoll and false imagination of God, whether it be called Moses law,

Without Christ all worshippings and

all lawes are idolatrie.

or the Popes ordinance, or the Turkes Alcoran, &c. Therefore he sayth with a certaine admiration:

Verse 9. But now seeing ye know God.

As though he would say: This is a maruellous thing, that ye knowing God by the preaching of Faith, do so suddenly reuolt from the true knowledge of his will, (wherein I thought ye were so surely established, that I feared nothing lesse then that ye should be so easily ouerthrowne) and do now againe by the instigation of the false apostles, returne to the weake and beggerly ceremonies, which ye would serue againe afresh. Ye heard before by my preaching, that this is the will of God, to bleſſe all nations: not by circumcision or by the obseruation of the law, but by Christ promised to Abraham. They that beléeue in him shall be blessed with faithfull Abraham: they are the sonnes and heires of God. Thus (I say) haue ye knowne God.

The will of God.

Gal.3.9.
Gal.4.7.

Verse 9. Yea rather are knowne of God, &c.

He correcteth the sentence going before: But now seeing ye haue knowne God, or rather turneth it after this maner: yea rather ye are knowne of God: For he feared lest they had lost God vtterly. As if he would say: Alas, are ye come to this point, that now ye know not God, but returne againe from grace to the law? Yet notwithstanding God knoweth you. And indéede our knowledge is rather passiue then actiue: that is to say, it consisteth in this, that we are rather knowne of God, then that we know him. All our doing, that is, all our endeuour to know and to apprehend God, is to suffer God to worke in vs. He giueth the word: which when we haue receiued by faith giuen from aboue, we are new borne and made the sonnes of God. This is then the sense and meaning: Ye are knowne of God, that is, ye are visited with the word, ye are endued with faith and the holy Ghost, whereby ye are renued, &c. Wherefore euen by these words, Ye are knowne of God, he taketh away all righteousnes from the law, & denieth that we attaine the knowledge of God through the worthines of our owne workes. For no man knoweth the Father but the Sonne, and he to whom the Sonne will reueale him. Also: He by his knowledge shall iustifie many, because he shall beare our iniquities. Wherefore our knowledge concerning God, consisteth in suffering, and not

Our knowledge concerning God

Ye are knowen of God

Luke 10. 22.
Esa.53.11.

not in doing.

He much marueleth therefore, that seeing they knew God truly by the Gospell, they returned so suddenly to weake and beggerly rudiments, by the perswasion of the false Apostles. As I my self also should greatly marueil if our Church (which by the grace of God is godly reformed in pure doctrine and faith) should be seduced and peruerted by some fond and frantick head, through the preaching of one or two Sermons, that they would not acknowledge me for their Pastor any more. Which thing notwithstanding shall one day come to passe, if not whilest we liue, yet when we are dead and gone. For many shall then rise vp, which will be maisters and teachers: who vnder a colour of true religion shall teach false and peruerse doctrine, and shall quickly ouerthrow all that we in so long time and with so great trauel haue builded. We are not better then the Apostles, who, whiles they yet liued, saw (not without their great griefe and sorrow) the subuersion of those Churches which they themselues haue planted through our ministery. Therefore if is no great marueil if we be constrained to behold the like euill at this day in those Churches, where Sectaries do reigne, who hereafter when we are dead, shall possesse those Churches which we haue won and planted by our ministery, and with their poyson infect & subuert the same. And yet notwithstanding Christ shall remaine and reigne to the end of the world, and that marueilously, as he did vnder the Papacy.

The Apostles euen in their life time saw the subuersion of those Churches, which they had planted.

Paule seemeth to speake very spitefully of the law when he calleth it rudiments (as he did also before in the beginning of this Chapter) and not onely rudiments, but weake and beggerly rudiments and ceremonies. Is it not blasphemy to giue such odious names to the law of God? The law being in his true vse, ought to serue the promises and to stand with the promises and grace. But if it fight against them, it is no more the holy law of God, but a false and a diuellish doctrine, and doth nothing else but driue men to desperation, and therefore must be reiected.

Rudiments or elements are called the principles and first beginnings of any things and so the law is but as an A.B.C. in respect of the Gospell.

Wherefore when he calleth the law weake and beggerly rudiments, he speaketh of the law in respect of proud and presumptuous hypocrites which would be iustified by it, and not of the law being spiritually vnderstood, which ingendreth wrath. For the law, (as I haue often sayd) being in his owne proper vse, accuseth and condemneth a man: and in this respect it is not onely a strong

Rom. 4. 15. When the lawe is weake and

beggerly, & when it is ſtrong and mighty.

and a rich rudiment, but alſo moſt mighty and moſt rich, yea ra-
ther an inuincible power and riches: and if here the conſcience be
compared with the law, then is it moſt weake and beggerly. For
it is ſo tender a thing, that for a ſmall ſin it is ſo troubled and ter-
rified, that it vtterly deſpaireth, vnleſſe it be raiſed vp againe.
Wherefore the law in his proper vſe hath more ſtrength and ri-
ches, then heauen and earth is able to containe: inſomuch that one
letter or one title of the law is able to kill all mankind, as the hi-
ſtory of the law giuen by Moſes, Exod. 19. 20. doth witneſſe. This
is the true and diuine vſe of the law, of which Paul ſpeaketh not in
this place.

Paule therefore intreateth here of hypocrites, which are fallen
from grace, or which haue not yet attained to grace. Theſe, abu-
ſing the law, ſeeke to be iuſtified by it. They exerciſe and tyre them-
ſelues day and night in the workes thereof: as Paul witneſſeth of
the Iewes, Rom. 10. For I beare them record (ſaith he) that they
haue the zeale of God, but not according to knowledge, for they be-
ing ignorant of the righteouſnes of God &c. Such do hope ſo to be
ſtrengthened and inriched by the law, that they may be able to ſet
their power and riches which they haue gotten by the righteouſ-
neſſe thereof, againſt the wrath and iudgement of God, and ſo to
appeaſe God, and to be ſaued thereby. In this reſpect then we may

When the lawe is a weake and beggerly rudiment.

well ſay that the law is a weake and a beggerly rudiment: that
is to ſay, which can giue neither helpe nor counſell.

And who ſo liſteth to amplifie this matter, may further ſay, that
the law is a weake & a beggerly rudiment, becauſe it maketh men
more weake and beggerly: Againe, becauſe that of it ſelfe it hath
no power, or riches whereby it is able to giue or to bring righte-
ouſneſſe: And moreouer, that it is not onely weake and beggerly,
but euen weaknes and beggery it ſelfe. How then ſhall it inrich
or ſtrengthen thoſe, which were before both weake and beggerly?
Therefore to ſeeke to be iuſtified by the law, is as much as if a man
being weake and feeble already, would ſeeke ſome other greater ill
will whereby he might ouercome his weaknes and pouerty, which
notwithſtanding would bring vnto him vtter deſtruction. As if he
which hath the falling ſickneſſe, would ſeeke to ioyne vnto it the
peſtilence for a remedy: or if a leaper ſhould come to a leaper, or a
begger to a begger, the one to helpe and inrich the other.

Paule therefore ſheweth, that they which ſeeke to be iuſtified by

the law, haue this cõmodity thereby, that daily they become more and more weake and beggerly. For they be weake and beggerly of themselues: that is to say, they are by nature the children of wrath, subiect to death and euerlasting damnation, and yet they lay hold vpon that which is nothing else but mére weaknes and beggery, séeking to be strengthened and inriched thereby. Therefore euery one that falleth from the promise to the law, from faith to workes, doth nothing else but lay vpon himselfe such a burden, being weake and féeble already, as he is not able to beare, Act. 15. and in hearing thereof is made ten times more weake, so that at length he is driuen to despaire, vnlesse Christ come & deliuer him.

The more men seeke to be iustified by the law, the more they are drowned in sin.

This thing the Gospell also witnesseth, speaking of the woman which was grieued 12. yeares with a bloudy issue, and suffred many things of many Physitians, vpon whom she had spent all her substance, & yet could not be cured, but the longer she was vnder their hands, the worse she was. As many therfore as do the workes of the law to the end they may be iustified thereby, are not only not made righteous, but twise more vnrighteous then they were before, that is (as I haue sayd) more weake and beggerly, and more vnapt to do any good worke. This haue I proued to be true both in my selfe and in many others. I haue knowne many Monkes in the Papacy, which with great zeale haue done many great workes for the attaining of righteousnesse and saluation, and yet were they more impatient, more weake, more miserable, more faithles, more fearfull, and more ready to despaire then any other. The ciuill Magistrates who were euer occupied in great and weighty affaires, were not so impatient, so fearfull, so faint-hearted, so superstitious and so faithlesse as these Iusticiaries and meritmongers were.

Luke 5. 15. Of the woman which was diseased with the bloudy issue

Whosoeuer then séeketh righteousnes by the law, what can he imagine else, but that God being angry, must néeds be pacified with works? Now, when he hath once conceiued this fantasie, he beginneth to worke. But he can neuer find so many good works as are able to quiet his conscience, but still he desireth mo. Yea he findeth sinnes in those workes that he hath done already. Therefore his conscience can neuer be certified, but must néedes be alwayes in doubt, and thus thinke with it selfe: Thou hast not sacrificed as thou shouldest do: thou hast not prayed aright: this thou hast left vndone: this or that sinne thou hast committed. Here the heart trembleth and féeleth it selfe oppressed with innumerable sinnes

The conscience is neuer quieted through workes.

which still increase without end, so that he swarueth from righteousnes more and more vntil at length he fall to desperation. Hereof it cometh that many being at the point of death, haue vttered these desperate words: O wretch that I am: I haue not kept mine order: Whither shall I flie from the wrath of Christ, that angry Iudge? Would to God I had bene made a swineheard, or the vilest wretch in the whole world.

Thus the Monke in the end of his life is more weake, more beggerly, more faithlesse & fearefull then he was at the beginning when he first entred into his order. The reason is, because he would strengthen himselfe through weaknes, and inrich himselfe through pouerty. The law, or mens traditions, or the rule of his order, should haue healed him when he was sicke, and inriched him when he was poore: but he is become more feeble and more poore then the Publicans and hartlots. The Publicans and harlots haue not an heape of good workes to trust vnto as the Monkes haue: but although they feele their sinnes neuer so much, yet they can say with the Publicane: O Lord be merciful to me a sinner. But contrariwise the Monke which hath spent all his time in weake and beggerly elements, is confirmed in this opinion: If thou keepe thy rule thou shalt be saued, &c. With this false perswasion he is so deluded and bewitched, that he cannot apprehend grace, no nor once remember grace. Thus, notwithstanding all the workes which either he doth or hath done, be they neuer so many and so great, he thinketh that he hath neuer done inough, but hath still an eye to moe workes, and so by heaping vp of works he goeth about to appease the wrath of God and to iustifie himselfe, vntill he be driuen to vtter desperation. Wherefore, whosoeuer falleth from faith and followeth the law, is like to Esopes dogge, which forgoeth the flesh, and snatcheth at the shadow. Wherefore it is impossible that such as seeke righteousnesse and saluation by the law (whereunto men are naturally enclined) should euer find quietnesse and peace of conscience: yea they do nothing else but heape lawes vpon lawes, whereby they torment both themselues and others, and afflict mens consciences so miserably, that through extreme anguish of heart many die before their time. For one law alwaies bringeth forth ten moe, and so they increase without number and without end.

Luke 18. 13.

A liuely description of all the religious hypocrites in the kingdome of Antichrist.

The fable is this, that a dogge swimming ouer the water with a peece of flesh in his mouth, let the flesh go, and snatched at the shadow which appeared in the water.

Now, who would haue thought that the *Galathians*, which had

had learned so sound and so pure a doctrine of such an excellent Apostle and Teacher, could be so suddenly led away from the same, and vtterly peruerted by the false apostles? It is not without cause that I repeate this so often, that to fall away from the truth of the Gospell is an easie matter. The reason is, because men do not sufficiently consider, no not the very faithful, what an excellent and a precious treasure the true knowledge of Christ is. Therefore they do not labour so diligently and so carefully as they should do, to obtaine and to retaine the same. Moreouer, the greater part of those that heare the word, are exercised with no crosse or affliction: they wrastle not against sinne, death and the diuell, but liue in security without any conflict. Such men because they are not proued and tried with tentations, & therefore are not armed with the word of God against the subtilties of the diuell, neuer feele the vse and power of the word. Indede while they are among faithfull ministers and preachers, they can follow their words and say as they say, perswading themselues that they perfectly vnderstand the matter of iustification. But when they are gone, and wolues in sheps clothing are come in their place, it happeneth vnto them as it did to the *Galathians*: that is to say, they are suddenly seduced and easily turned backe to weake and beggerly rudiments.

Falling away from the Gospell is very easie.

They that are not tried with afflictions and tentations, neuer feele the power of the word.

Paule hath here his peculiar manner of speech, which the other Apostles did not vse. For there was none of them besides Paule, that gaue such names to the lawe: to witte, that it is a weake and a beggerly rudiment, that is to say, vtterly vnprofitable to righteousnes. And surely I durst not haue giuen such tearmes vnto the lawe, but should haue thought it great blasphemy against God, if Paule had not so done before. But of this I haue intreated more largely before, where I shewed when the law is weake and beggerly, and when it is most strong and rich, &c. Now if the lawe of God be weake and vnprofitable to iustification, much more are the lawes and decrees of the Pope, weake and vnprofitable to Iustification. Therefore we giue sentence against the ordinances, lawes and decrees of the Pope, with such boldnesse and assurance, as Paule did against the law of God, that they are not only weake and beggerly rudiments, and vtterly vnprofitable to righteousnesse, but also execrable, accursed, diuellish and damnable: for they blaspheme grace, they ouerthrow the Gospell, abolish faith, take away Christ, &c.

Paules maner of speech.

If the lawe of God be weake and not able to obtaine righteousnes, much more the Popes traditions.

For as much then as the Pope requireth that we should kéepe his lawes as necessary to saluation, he is very Antichrist and the Vicar of Sathan: And as many as cleaue vnto him, and confirme his abhominations & blaspemies, or kéepe them to this end, that thereby they may merite the forgiuenesse of their sins, are the seruants of Antichrist and of the Diuell. Now, such hath the doctrine of the Papisticall Church bin of a long time, that these laws ought to be kept as necessary to saluation. Thus the Pope sitteth in the temple of God, vaunting himselfe as God: he setteth himselfe against God, and exalteth himselfe aboue all that is called God or worshipped, &c. And mens consciences more feared and reuerenced the lawes and ordinances of the Pope, then the word of God and his ordinances. By this meanes he was made the Lord of heauen, of earth, and of hel, and bare a triple crowne vpon his head. The Cardinals also and Bishops his creatures, were made Kings and Princes of the world: and therefore if he did not burden men consciences with his lawes, he could not long maintaine his terrible power, his dignity and his riches: but his whole kingdome would quickly fall.

2. Thes. 2. 4.

The Popes triple crowne.

This place which Paule here handleth, is weighty and of great importance, and therefore the more diligently to be marked: to wit, that they which fall from grace to the law, do vtterly lose the knowledge of the truth, they sée not their owne sinnes, they neither know God nor the Diuel, nor themselues, and moreouer they vnderstand not the force and vse of the law, although they brage neuer so much that they kéepe and obserue the same. For without ỹ knowledge of grace, that is to say, without the Gospell of Christ, it is impossible for a man to giue this definition of the law, that it is a weake and a beggerly rudiment, and vnprofitable to righteousnes. But he rather iudgeth quite contrary of the law: to wit, that it is not onely necessary to saluation, but also that it strengtheneth such as are weake, and inricheth such as are poore and beggerly: that is to say, that such as obey and obserue the same, shall be able to merite righteousnes and euerlasting saluation. If this opinion remaine, the promise of God is denied, Christ is taken away, lying, impiety and idolatrie is established. Now, the Pope with all his Bishops, his Schole and whole Synagogue, taught that his lawes are necessary to saluation: Therefore he was a teacher of weake and beggerly elements, whereby he made the

To fall from the grace of God.

What iudgement they giue of the law which know not Christ.

The thundrings of Luther against the Pope and his lawes.

Church

Church of Christ throughout the whole world, most weake & beggerly: that is to say, he burdened & miserably tormented ỹ Church with his wicked lawes, defacing Christ and burying his Gospell.

Verse 9. Whereunto ye will be in bondage againe.

This he addeth, to declare that he speaketh of proud and presumptuous hypocrites, which seeke to be iustified by the law, as I haue shewed before. For otherwise he calleth the law, holy & good. As 1. Timoth. 1. We know that the law is good, if a man vse it rightly, that is to say, ciuilly to bridle euil doers, and spiritually to increase trangressions. But, whosoeuer obserueth the law to obtaine righteousnes before God, maketh the law which is good, damnable and hurtfull vnto himselfe. He reproueth the *Galathians* therefore, because they would be in bondage to the law againe, which doth not take away sinne, but increaseth sinne. For whilest a sinner, being weake and poore of himselfe, seeketh to be iustified by the lawe, he findeth nothing in it but weaknes and pouerty it selfe. And here two sicke and feeble beggers meete together, of whō the one is not able to helpe and heale the other, but rather molesteth and troubleth the other. *Gal.3.19.*

We as being strong in Christ, will gladly serue the lawe: not the weake and beggerly, but the mighty and rich lawe: that is to say, so farre forth as it hath power & dominion ouer the body: For then we serue the lawe but onely in our body and outward members, and not in our conscience. But the Pope requireth that we shold obey his lawes with this opinion, that if we do this or that, we are righteous: if we do it not, we are damned. Here the law is more then a weake & beggerly element. For whiles this bondage of the conscience continueth vnder the lawe, there can be nothing but meere weaknes and pouerty. Wherefore all the weight of the matter lieth in this word, To serue. The meaning therefore of Paul is this, that he would not haue the conscience to serue vnder ỹ law as a captiue, but to be free and haue dominion ouer the law. For the conscience is dead to the law through Christ, & the law againe vnto the conscience. Whereof we haue more largely intreated afore in the second Chapter.

Verse 10. Ye obserue dayes and moneths, times and yeares.

By these words he plainely declareth what the false apo- The do-

Strine of the false Apostles.

The holy dayes of the Iewes.

stries taught, namely, the obseruation of dayes, moneths, times and yeares. The Iewes were commanded to kéepe holy the Saboth day, the new Mones, the first and the seuenth moneth, the three appointed times or feastes, namely, the Paschall or passeouer, the Feast of wéekes, of the tabernacles, and the yeare of Iubile. These ceremonies the *Galathians* were also constrained by the false Apostles to kéepe as necessary to righteousnes. Therefore he sayth that they, losing the grace and liberty which they had in Christ, were turned backe to the seruing of weake and beggerly elements. For they were perswaded by the false apostles, that these lawes must néedes be kept, and by kéeping of them they should obtaine righteousnesse: but if they kept them not, they should be damned. Cõtrariwise Paule can in no wise suffer that mens consciences should be bound to the lawe of Moises, but alwayes deliuered them from the law. Behold I Paul (saith he a litle after in the fifth chap.) do write vnto you, that if ye be circumcised, Christ shall profite you nothing. And Coloss. 2. Let no man iudge you in meate or drinke, or in a peece of an holy day, or of a new Moone or Sabboth day, &c. So saith our Sauiour Christ: The kingdome of God cometh not with obseruation of the lawe. Much lesse then are mens consciences to be burdened and snared with humane traditions.

Luk. 17. 20.

Verse 11. I am in feare of you, lest I haue bestowed on you labour in vaine.

Here Paule sheweth himselfe to be greatly troubled through the fall of the *Galathians*: Whom he would more bitterly reproue, but that he feareth lest if he should deale with them more sharpely, he should not onely not make them better, but more offend them and so vtterly alienate their minds from him. Therefore in writing he changeth and mitigateth his wordes, and as though all the harme redounded vnto himselfe, he saith: I am in feare of you lest I haue bestowed my labour on you in vaine: That is to say, it grieueth me that I haue preached the Gospell with so great diligence & faithfulnesse amongst you, and sée no fruit to come thereof. Notwithstanding although he shew a very louing and a fatherly affection towardes them, yet withall he chideth them somwhat sharply, but yet couertly. For when he saith, ỹ he had laboured in vaine, that is to say, that he had preached ỹ Gospel among thẽ without any frute, he sheweth couertly, that either they were obstinate

The fatherly affection of Paule towards the Galathians.

To labour in vaine.

vnbeléeuers, or else were fallen from the doctrine of Faith. Now, both these, as wel vnbeléeuers as back-sliders from the doctrine of faith, are sinners, wicked, vnrighteous, and damned. Such therefore do obey the law in vaine, they obserue dayes, moneths and yeares in vaine. And in these words: I am in feare of you, lest I haue bestowed on you labour in vaine, is contained a certaine secret excommunication. For the Apostle meaneth hereby that the *Galathians* were secluded and separate from Christ, vnlesse they spéedily returned to sound and sincere doctrine againe: yet he pronounced no open sentence against them. For he perceiued that he could do no good with ouer sharpe dealing: wherefore he changeth his stile and speaketh them very faire, saying:

Verse 12. Be ye as I: for I am euen as you.

Hitherto Paule hath bene occupied wholly in teaching: and being moued with this great enormity and wicked reuolting of the *Galathians*, he was vehemently incensed against them, and chid them bitterly, calling them fooles, bewitched, not beléeuing the truth, crucifiers of Christ, &c. Now the greater part of his Epistle being finished, he beginneth to perceiue that he had handled them too sharply. Therefore being carefull lest he should do more hurt then good through his seuerity, he sheweth that this his sharpe chiding proceéded of a fatherly affection and a true Apostolicall heart: and so he qualifieth the matter with swéet and gentle words, to the end that if he had offended any, (as no doubt there were many offended) by these swéet and louing words he might winne them againe.

The Apostle now speaketh faire, whom before he did sharply chide.

And here by his owne example he admonisheth all Pastors and Ministers, that they ought to beare a fatherly and motherly affection: not towards rauening wolues, but towards the poore shéepe, miserably seduced and going astray, patiently bearing with their faults and infirmities, instructing and restoring them with the spirite of méekenesse: For they cannot be brought into the right way againe by any other meanes: and by ouer sharpe reproouing and rebuking they are prouoked to anger, or else to desperation, but not to repentance. And here is to be noted by the way, that such is the nature and fruite of true and sound doctrine, that when it is well taught and well vnderstood, it ioyneth mens hearts together with a singular concord: but when men reiect godly and sin-

A right Image of a godly Pastor

Gal.6.1.

The fruite of sound doctrine.

Vnity and concord broken by wicked doctrine.

cere doctrine, and embrace errors, this vnity and concord is sone broken. Therefore as sone as thou seest thy brethrē seduced by vain and fantasticall spirits, to fall from the article of Iustification, thou shalt perceiue that by and by they will pursue the faithfull with bitter hatred, whom before they most tenderly loued.

This we find to be true at this day in our false brethren and other Sectaries, who at the beginning of the reformation of the Gospell, were glad to heare vs, and read our bookes with great zeale and affection. They acknowledged the grace of the holy Ghost in vs, and reuerenced vs for the same, as the ministers of God. Some of them also liued familiarly with vs for a time, and behaued thē-

They which fal frō sound doctrine, become worse then they were before

selues very modestly and soberly. But when they were departed from vs and peruerted by the wicked doctrine of the sectaries, they shewed themselues more bitter enemies to our doctrine and our name, then any other. I do much and often maruell whereupon they should conceiue such a deadly hatred against vs, whom they before so dearely and so tenderly loued: for we offended them not in any thing, nor gaue them any occasion to hate vs. Yea they are constrained to confesse that we desire nothing more then that the glory of God may be aduanced, the benefit of Christ truly known, and the truth of the Gospell purely taught, which God hath now againe in these latter dayes reueiled by vs vnto this vnthankefull world: which thing should rather prouoke them to loue vs then to hate vs. I maruell therfore not without cause, wherof this chance cometh. Verily there is no other cause, but that they haue gotten vnto themselues new maisters and hearkened to new teachers, whose poison hath so infected them, that now of very friends they are become our mortall enemies. And I sée the condition of the Apostles and of all other faithful ministers to be such, that their disciples and hearers being once infected with the errors of the false Apostles and heretikes, haue and do set themselues against them, and become their enemies. There were very few amongst the *Galathians* which continued in the sound doctrine of the Apostle: al the rest being seduced by the false apostles, did not acknowledge Paul for their pastor and teacher any more: yea there was nothing more odious vnto them then the name and doctrine of Paul. And I feare me, that this Epistle brought very few of them backe againe from their error.

The condition of the Apostles.

If the like case should happen vnto vs: that is to say, if in our ab-

absente our Church should be seduced by fantasticall heads, & we should write hither, not one or two, but many Epistles, we should prevaile litle or nothing at all. Our men (a few onely excepted of the stronger sort) would vse themselues no otherwise towards vs, then they do at this day which are seduced by the Sectaries: who would sooner worship the Pope, then they would obey our admonitions or approue our doctrine. No man shall perswade them that they reiect Christ, and returne againe to weake and beggerly elements, & to those which by nature are no Gods. They can abide nothing lesse, then to heare that their teachers by whom they are seduced, are ouerthrowers of the Gospell of Christ, and troublers of mens consciences. The Lutherans (say they) are not onely wise, they alone do not preach Christ, they alone haue not the holy Ghost, the gift of prophecy, & the true vnderstanding of the Scriptures. Our teachers are in nothing inferiour vnto them: yea in many things they excell them, because they follow the Spirit, and teach spirituall things. Contrariwise, they neuer yet tasted what true Diuinity meant, but sticke in the letter, & therefore they teach nothing but the Catechisme, Faith, and Charity, &c. Wherefore (as I am wont to say) like as to fall in faith is an easie matter: so it is most perilous, to wit, euen from the high heauen into the deep pit of hell. It is not such as properly followeth the nature of man, as murther, adulterie, and such like: but diuellish, and the proper worke of the Diuell. For they which so fall cannot be easily recouered, but most commonly they continue peruerse and obstinate in their errour. Therefore the latter end of those men is worse then the beginning: as our Sauiour Christ witnesseth when he sayth: The vncleane spirit being cast out of his house, when he returneth, he entreth in againe not alone, but taketh vnto him seuen spirits worse then himselfe, and there dwelleth, &c.

*The Anabaptistes bragge altogether of the spirit, of illuminations & reuelations. Falling from Faith is easie.

Mat.12.43.

Paule therefore perceiuing through the reuelation of the holy Ghost, that it was to be feared lest the minds of the *Galathians*, whom of a godly zeale he had called foolish and bewitched, &c. by this sharpe chiding should rather be stirred vp against him, then amended, especially since he now knew that the false Apostles were among them, who would expound this sharpe chiding, which proceeded from a fatherly affection, vnto the worst, crying out: Now, Paule which some of you so greatly praise, sheweth what he is, and with what spirit he is led; who when he was with you, would seeme

to be vnto you a father, but his letters shew in his absence that he is a tyrant, &c.) Therefore he is so troubled through a godly care and fatherly affection, that he cannot well tell how and what to write to them. For it is a dangerous thing for a man to defend his cause against those which are absent, and haue now begun to hate him, and are perswaded by others that his cause is not good. Therefore being in great perplexity, he sayth a little after: I am troubled and at my wittes end for your cause, that is, I know not what to do, or how to deale with you.

Verse 12. Be ye as I am, for I am as ye are.

These words are to be vnderstood, not of doctrine, but of affections. Therefore the meaning is not: Be ye as I am: that is to say, thinke of doctrine as I do: but beare such an affection towardes me, as I do towards you. As though he would say: Perhaps I haue to sharpely chidden you, but pardon this my sharpnes, and iudge not my heart by my words, but my words by the affection of my heart. My words séeme rough and my chastisement shape, but my heart is louing and fatherly. Therefore (O my *Galathians*) take this my chiding with such a mind as I beare towards you: For the matter required that I should shew my selfe so sharpe and seuere towards you.

He mitigateth his former sharpe chiding.

Euen so may we also say of our selues. Our correction is seuere and our manner of writing sharpe and behement: but certainely there is no bitternesse in our hart, no enuie, no desire of reuenge against our aduersaries: but there is in vs a godly carefulnes and sorrow of spirit. We do not so hate the Pope and other erronious spirits, that we wish any euil vnto them or desire their destruction: but rather we desire that they may returne againe to the right way, and be saued together with vs. The schoolemaister chastiseth his scholler, not to hurt him, but to reforme him. The rod is sharp, but correction is necessary for the child, and the heart of him that correcteth, louing and friendly. So the father chastiseth his sonne, not to destroy him, but to to reforme and amend him. Stripes are sharpe and grieuous to the child, but the fathers heart is louing and kind: And vnlesse he loued his child, he would not chastise him, but cast him off, despaire of his welfare, and suffer him to perish. This correction therefore which he giueth to his child, is a token of a fatherly affection, and is profitable for the child. Euen

The Maister.

The fathers chastisment necessary & profitable.

so

so, O my *Galathians*, thinke ye likewise of my dealing towards you: then will ye not iudge my chiding to be sharpe and bitter, but profitable for you. Chastisement for the present time seemeth not to be ioyous, but grieuous: but afterwards it bringeth the quiet fruite of righteousnesse vnto them which are exercised thereby: Let the same affection therefore be in you towards me, which I beare towards you. I beare a louing heart towards you: the same I desire againe of you. *Heb.12.11.*

Thus he speaketh them faire, and with this faire speech he still continueth, that he might pacifie their minds which were stirred vp against him by his sharpe chiding. Notwithstanding he reuoketh not his seuere words. Indeede he confesseth that they were sharpe and bitter: but necessity (saith he) compelled me to reprehend you somewhat sharpely and seuerely: but that which I did, proceeded of a sincere and louing heart towards you. The Phisitian giueth a bitter potion to his patient, not to hurt him, but to cure him. If then the bitternes of the medicine, which is giuen to the sicke body, is not to be imputed to the Phisitian, but to the medicine and the malady; iudge ye also in like manner of my seuere and sharpe reprehension. The Phisitian.

Verse 12. Brethren, I beseech you: ye haue not hurt me at all.

Is this to beseech the *Galathians*, when he calleth them bewitched, disobedient to the truth, and crucifiers of Christ? It seemeth rather to be a great rebuke. But contrariwise Paul sayth, that it is no rebuke, but an earnest beseeching, and indeede so it is. And it is as much as if he sayd: I confesse that I haue chidden you somewhat bitterly, but take it in good part, and then shall ye find this my chiding, to be no chiding, but a praying and a beseeching. If a father likewise do sharpely correct his sonne, it is as much as he sayd: My sonne, I pray thee be a good child, &c. It seemeth indeede to be a correction, but if ye respect the fathers heart, it is a gentle and an earnest beseeching. The stripes of a friend are better then the kisses of an enemy.

Verse 12. Ye haue not hurt me at all.

As if he sayd: Why should I be angry with you, or of a malicious minde speake euill of you, seeing ye haue nothing offended me? Why then sayest thou that we are peruerted, that we haue forsaken thy doctrine, that we are foolish, bewitched, &c. These An obiection.

things do witnesse that we haue offended thée. Ye answereth: ye haue not offended me, but your selues, and therefore I am thus troubled, not for mine owne cause, but for the loue I beare vnto you. Thinke not therefore that my chiding did procéede of malice or any euill affection. For I take God to witnesse, ye haue done me no wrong, but contrariwise ye haue bestowed great benefits vpon me.

Thus speaking them faire, he prepareth their minds to suffer his fatherly chastisement with a childly affection. And this is to temper wormewood or a bitter potion with hony & sugar, to make it swéete againe. So parents speake their children faire when they haue wel beaten them, giuing them apples, peares and other like things, whereby the children know that their parents loue them and séeke to do them good, how sharpe soeuer their correction doth appeare.

Verse 13. And ye know how through the infirmity of the flesh, I preached the Gospell vnto you at the first. And the triall of me which was in my flesh, ye despised not, neither abhorred, but ye receiued me as an Angell of God, yea as Christ Iesus.

He praiseth the Galathians because they were not offended with his infirmity.

Now he declareth what pleasure he had receiued of the *Galathians*. The first benefite (sayth he) which I estéeme as the greatest of all, was this. When I beganne first to preach the Gospell amongst you, and that through infirmity of the flesh and great tentations, my crosse did nothing at al offend you: but ye shewed your selues so louing, so kind and so friendly towards me, that not only ye were not offended with this my infirmity of the flesh, with my tentations and afflictions wherwith I was almost ouerwhelmed: but also ye loued me dearely, and receiued me as an Angel of God, yea rather as Christ Iesus himselfe. This is indéede a great commendation of the *Galathians*, that they receiued the Gospell of a man so contemptible and afflicted on euery side as Paul was. For where he preached the Gospell amongst them, both the Iewes and Gentiles murmured and raged against him. For all the mighty, wise, religious and learned men, hated, persecuted and blasphemed Paule. With all this the *Galathians* were no whit offended, but turning their eyes from the beholding of this infirmity, these tentations and dangers, they did not onely heare that poore, despi-

sed,

sed, wretched and afflicted Paule, and acknowledged themselues to be his disciples, but also they receiued and heard him as an Angell of God, yea as Christ Iesus himselfe. This is a worthy commendation and a singular vertue of the *Galathians*: and indeed it is such a commendation as he giueth to none of all those to whom he wrote, besides the *Galathians*.

Ierome and certaine other of the ancient Fathers expound this infirmity of the flesh in Paule, to be some disease of the body, or some tentation of lust. These men liued when the church was outwardly in a peaceable and prosperous estate without any crosse or persecution. For then ỹ Bishops began to increase in riches, estimation and glory in the world. And many also exercised tyranny ouer the people which were commited to their charge, as the Ecclesiasticall history witnesseth. Few did their duty, and they that would séeme to do it, forsaking the doctrine of the Gospell, set forth their owne decrées to the people. Now when the Pastors and Bishops are not exercised in the word of God, but neglect the pure & sincere preaching thereof, they must néeds fall into security: For they are not exercised with tentations, with the crosse, and persecutions, which are wont alwayes vndoubtedly to follow the pure preaching of ỹ word. Therefore it was impossible that they should vnderstand Paul. But we by the grace of God, haue found and sincere doctrine, which also we preach and teach freely, and therefore are compelled to suffer the bitter hatred, afflictions and persecutions of the diuell and the world. And if we were not exercised outwardly by tyrants and Sectaries with force and subtilty, and inwardly with terrours and the fiery darts of the Diuell, Paule should be as obscure and vnknowne vnto vs as he was in times past to the whole world, and yet is to the Papists, the Anabaptists and other our aduersaries. Therefore the gift of knowledge & interpretation of the Scriptures, and our study, together with our inward & outward tentations, open vnto vs the meaning of Paul, and the sence of all the holy Scriptures.

What the infirmity of the flesh is after Ieromes opinion.

Luthers iudgement touching the Fathers which liued in the temporall succession of the Church.

The crosse is alwaies ioyned with the doctrine of faith.

The profit that commeth of tentatiõs.

Paule therefore calleth the infirmity of the flesh, no disease of the body or tentation of lust, but his suffering and affliction which he sustained in his body: which he setteth against the vertue and power of the spirit. But lest we should séeme to wrest and peruert Paules words, let vs heare himselfe speaking in the 2. Corinth. 12. Very gladly will I reioyce rather in mine infirmities, that the

The infirmity of the flesh in Paule.

power of Christ may dwell in me. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christ sake: for when I am weake then am I strong. And in the 11. Chapter, In labours more abundant: in stripes aboue measure: in prisons more plenteous: in death oft. Of the Iewes fiue times receiued I fortie stripes saue one: I was thrise beaten with rods, I was once stoned: I suffered thrise shipwracke, &c. These afflictions which he suffered in his body he calleth the infirmity of the flesh, and not any corporall disease. As though he would say: When I preached the Gospell amongst you, I was oppressed with sundrie tentations and afflictions. I was alwaies in daunger both of the Iewes and of the Gentiles and also of false brethren. I suffered hunger, and wanted all things. I was as the very filth and offscouring of the world. He maketh mention of that his infirmitie in many places, as in the 1. Corinth. 4. 2. Corinth. 4. 6. 11. 12. and in many other.

We see then that Paule calleth afflictions the infirmities of the flesh which he suffered in the flesh, like as the other Apostles, the Prophets and all godly men did: notwithstanding he was mighty in spirit. For the power of Christ was in him, which alwaies reigned and triumphed through him. Which thing he testifieth in the 2. Cor. 12. in these word: For when I am weake then am I strong. Also: I wil gladly reioyce in my infirmities, that the power of Christ may dwell in me. And in the 2. Chapter, Thankes be to God which alwayes maketh vs to triumph in Christ. As though he would say: Indeede the Diuell, the Iewes and the Gentiles rage cruelly against vs: notwithstanding we continue constant and inuincible against all their assaults, and will they nill they, our doctrine preuaileth and triumpheth. This was the strength and power of the Spirit in Paul, against the which he setteth here the infirmity and bondage of the flesh.

The power of the spirit in Paul

Now, this infirmity of the flesh in the godly doth wonderfully offend reason. Therefore Paule so highly commendeth the *Galathians*, because they were not offended with this great infirmitie, and with this vile and contemptible forme of the crosse which they saw in him: but receiued him as an Angell, yea as Christ Iesus. And Christ himselfe also armeth the faithfull against this base and contemptible forme of the crosse in which he appeared, when he sayth: Blessed is he that is not offended in me. And surely it is

Mat. 11. 6.

great matters that they which beleeue in him, do acknowledge him to be Lord of all, and Sauiour of the world: whom notwithstanding they heare to haue bene the most miserable of all others, the Psal 21.7.
least of men, yea a very scorne of men, and a contempt of the world: briefly, despised and hated of all men, and condemned to the death of the crosse, and euen of his owne people, and especially of those that were esteemed the best, the wisest, the holiest of all other. This is a great matter (I say) not to be moued with these great offences, and to be able, not onely to contemne them, but also to esteeme this poore Christ despitefully scorned, spit vpon, whipped and crucified, more then the riches of all the richest, the strength of all the strongest, the wisdome of all the wisest, the holinesse of all the holiest men, with all the crownes and scepters of all the Kings and Potentates of the whole world. They therefore are worthily called blessed of Christ, which are not offended in him.

Now, Paul had not onely outward tentations (whereof I haue spoken alreadie) but also inward & spirituall tentations, as Christ had in the garden: such as that was whereof he complaineth in the 2. Cor. 12. that he felt the pricke or sting of the flesh, and the Angell of Satan which buffeted him. This I say by the way, because the Papistes expound this to be a motion of fleshly lust: but it was a spirituall tentation. And herein is no repugnance in that he addeth this word flesh, saying: A pricke was giuen me in the flesh, yea he calleth it of purpose a pricke in the flesh. For the Galathians and others which were conuersant with Paul, had seene him oftentimes in great heauinesse, anguish, and terrour. Wherefore the Apostles had not onely bodily, but also spirituall tentations, which also he confesseth in the 2. Cor. 7. with these words: Fightings without, and terrours within. And Luke saith in the last of the Acts, that Paule when he had long striuen in the tempests of the sea, euen vnto the heauinesse of the spirit, was againe refreshed, and waxed bold when he saw the brethren that came from Rome to meete him at the market of Appius and three Tauernes. Also, in the 2. Phil. he confesseth, that God had mercy vpon him, in that he restored Epaphroditus so weake and neere to death, vnto health againe, lest he should haue sorrow vpon sorrow. Wherefore besides outward tentations, the Apostles also suffered great anguish, heauines and terrours.

The spirituall tentations of Paul.

The anguish of the spirit in the Apostles.

But why saith Paule, that he was not despised of the Galathi-

ans? It seemeth that they despised him, when they fell away from his Gospell. Paule expoundeth himselfe. When I first preached to you the Gospell (saith he) ye did not as other people haue done, who being greatly offended through this my infirmity and tentation of the flesh, haue despised and reiected me. For mans reason is soone offended with this vile and contemptible forme of the crosse, and iudgeth those to be starke mad, which, being so afflicted, will go about to comfort, to helpe and to succour others: Also, those that boast of their great riches, that is to say, of righteousnesse, strength, victory ouer sinne, death and all euils, of ioy, saluation and euerlasting life, and yet notwithstanding are needy, weake, heauy hearted and despised, euill intreated and slaine, as very noysome poisons both of common weales and religion, & they which kill them thinke they do high seruice vnto God. Therefore, when they promise vnto others eternall treasures, and they themselues perish so wretchedly before the world, they are laughed to scorne and compelled to heare: Physitian cure thy selfe. And hereof come these complaints which are euery where in the Psalmes: I am a worme and no man, &c. Againe: Depart not from me, for tribulation is at hand, and there is none to helpe, &c.

Ioh.16.2.

Luke 4.23.

Psal.22.6 11.

The praise of the Galathians.

This is therefore a great commendation of the *Galathians*, that they were not offended with this infirmity and tentation of Paul, but receiued him as an Angell of God, yea as Christ Iesus. It is indeede a great vertue and worthy of great praise to heare the Apostle: But it is a greater, and a true Christian vertue, to giue eare vnto one so miserable, weake and contemptible as Paule was among the Galathians (as here he testifieth of himselfe) and to receiue him as an Angell from heauen, and to giue him such honour as if he had bene Christ Iesus himselfe, and not to be offended with his afflictions, being so great and so many. Wherefore, by these words he highly commendeth the vertue of the Galathians, which he sayth, he will keepe in perpetuall remembrance, and so greatly esteemeth ỹ same, that he desireth it may be knowne vnto all men. Notwithstanding in setting forth so highly their benefits and praises, he sheweth couertly how entirely they loued him before the coming of the false Apostles, and therewithall he moueth them to continue as they began, and to embrace him with no lesse loue & reuerence then they did before. And hereby it may also appeare, that the false Apostles had greater authori-

tle among the Galathians then Paule himselfe had. For the Galathians being moued with their authority, preferred them farre aboue Paule, whom before they so dearely loued and receiued as an Angell of God, &c.

Verse 15. What was then your felicity?

As if he would say: How happy were ye counted? How much were ye then praised and commended? the like maner of speech we haue in the song of the virgin Marie: All generations shall call me blessed. *Luke 1.48.* And these words: What was then your felicitie? containe in them a certaine vehemency. As if he would say: Ye were not only blessed, but in all things most blessed and highly commended. Thus he goeth about to qualifie and mitigate his bitter potion, that is to say, his sharpe chiding, fearing lest the Galathians should be offended therewith: especially, seeing he knew that the false Apostles would slander him, and most spitefully interprete his words. For this is the quality and nature of these vipers, that they will slander and maliciously peruert those words which proceede from a simple and sincere heart, and wrest them cleane contrary to the true sence and meaning thereof. They are marueilous cunning workemen in this matter, farre passing all the wit and eloquence of all the Rhetoricians in the world. For they are led with a wicked spirit, which so bewitcheth them, that they being inflamed with a diuelish rage against the faithfull, can no otherwise do, but maliciously interpret and wickedly peruert their words and writings. Therefore they are like vnto the spider, that suketh venim out of sweete and pleasant flowers: which proceedeth not of the flowers, but of their owne venimous nature, which turneth that into poison, that of it selfe is good and wholsome. Paul therefore by these mild and sweete words goeth about to preuent the false Apostles, to the end they should haue no occasion to slander and peruert his words after this manner. Paul handleth you very vngently, he calleth you foolish, bewitched, and disobedient to the truth, which is a sure token that he seeketh not your saluation, but accounteth you as damned and reiected from Christ.

Hereticks wrest things that are spoken wel, to an euil meaning.

Verse 15. For I beare you record, that if it had bene possible, ye would haue pluked out your owne eyes and haue giuen them to me.

He praiseth the *Galathians* aboue measure. Ye did not onely intreat me (sayth he) most courteously and with all reuerence, receiuing me as an Angell of God, &c. but also if necessity had required, ye would haue plucked out your own eyes and giuen them to me: yea, you would haue bestowed your liues for me. And indeed the *Galathians* bestowed their liues for him: For in that they receiued and maintained Paule (whom the world accounted most execrable and accursed) they turned vpon their owne heads, as receiuers and maintainers of Paule, the cruell hatred and indignation of all the Iewes and Gentiles.

The Galathians succoured Paul with their great perill.

So also at this day the name of Luther is most odious to the world. He that prayseth me, sinneth worse then any idolater, blasphemer, periurer, whoremonger, adulterer, murtherer or theefe. It must needs be therefore that the Galathians were well established in the doctrine and faith of Christ, seeing that they with so great danger of their liues, receiued and maintained Paule which was hated throughout all the world. For else they would neuer haue sustained that cruell hatred of the whole world.

The name of Luther odious.

Verse 16. Am I therefore become your enemie, because I tell you the truth?

Here he sheweth the reason, why he speaketh the Galathians so faire. For he suspecteth that they take him for their enemy, because he had reproued them so sharpely. I pray you (saith he) set apart these rebukes, and separate them from doctrine, and ye shall find that my purpose was not to rebuke you, but to teach you the truth. Indeed I confesse that my Epistle is sharpe & seuere: but by this seuerity I go about to call you backe againe to the truth of the Gospell, from the which ye are falne, and to keepe you in the same: therefore apply this sharpenesse and this bitter potion, not to your persons, but to your disease: And iudge me not to be your enemy in rebuking you so sharpely, but rather thinke that I am your father. For vnlesse I loued you dearely as my children, and knew also that I am beloued of you, I would not haue reproued you so sharpely.

What Paul sought by his sharpe chiding.

It is the part of a friend, freely to admonish his friend if he doe amisse, and when he is so admonished, if he be wise, he is not angry with the other which hath so friendly admonished him and told him the truth, but giueth him thankes. It is commonly seene in

the

the world that truth bringeth hatred, and that he is accounted an enemy which speaketh the truth. But amongst friends it is not so: much lesse amongst Christians. Seeing therefore I haue reprehended you of meere loue, to the end ye might abide in the truth, ye ought not to be offended with me, nor lose the truth, or thinke me your enemy because of my friendly and fatherly reprehension. All these things are spoken of Paul, to confirme that which he sayd before: Be ye as I am: ye haue not hurt me, &c. Truth procureth hatred.

Verse 17. They are iealous ouer you amisse, &c.

He reproueth here the flattery of the false Apostles. For Satan is wont by his ministers, through wonderfully subtilty and crafty sleights to beguile the simple: As Paule sayth, Rom. 16. With faire speech and flattering they deceiue the hearts of the simple. For first of all, they make great protestations that they seeke nothing else but the aduancement of Gods glorie: and moreouer that they are moued by the Spirit (because the miserable people are neglected, or else because the truth is not purely taught of others) to teach the infallible truth, that by this meanes the elect may be deliuered from errour, and may come to the true light and knowledge of the truth. Moreouer, they promise vndoubted saluation to those that receiue their doctrine. If vigilant and faithfull pastors do not withstand these rauening wolues, they wil do great harme to the Church vnder this pretence of godlinesse and vnder this sheepes clothing. For the *Galathians* might say: Why doest thou inuey so bitterly against our teachers for that they be iealous ouer vs? For that which they do, they do of zeale and meere loue: this ought not to offend thee, &c. Indeed (saith he) they are iealous ouer you, but their iealousie is not good. The nature and subtilty of the false Apostles.

Here note that zeale or iealousie, properly signifieth an angry loue, or, as ye would say, a godly enuy. Elias saith: I haue bene very iealous for the Lord of hosts. After this maner the husband is iealous towards the wife, the father towards the sonne, the brother towards his brother, that is to say, they loue him entirely: yet so that they hate their vices and go about to amend them. Such a zeale the false Apostles pretended to beare towards the *Galathians*. Paule indeed confesseth that they were very zealous towards the *Galathians*, but their zeale (saith he) was not good. Now, by this colour & subtill pretence the simple are deceiued, when these Zeale. 3 *King.* 19, 16 The simple are deceiued by the

preuence & fained zeale of heretikes.

seducers do make them to beléeue that they beare a great zeale and affection toward them, and that they are very carefull for them: Paule therefore warneth vs here to put a difference betwixt a good zeale and an euill zeale. Indéed a good zeale is to be commended, but not an euill zeale. I am as zealous ouer you (saith Paule) as they. Now iudge ye which of our zeales is better, mine or theirs: which is good and godly: which is euill and carnall. Therefore let not their zeale so easily seduce you.

A good zeale and an euill zeale.

Verse 17. They would exclude vs, that you should altogether loue them.

The zeale of the false apostles.

As if he said: True it is, that they are very zealous towards you, but by this meanes they séeke that ye againe should be zelous towards them, and reiect me. If their zeale were sincere and godly, then surely they would be content that I also should be beloued of you as well as they. But they hate our doctrine, and therefore their desire is that it may be vtterly abolished and their own preached amongst you. Now, to the end they might bring this to passe, they go about by this iealousie to plucke your hearts from me, and to make me odious vnto you, that when ye haue conceiued an hatred against me and my doctrine, and turned your affection and zeale towards them, ye should loue them onely, and receiue no other doctrine but theirs. Thus he bringeth the false apostles into suspicion among the Galathians, shewing that by this godly pretence they go about to deceiue them. So our Sauiour Christ also warneth vs, saying: Take heed of false prophets, which come to you in sheepes clothing.

Matt.7.15.

Many euils followed Paules doctrine, although it was godly and holy.

Paule suffered the same tentation which we suffer at this day. He was marueilously troubled with this enmity, that after the preaching of his doctrine which was diuine & holy, he saw so many sects, commotions, dissipations of common weales, changes of kingdomes and other like things to insue, which were the cause of infinite euils and offences. He was accused by the Iewes to be a pernicious fellow, a mouer of sedition in his whole nation, and to be an author of the sect of Nazararites. As if they had said: This is a seditious & a blasphemous fellow: for he preacheth such things whereby he not onely ouerthroweth the Iewish common wealth, excellently well ordered and established by the laws of God: but al-

Acts 24.5.

so

so abolished euen the ten commaundements, the religion and seruice of God, and our Priesthod, and published throughout the world, the Gospell (as he calleth it): whereof are sprung infinite euils, seditions, offences and sects. He was compelled to heare of the Gentiles also which cryed out against him in Philippi, that he was a troubler of the citty, and preached ordinances which were not lawfull for them to receiue, &c. Acts 16.20.

Such troubles of common weales and other calamities, as famine, warres, dissentions and sects, the Iewes and Gentiles imputed to the doctrine of Paul and of the other Apostles: and therefore they persecuted them as common plagues, and enemies of the publike peace and religion. The Apostles notwithstanding al this did not ceasse to do their office, but most constantly preached & confessed Christ. For they knew that they should rather obey God thē men: and that it was better that the whole world should be troubled and in an vprore, then that Christ should not be preached, or that one soule should be neglected and perish. Acts 5.29.

The Iewes imputed all euils to the doctrine of the Apostles.

In the meane time it was (no doubt) a heauy crosse to the Apostles to see these offences: for they were not made of iron. It was a wonderfull griefe vnto them, that that people for whose sakes Paule wished to be separate from Christ, should perish, with all their ornaments. They saw that great tumults and changes of kingdomes should follow their doctrine. And (which was more bitter vnto them then death it selfe, but especially to Paule) they saw that amongst themselues there sprang vp many sectes. It was heauie newes to Paule, when he heard that the Corinthians denied the resurrection of the dead: when he heard that the Churches which were planted by his ministery, were troubled: that the Gospell was ouerthrowne by the false Apostles, and that all Asia was reuolted from his doctrine, and certaine great personages besides. Rom. 9.3.

The Apostles were the beholders of great euils, not without their great griefe.

But he knew that his doctrine was not the cause of these offences and sects, and therefore he was not discouraged, he forsoke not his vocation, but went forward, knowing ỹ the Gospel which he preached, was the power of God to saluation to all that beleeue, howsoeuer it seemed to the Iewes and Gentiles to be a foolish and offensiue doctrine. He knew that they are blessed which are not offended by this word of the crosse, whether they be teachers or hearers, as Christ himselfe saith: Blessed is he which is not offended Rom. 1.16.

The consolation of Paule.

in me. Contrariwise he knew that they were condemned, which iudged this doctrine to be folish and hereticall. Therfore he saith, as Christ sayd of the Iewes and Gentiles which were offended with this doctrine: Let them alone, they are blind, and leaders of the blinde.

Mat.15.14.

Al the troubles which are at this day, the world layeth vnto Luthers charge

We also are constrained at this day to heare the same spoken of vs, which was sayd of Paule and the other Apostles: to witte, that the doctrine of the Gospell which we profesſe, is the cause of many and great enormities, as of seditions, warres, sects and innumerable offences. Yea they impute vnto vs all the troubles which are at this day. Surely we teach no heresies or wicked doctrine, but we preach the glad tidings concerning Christ, that he is our high priest and our Redeemer. Moreouer, our aduersaries are constrained (if they will confesse the truth) to grant vs this, that we haue giuen no occasion through our doctrine, of seditions, warres or tumults: but alwayes haue taught that honour and reuerence must be giuen to the Magistrate, because God hath so commanded. Neither are we the authors of offences: but in that the wicked are offended, the fault is in themselues and not in vs. God hath commanded vs to preach the doctrine of the Gospell without any respect of offence. But because this doctrine condemneth the wicked doctrine and idolatrie of our aduersaries, they being prouoked thereby, raise offences of themselues, which the Schoolemen called offences taken, which they sayd, ought not to be auoided, nor can be auoided.

Offence taken.

Christ taught the Gospell, hauing no regard to the offence of the Iewes. Suffer them, (sayth he) they are blinde, and leaders of the blinde. The more the Priests forbadde the Apostles to preach in the name of Christ, the more the Apostles gaue witnesse, that the same Iesus whom they had crucified, is both Lord and Christ, and whosoeuer should call vpon him, should be saued, and that there is none other name giuen vnto men vnder heauen, whereby they must be saued, &c. Euen so we preach Christ at this day, not regarding the clamours of the wicked Papists and all our aduersaries, which crie out that our doctrine is seditious and full of blasphemy, that it troubleth common-weales, ouerthroweth religion and teacheth heresies, and briefly that it is the cause of all euils. When Christ and his Apostles preached, the same was sayde likewise of them. Not long after, the

Mat.15.14.

Act 3.21.36.
Act 4.12.

The complaints of the aduersaries against the doctrine of the Gospell.

Ro-

Romanes came, and according to their owne prophecie, destroyed both the place and the nation. Wherefore let the enemies of the Gospell at this day take héed that they be not ouerwhelmed with these euils, which they prophecie vnto themselues.

These they make grieuous and hainous offences, that Monkes and Priests doe marry wiues, that we eate flesh vpon the fridayes & such like. But this is no offence to them at all, that by their wicked doctrine they seduce & daily destroy innumerable soules, that by their euill example they offend the weake, that they blaspheme and condemne the glorious Gospell of the mighty God, and that they persecute and kill those that loue the sincerity of doctrine and ỹ word of life: this (I say) is to them no offence, but an obedience, a seruice and an acceptable sacrifice vnto God. Let vs suffer them therefore: For they are blind, and leaders of the blind. He that hurteth, let him hurt still, and he that is filthy, let him be more filthie. But we, because we beléeue, will speake and set forth the wonderfull works of the Lord so long as we haue breath, and will endure the persecutions of our aduersaries vntill ỹ time that Christ our high Bishop and King shall come from heauen, who we hope wil come shortly as a iust iudge to take vengeance of all those that obey not his Gospell. So be it.

The Papists iustifie their owne horrible sinnes, & condemne our good deeds.

Mat. 15 14. Apoc. 22.

With these offences which the wicked alleadge, the godly are nothing moued. For they know that the diuell hateth nothing more then the pure doctrine of the Gospell, and therefore he goeth about to deface it with innumerable offences, that by this meanes he might rote it out of mens hearts for euer. Before, when nothing else was taught in the Church but mans traditions, the diuell did not so rage. For whilest the strong man kept the house, all that he possessed was in peace: but now when a stronger commeth which banquisheth and bindeth that strong one and spoileth his house, then he beginneth to rage indéede. And this is an infallible token, that the doctrine which we profesle is of God. For else (as it is said in the 40. of Job) that Behemoth would lie hid vnder the trees in the couert of the reeds and fens. But now, that he rangeth about like a roring Lion, and stirreth vp such hurly burlies, it is a manifest token that he féeleth the power of our preaching.

The Diuell deaceth the Gospell with infinite offences.

Luk. 11. 21. 22.

1 Pet. 5. 8.

When Paul sayeth: They are iealous ouer you, but amisse, he sheweth by the way who are the authors of Sects: to witte, those iealous spirits which in al time ouerthrow the true doctrine, and

Zelous spirits without

Knowledge, are the authors of Sects.

trouble the publike peace. For these being stirred vp with a perverse zeale, imagine that they haue a certaine singular holinesse, modestie, patience and doctrine aboue others, and therefore they thinke that they are able to prouide for the saluation of all men, that they can teach more profound and profitable things, ordaine better seruice and ceremonies then all other teachers besides: whō they despise as nothing in comparison of themselues, & abase their authority, & corrupt those things which they haue purely taught. The false apostles had such a wicked and peruerse zeale, stirring vp sects, not only in Galatia, but also in all the places whersoeuer Paul and the other Apostles had preached: after the which sects followed innumerable offences and maruellous troubles. For the

Ioh.8.44. Diuell (as Christ saith) is a lier and a murtherer, and therefore he is wont not onely to trouble mens consciences by false doctrine, but also to stirre vp tumults, seditions, warres and all mischiefe.

There are very many at this day which are possessed with this kind of iealousie, which pretend great religion, modestie, doctrine, and patience, and yet in very déed they are rauening wolues: who with their hypocrisie séeke nothing else but to discredit vs, that the people might esteéme, loue and reuerence them onely, and receiue no other doctrine but theirs. Now, because these men haue a great opinion of themselues, & despise other, it cannot be, but that there must néeds follow horrible dissentions, sects, diuisions & seditions. But what should we do? We cannot remedie this matter: as Paul could not do in his time. Notwithstanding he gained some, which obeyed his admonitions. So I hope also that I haue called some backe from the errours of the Sectaries.

Verse 18. But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.

As if he should say: I commend you for this, that ye loued me so entirely when I preached the Gospell amongst you in the infirmity of the flesh. Ye ought to beare the same affection towards me now whē I am absent, euen as if I had neuer departed from you. For although I be absent in body, yet haue ye my doctrine, which ye ought to retaine & maintaine, séeing ye receiued the holy Ghost through it: thinking with your selues that Paule is alwayes present with you as long as ye haue the doctrine. I do not therefore reprehend your zeale, but I praise it, and so farre forth I praise it,

as it is the zeale of God or of the spirit, and not of the flesh. Now, the zeale of the spirit is alwayes good: for it is an earnest affection and motion of the hart to a good thing, and so is not the zeale of the flesh. He commendeth therefore the zeale of the *Galathians*, that thereby he may pacifie their minds, and that they may patiently suffer his correction. As if he would say: Take my correction in good part: for it proceedeth of no displeasure, but of a sorrowfull heart and carefull for your salvation. This is a liuely example to teach all Ministers how to be carefull for their sheepe, and to assay euery way, that by chiding, faire speaking or intreating, they may keepe them in sound doctrine, and turne them from subtil seducers and false teachers.

The zeale of the spirit and of the flesh.

A liuely picture of a faithfull pastor.

Verse 19. My litle children of whom I trauell in birth againe, vntill Christ be formed in you.

All his words are weighty and fitly framed to the purpose, that they may moue the hearts of the *Galathians*, and win their fauour againe. And these are swéete and louing words, when he calleth them his children. When he saith: of whom I trauell in birth, it is an allegorie. For the Apostles are in the stead of parents: as Schoolemaisters also are in their place and calling. For as parents beget the bodily forme, so they beget the forme of the mind. Now, the forme of a Christian mind is faith, or the confidence of the hart which layeth hold vpon Christ, and cleaueth to him alone and to nothing else. The heart being furnished with this confidence or assurance: to wit, that for Christs sake we are righteous, hath the true forme of Christ. Now this forme is giuen by the ministery of the word, as it is sayd. 1. Cor. 4. I haue begotten you through the Gospell, that is to say, in spirit, that ye might know Christ and beléeue in him. Also 2 Cor. 3. Ye are the Epistle of Christ, ministred by vs, and written, not with inke, but with the Spirit of the liuing God. For the word commeth from the mouth of the Apostle, or of the Minister, and entreth into the heart of him that heareth it. There the holy Ghost is present, and imprinteth the word in the heart, so that it consenteth vnto it. Thus euery godly Teacher is a father, which gendreth and formeth the true shape of a Christian heart, and that by the ministerie of the word.

The Apostles are parents.

The forme of a Christian mind: and how it is gotten.

Moreouer, by these wordes, Of whom I trauell in birth, he toucheth the false Apostles. As though he would say: I did beget

you rightly through the Gospell: but these corrupters haue formed a new shape in your heart, not of Christ, but of Moses: so that now your affiance is not grounded any more vpon Christ, but vpon the workes of the law. This is not ỹ true forme of Christ, but it is another forme, and altogether diuellish. And he saith not: of whom I trauell in birth vntill my forme be fashioned in you, but vntill Christ be formed in you: that is to say, I trauel that ye may receiue againe the forme and similitude of Christ, & not of Paule. In which words he againe reproueth the false apostles: For they had abolished the forme of Christ in the beléeuers, and had deuised another forme, that is the say, their owne: As he sayth Chap. 6. They would haue you circumcised, that they might reioyce in your flesh.

The forme of Christ.

Of this forme of Christ he speaketh also in the third to the Colossians: Put ye on the new man which is renewed in knowledge after the image of him that created him. Paule therefore goeth about to repaire the forme of Christ in the *Galathians* that was disfigured and corrupted by the false Apostles: which is, that they should thinke, and will as God doth, whose thought and will is, that we should obtaine remission of our sinnes and euerlasting life by Iesus Christ his onely Sonne, whom he sent into the world to the end he might be the propitiation of our sinnes, and that we should know that through this his Sonne he is appeased and become our louing father. They that beléeue this are like vnto God, that is to say, all their thoughts are of God, as the affection of their heart is: they haue the same forme in their minde which is in God or in Christ. This is to be renued in the spirit of our mind, and to put on the new man which after God is created in righteousnes and true holinesse. as Paule sayth, Ephes. 4.

Who be like vnto God.

He sayth then, that he trauelleth againe of the *Galathians* in birth, and yet so notwithstanding, that the forme of the children should not be the forme of the Apostle: so that the children should not resemble the forme of Paule, or of Cephas, &c. but of another father, that is to say, of Christ. I will fashion him (saith he) in you, that the same mind may be in you, which was in Christ himselfe. To be briefe: I trauell of you: that is to say, I labour carefully to call you backe to your former faith, the which ye haue lost, (being deceiued by the craft and subtilty of the false apostles) and are returned to the law and workes. Therefore I must now againe

Phil. 2. 5.

care-

carefully trauell to bring you backe from the law to the Faith of Christ. This he calleth to trauell in birth, &c.

Verse 20. And I would I were with you now, that I might change my voice, &c.

These are the true cares of an Apostle. It is a common saying, that a letter is a dead messenger: for it can giue no more then it hath. And no Epistle or letter is written so exactly, wherein there is not somwhat lacking. For the circumstances are diuers: there is a diuersity of times, places, persons, manners and affections: all which no epistle can expresse: Therefore it moueth the reader diuersly, making him now sad, now merrie, as he himselfe is disposed. But if any thing be spoken sharpely or out of time, the liuely voyce of a man may expound, mitigate, or correct the same. Therefore the Apostle wisheth that he were with them, to the end he might temper and change his voice, as he should see it needfull by the qualities of their affections. As, if he should see any of them very much troubled, he might so temper his words, that they should not be oppressed thereby, with more heauinesse: Contrariwise: if he should see others high minded, he might sharpely reprehend them, lest they should be too secure and carelesse, and so at length become contemners of God.

An epistle or letter is a dead messenger.

Wherefore he could not deuise how he being absent, should deale with them by letters. As if he should say: If my epistle be too sharp, I feare I shall more offend then amend some of you. Againe: if it be too gentle, it will not profite those which are peruerse and obstinate: for dead letters and words giue no more then they haue. Contrariwise, the liuely voyce of a man compared to an Epistle, is a Queene: For it can adde and diminish, it can change it selfe into all manner of affections, times, places, and persons. To be briefe, I would gladly conuert you by letters, that is to say, call you backe from the law to the faith of Iesus Christ: but I feare that I shall not so do by my dead letters. But if I were with you, I could change my voice, I could reproue them bitterly that are obstinate, and comfort the weake with sweet and louing words, as occasion should require.

Verse 20. For I am troubled for you.

That is to say: I am so troubled in my spirit, that I know not

how by letters to behaue my self towards you. Here is a liuely description of the true affection of an Apostle. He omitteth nothing he chideth the Galathians: he intreateth them: he speaketh them faire: he highly commendeth their faith, labouring by all meanes to bring them backe againe to the truth of the Gospell, and to deliuer them out of the snares of the false Apostles. These are vehement words, proceeding from an heart stirred vp and enflamed with a hote burning zeale, and therefore ought diligently to be considered.

The true affection of an Apostle.

Verse 21. Tell me, ye that will be vnder the lawe, do ye not heare the law?

Here would Paule haue closed vp his epistle: for he desired not to write any more, but rather to be present with the Galathians, and to speake vnto them himselfe. But he being in great perplexitie and very carefull for this matter, taketh by the way this allegorie, which then came into his mind. For the people are greatly delighted with allegories & similitudes, and therefore Christ himselfe oftentimes vseth them. For they are as it were certaine pictures which set forth things as if they were painted before the eyes of the simple, and therefore they moue and perswade very much, especially the simple and ignorant. First therfore he stirreth vp the Galathians with words and writings: Secondly he painteth out ỳ matter it self before their eyes with this godly allegory.

The vse of allegories and similitudes.

Now, Paule was a maruellous cunning workman in handling of allegories: for he is wont to apply them to the doctrine of faith, to grace, and to Christ, and not to the law and the works therof, as Origene and Hierome do, who are worthily reprehended for ỳ they turned the plain sentences of the Scripture, where allegories haue no place, into vnfit and foolish allegories. Therefore to vse allegories, it is oftentimes a very dangerous thing. For vnlesse a man haue the perfect knowledge of Christian doctrine, he cannot vse allegories rightly and as he should do.

How Paule handleth allegories.

Origen and Hierome.

But why doth Paule call the booke of Genesis, out of the which he alleageth the history of Ismael and Isaac, the law, seeing that booke containeth nothing at all concerning the law: and specially that place which he alleageth, speaketh not of any law: but onely containeth a plaine historie of Abrahams two children? Paule is wont to call the first booke of Moses the law, after the maner of the

An obiectiō.

The answer.

Iewes:

Iewes: which although it containe no law besides the law of circumcision, but principally teacheth faith, and witnesseth that the Patriarkes pleased God because of their faith: yet the Iewes notwithstanding, because of the law of circumcision therein contained, called the booke of Genesis, with the rest of the bookes of Moses, the law. So did Paule himselfe also being a Iew. And Christ vnder the name of the law, comprehendeth, not onely the bookes of Moses but also the Psalmes, Iohn 15. But it is, that the word might be fulfilled which is written in their law: They hated me without a cause. *Psal* 35 19.

Verse 22. 23. For it is written, that Abraham had two sonnes, one by a seruant, and one by a free woman. But he which was of the seruant was borne after the flesh; and he which was of the freewoman, was borne after the promise.

As if he sayd: Ye forsake grace, Faith and Christ, and turne backe againe to the law: ye will be vnder the law, and become wise through it. Therefore I will talke with you of the law. I pray you consider the law diligently. Ye shall find that Abraham had two sonnes, Ismael by Agar, and Isaac by Sara. They were both the true sonnes of Abraham, Ismael was as well the true sonne of Abraham as Isaac was, for both came of one father, of one flesh, and of one séed. What was then the difference? This maketh not the difference (saith Paul) that the mother of the one was frée and the other bond, (albeit it pertaineth to the allegory:) but that Ismael which was borne of the bondwoman, was borne after the flesh, that is to say, without the promise and the word of God. But Isaac was not onely borne of the frée woman, but also according to the promise. What then? Yet was Isaac notwithstanding as well borne of the séede of Abraham as Ismael was. I grant that they were both the children of one father, and yet notwithstanding there is a difference. For although Isaac were borne of the flesh, yet the promise went before. None obserued this difference but onely Paule, which he gathered out of the text of Genesis after this maner.

Abrahams two sonnes.

Ismael was a sonne after the flesh, & Isaac after the promise.

An obiectiō.

The answer.

Whereas Agar conceiued and brought forth Ismael, there was no word of God that foretelled that this should come to passe: but by the permission of Sara, Abraham went in to his seruant Agar, whom Sara, being barren, had giuen to wife vnto

Sara had heard the promise of God as concerning the seede, but she waiteth not for Gods appointed time.

Abraham, as it is said in the boke of Genesis. For Sara had heard that Abraham by the promise of God, should haue seed of his body, and she hoped that she should be the mother of this seed. But when she had waited now for the promise many yeares with great anguish of spirit, and saw that the matter was so long differred, she was out of hope. This holy woman therefore giueth place for the honour of her husband, and resignoth her right to another, that is to say, to her maid. Notwithstanding she suffereth not her husband to marrie another wife out of his house, but she giueth vnto him in mariage her seruant, to the end that she might be builded by her. For so saith the historie, Genes. 16. Now Sara Abrahams wife bare him no children, and she had a maide an Egyptian, Agar by name. And Sara said vnto Abraham: Behold now the Lord hath restrained me from child bearing. I pray thee go in to my mayde: it may bee that I shall be builded by her. This was a great humilitie of Sara, who so abased her selfe, and toke in good part this tentation and triall of her faith. For thus she thought, God is no lyer: that which he hath promised to my husband he will surely performe. But peraduenture God will not that I shall be the mother of that Seed. It shall not greue me that Agar should haue this honour, vnto whom let my Lord enter, for I may peraduenture be builded by her.

Sara resigneth vp her right.

The humility of Sara.

Ismael was the sonne of Abraham according to the flesh.

Ismael therefore is borne without the word at the onely request of Sara. For there is no word of God which commanded Abraham thus to do, or promised vnto him a son, but all this is done at aduenture. Which also the words of Sara do declare: It may be (saith she) that I shall be builded by her. Seeing therefore there was no word of God spoken to Abraham before, as there was when Sara should bring forth Isaac, but onely the word of Sara: it is euident enough that Ismael was the sonne of Abraham after the flesh only, without the word of God: therefore he was borne at aduenture, and vnlooked for as another child is. This Paule obserued and diligently considered.

* That is sayd to be done at aduenture or by chance, wherof man knoweth not the cause: although vnto God it be fore known, and appointed.

In the 9. Chap. to the Romanes he prosecuteth the same argument which here he repeateth and setteth forth in an allegorie, and concludeth strongly, that all the sonnes of Abraham are not the sonnes of God. Abraham (saith he) hath two sorts of children. Some are borne of his flesh and bloud, but the word and promise of God goeth before, as Isaac. Other are borne without the pro-

Abraham hath two sorts of children.

mise,

mise, as Ismael. Therefore the children of the flesh (saith he) are not the children of God, but the Children of the promise, &c. And by this argument he mightily stoppeth the mouthes of the proud Iewes, which gloried that they were the seede and children of Abraham: As also Christ doth in the 3. of Mathew and in the eight of Iohn. As if he sayd: It followeth not, I am the carnall seede of Abraham, therefore I am the child of God. Esau is the naturall sonne, therefore the heire. Nay rather (sayth he) they that will be the children of Abraham, besides their carnall birth, must be also the sonnes of the promise, and must beleeue. And they are the true children of Abraham, and consequently of God, who haue the promise and beleeue.

Who be the true sonnes of Abraham.

But Ismael, because he was not promised of God to Abraham, is a sonne after the flesh onely, and not after the promise, & therefore he was borne at aduentures, as other children be. For no mother knoweth whether she shall haue a child or no, or if she perceiue her selfe to be with child, yet she cannot tell whether it shall be a son or a daughter. But Isaac was expressly named, Gen. 17. Sara thy wife (sayth the Angell to Abraham) shall beare thee a sonne, and thou shalt call his name Isaac. Here the sonne and the mother are expressly named. Thus, for this humility of Sara, because she gaue vp her right and suffered the contempt of Agar, Genesis 16. God requited her with this honour, that she should be the mother of the promised sonne, &c.

Verse 24. The which things are spoken by allegories.

Allegories do not strongly perswade in Diuinity, but as certaine pictures they beautifie and set out the matter. For if Paule had not proued the righteousnes of faith against the righteousnes of works by strong and pithy arguments, he should haue little preuailed by this allegory. But because he had fortified his cause before with inuincible arguments taken of experience, of ỹ example of Abraham, the testimonies of the Scriptures & similitudes: now in the end of his disputation he addeth an allegory, to giue a beauty to all the rest. For it is a seemely thing sometimes to adde an allegory when the foundation is wel layd, and the matter throughly proued. For as painting is an ornament to set forth and garnish an house already builded: so is an allegory the light of a matter which is already otherwise proued and confirmed.

An allegory is that whereby one thing is spoken, & another thing meant.

Verse 25. For these mothers are the two Testaments: the one which is Agar of mount Sina, which gendreth vnto bondage. (For Agar or Sina is a mountaine in Arabia.)

Abraham is a figure of God, which hath two sonnes, that is to say, two sorts of people are represented by Ismael and Isaac. These two are borne vnto him by Agar and Sara, the which signifie the two Testaments, the old and the new. The old is of mount Sina, begetting vnto bondage, which is Agar. For the Arabians in their language call Agar the same mountains which the Iewes cal Sina (which séemeth to haue that name of brambles & thornes) which also Ptolomæus and the Gréeke commentaries do witnesse. After the same manner diuerse names are giuen to many mountaines, according to the diuersity of nations. So the mount which Moses calleth Hermon, of the Sidonians is called Sirion, and of the Amorites Senir.

Sina.

Agar.

Hermon.

Now, this serueth very well to the purpose, that Mount Sina in the Arabians language signifieth as much as an handmaid: & I thinke the likenesse of this name gaue Paul light and occasion to séeke out this allegorie. Likewise then as Agar the bondmaid brought forth to Abraham a sonne, and yet not an heire but a seruant: so Sina the allegoricall Agar, brought forth to God a sonne, that is to say, a carnall people. Againe, as Ismael was the true sonne of Abraham, so the people of Israel had the true God to be their father, which gaue them his law, his oracles, religion and true seruice, and the temple: as it is sayd in the Psalme 147. He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israel. Notwithstanding this onely was the difference: Ismael was borne of a bondmaid after the flesh, that is to say, without the promise, and could not therefore be the heire. So the mysticall Agar, that is to say, mount Sina where the law was giuen and the old Testament ordained, brought forth to God the great Abrahams people, but without the promise, that is to say, a carnall and a seruile people, and not ỹ heire of God. For the promises as touching Christ the giuer of all blessing, and as touching the deliuerance from the curse of the law, from sinne and death, also as touching the free remission of sinnes, of righteousnes & euerlasting life, are not added to the law, but the law sayth: He that shall do these things shall liue in them:

The people of the law.

Leuit. 18. 5. *Rom.* 10. 5.

There

Therefore the promises of the law are conditionall, promising life, not freely, but to such as fulfill the law, & therefore they leave mens consciences in doubt: for no man fulfilleth the law. But the promises of the new Testament haue no such condition ioyned vnto them, nor require any thing of vs, nor depend vpon any condition of our worthines, but bring and giue vnto vs freely forgiuenes of sinnes, grace, righteousnes and life euerlasting for Christs sake, as I haue sayd more largely in another place. The promises of the law and the Gospell.

Therefore the law of the old Testament containeth onely conditionall promises: for it hath alwaies such conditions as these are, ioyned to it: If ye hearken to my voice: if ye keepe my statutes: if ye walke in my wayes, ye shall be my people, &c. The Iewes not considering this, stayed holy of these conditionall promises as if they had bene absolute and without all condition: which they supposed that God could neuer reuoke, but must needes kéep them. Hereupon, when they heard the prophets foreshew the destruction of the city of Ierusalem, of the temple, of the kingdom & priesthode, (which could well discerne betwixt the purpose all promises of the lawe, and the spirituall promises concerning Christ and his kingdome) they persecuted and killed them as heretikes and blasphemers of God: For they sawe not this condition that was annexed: If ye keepe my commandements, it shall go well with you, &c. The promises of God in the law are conditionall.

Therefore Agar the bondmaide bringeth forth but a bondseruant. Ismael then is not the heire, although he be the naturall son of Abraham, but remaineth a bondwoman. All that is here lacking: The promise & the blessing of the word. So then the law giuen in mount Sina, which the Arabians call Agar, begetteth none but seruants. For the promise made as concerning Christ, was not annexed to the law. Wherefore (O ye *Galathians*) if ye, forsaking the promise & faith, fall backe to the law & workes, ye shal alwaies continue seruants: that is, ye shall neuer be deliuered from sinne and death, but ye shall alwaies abide vnder the curse of the lawe. For Agar getteth not the séede of the promise and heires, that is to say, the law iustifieth not, it bringeth not the adoption and inheritance, but rather it hindreth the inheritance, and worketh wrath. The law bringeth forth bond seruants. The law maketh not heires, neither doth it iustifie.

Verse 25. And it answereth to Ierusalem which now is, and she is in bondage with her children.

This is a wonderfull allegorie. As Paul a little before made Agar of Sina, so now of Jerusalem he would gladly make Sara: but he darsth not, neither can he so do: but is compelled to ioyne Jerusalem with mount Sina. For he saith: The same belongeth to Agar, seeing mount Agar reacheth euen to Jerusalem. And it is true that there be continuall mountaines, reaching from Arabia Petrea, vnto Cades Barnea of Jurie. He saith then that this Jerusalem which now is, that is to say, this earthly and temporall Jerusalem is not Sara, but pertaineth to Agar, for there Agar reigneth. For in it is the law begetting vnto bondage: in it is the worship and ceremonies, the Temple, the Kingdome, the Priesthod: and whatsoeuer was ordained in Sina, by the mother which is the law, the same is done in Jerusalem. Therefore I ioyne her with Sina, and I comprehend both in one word, to wit, Sina or Agar.

The earthly Jerusalem pertaineth to Agar.

I durst not haue bene so bold to handle this allegorie after this maner, but would rather haue called Jerusalem Sara or the new Testament, especially seeing the preaching of the Gospell began in it, the holy Ghost was there giuen, and the people of the new Testament were there borne: and I would haue thought that I had found out a very fit allegorie. Wherefore it is not for euery man to vse allegories at his pleasure: for a goodly outward shew may soone deceiue a man and cause him to erre. Who would not thinke it a very fit thing to call Sina Agar, and Jerusalem Sara? Inasmuche Paule maketh Jerusalem Sara, but not this corporall Jerusalem, which he simply ioyneth vnto Agar: but that spirituall and heauenly Jerusalem in which the law reigneth not, nor the carnall people, as in that Jerusalem which is in bondage with her children, but wherein the promise reigneth, wherein is also a spirituall and a free people.

It is not for euery man to dally with allegories.

Sara the heauenly Ierusalem.

And to the end that the law should be quite abolished, and that whole kingdome which was established in Agar, the earthly Jerusalem was horribly destroyed, with all her ornaments, ỹ temple, the ceremonies, &c. Now, although the new testament began in it, and so was spread throughout the whole world, yet notwithstanding it appertaineth to Agar: that is to say, it is the citie of the law, of the ceremonies and of the Priesthod instituted by Moises. Briefly it is geuen of Agar the bondwoman, and therefore is in bondage with her children, that is to say, it walketh in the workes

The earthly Jerusalem destroyed.

The earthly Jerusalem is in bondage.

of

of the law, and neuer attaineth to the libertie of the ſpirit, but abideth continually vnder the law, ſinne, an euil conſcience, the wrath and iudgement of God, and vnder the gilt of death and hell. Indeed it hath the libertie of the fleſh, it hath a corporall kingdome, it hath magiſtrates, riches and poſſeſſions, and ſuch like things: but we ſpeake of the liberty of the ſpirit, whereby we are dead to the law, to ſinne and death, and we liue and reigne in grace, forgiueneſſe of ſinnes, righteouſnes, and euerlaſting life. This cannot the earthly Jeruſalem performe, and therefore it abideth with Agar.

Verſe 26. But Jeruſalem which is aboue is free: which is the mother of vs all.

That earthly Jeruſalem (ſaith he) which is beneath, hauing the policie and ordinances of the law, is Agar, and is in bondage with her children: that is to ſay, ſhe is not deliuered from the law, ſinne and death. But Jeruſalem which is aboue, that is to ſay, the ſpirituall Jeruſalem, is Sara (albeit Paule addeth not the proper name of Sara, but giueth her another name, calling her the free woman,) that is to ſay, that true Lady and free woman, which is the mother of vs all, gendring vs vnto liberty, and not vnto bondage as Agar doth. Now, this heauenly Jeruſalem which is aboue, is the Church, that is to ſay, the faithfull diſperſed throughout the whole world, which haue one & the ſame Goſpell, one and the ſame Faith in Chriſt, the ſame holy Ghoſt, and the ſame Sacraments. Jeruſalem which is aboue.

Therefore vnderſtand not this word [Aboue] of the triumphant Church (as the Scholemen call it) in heauen: but of the militant Church in earth. For the godly are ſaid to haue their conuerſation in heauen, Philip. 3. Our conuerſation is in heauen, not locally: but in that a Chriſtian beléeueth, in that he layeth hold of thoſe inеſtimable, thoſe heauenly and eternall gifts, he is in heauen, Epheſians 1. Which hath bleſſed vs with all ſpirituall bleſſing in heauenly things in Chriſt. We muſt therefore diſtinguiſh the heauenly and ſpirituall bleſſing, from the earthly. For the earthly bleſſing is to haue a good ciuill gouernment both in common weale and families: to haue children, peace, riches, fruites of the earth, and other corporall commodities. But the heauenly bleſſing is to be deliuered from the Law, ſinne and death: to be iuſtified and quickned to life: to haue peace with God: to haue a faith- The earthly & heauenly bleſſing. The heauenly bleſſing what it is.

full heart, a ioyfull conscience, and a spirituall consolation: to haue the knowledge of Iesus Christ: to haue the gift of prophesie, and the reuelation of the Scriptures: to haue the gifts of the holy Ghost, and to reioyce in God. These are the heauenly blessings which Christ giueth to his Church.

Wherefore Ierusalem which is aboue, that is to say, the heauenly Ierusalem, is the Church which is now in the world, and not the city of the life to come, or the Church triumphant: as the idle and vnlearned Monkes and Scholedoctors dreamed, which taught that the Scripture hath foure sences: the literall sence, the figuratiue sence, the allegoricall sence, and the morall sence: and according to these sences they haue foolishly interpreted almost all the words of the Scriptures: As this word Ierusalem literally signified that city which was so named: figuratiuely a pure conscience: allegorically the Church militant: morally the celestiall Citie or the Church triumphant. With these trifling and foolish fables they rent the Scriptures into so many and diuerse sences, that silly poore consciences could receiue no certaine doctrine of any thing. But Paule saith here, that the old and earthly Ierusalem belongeth vnto Agar, and that it is in bondage with her children, and is vtterly abolished. But the new and heauenly Ierusalem, which is a Quéene and a frée woman, is appointed of God in earth & not in heauen, to be the mother of vs all, of whom we haue bene gendred, and yet daily are gendred. Therefore it is necessarie that this our mother should be in earth among men, as also her generation is. Notwithstanding she gendreth by the holy Ghost, by the ministery of the word and sacraments, and not in the flesh.

The foure sences of the Scriptures, according to the Papists.

The heauenly Ierusalem which is yet vpon earth.

This I say to the end that in this matter we should not be carried away with our cogitations into heauen, but that we should know that Paule setteth the Ierusalem which is aboue, against the earthly Ierusalem, not locally but spiritually. For there is a distinction betwéene those things which are spirituall, and those which are corporall or earthly. The spirituall things are aboue, the earthly are beneath: So Ierusalem which is aboue, is distinguished from the carnall and temporall Ierusalem which is beneath, not locally (as I haue said) but spiritually. For this spirituall Ierusalem which toke her beginning in the corporall Ierusalem, hath not any certaine place as hath the other in Iudea: but it

By the heauenly Ierusalem he meaneth the spirituall Ierusalem, which he setteth against the earthly Ierusalem.

The spirituall Ierusalem dispersed throughout

is

is disperſed throughout the whole world, and may be in *Babylon*, in *Turkie*, in *Tartarie*, in *Scythia*, in *Iudea*, in *Italie*, in *Germanie*, in the Iles of the ſea, in the mountaines and valleys, and in all places of the world where men dwell which haue the Goſpell, and beléeue in Ieſus Chriſt. the whole world.

Wherefore Sara or Ieruſalem our frée mother, is the Church it ſelfe, the ſpouſe Chriſt, of whom we all are gendred. This mother gendreth frée children without ceaſſing to the end of the world, as long as ſhe exerciſeth the miniſterie of the word, that is to ſay, as long as ſhe preacheth and publiſheth the Goſpell: for this is truly to gender. Now, ſhe teacheth the Goſpell after this maner: to wit, that we are deliuered from the curſe of the law, from ſinne, death, and all other euils by Ieſus Chriſt, and not by the law, neither by workes. Therefore Ieruſalem which is aboue, that is to ſay, the Church, is not ſubiect to the law and workes, but ſhe is frée and a mother without the law, ſinne and death. Now ſuch a mother as ſhe is, ſuch children ſhe gendreth.

This allegory teacheth very aptly, that the Church ſhould do nothing elſe but teach and preach the Goſpell truly and ſincerely, and by this meanes ſhould gender children. So, we are all fathers and children one to another: for we are begotten one of another. I being begotten by other through the Goſpell, do now beget other, which ſhall alſo beget other hereafter, and ſo this begetting ſhall endure to the end of the world. Now, I ſpeake of the generation, not of Agar the bondmaide, which gendreth her bondſeruants by the law; but of Sara the frée woman, who gendreth heires without the law, and without mans works or endeuours. For in that Iſaac is heire and not Iſmael (albeit notwithſtanding that both of them were the naturall ſonnes of Abraham,) Iſaac had the inheritance by the word of promiſe, namely: Sara thy wife ſhall bring thee a ſonne, and thou ſhalt call his name Iſaac. This did Sara well vnderſtand, and therefore ſhe ſayth: Caſt out the bondwoman and her ſonne: And Paule alſo alleageth theſe words afterwards. Wherefore as Iſaac hath the inheritance of his father onely by the promiſe and by his birth, without the law and without works: euen ſo we are borne through the Goſpell of that frée woman Sara, that is to ſay, the Church, true heires of the promiſe. She inſtructeth vs, nouriſheth vs, & carieth vs in her wombe, in her lap, and in her armes: ſhe foſtreth and

The Church begetteth children by teaching.

Iſaac is heire through the promiſe. *Geneſ.* 17. 19.

Eph.4.13. fashioneth vs to the image of Christ, vntill we grow vp to a perfect man, &c. So all things are done by the ministerie of the word. Wherefore the office of the free woman is to gender children to God her husband without ceassing and without end: that is to say, such children as know that they are iustified by Faith, and not by the law.

Esa 54.1. *Verse* 27. For it is written: Reioyce thou barren that beareſt no children: breake forth and crie thou that trauelleſt not: for the deſolate hath many moe children then ſhe which hath an husband.

Paule alleageth this place out of Esay the Prophet, which is altogether allegorical. It is written (saith he) that the mother of many children, and she which hath an husband, must be sicke & die: and contrariwise, that the barren and she which hath no children, must haue abundance of children. After the same manner Hanna singeth in her song, out of the which Esay the Prophet toke his Prophesie, 2. Sa.2. The bow and the mighty men are broken, and the weake haue girded themselues with strength. They that were full are hired forth for bread, and the hungrie are no more hired; so that the barren hath borne seuen: and she that had many children is feeble. A maruellous matter (saith he): She that was fruitfull shall be made barren, and she that was barren fruitfull. Moreouer, such as before were strong, full, rich glorious, righteous, and blessed, shall become feeble, hungrie, poore, ignominious, sinners, subiect to death and damnation: And contrariwise the feeble and hungrie, &c. shall be strong and satisfied, &c.

Esa.54. The song of Hanna.

The Apostle sheweth by this allegory of the Prophet Esay, the difference which is betweene Agar & Sara, that is to say, betweene the Synagogue and the Church, or betweene the law & the Gospel. The law being the husband of the fruitfull woman, that is to say, of the Synagogue, begetteth very many children. For men of all ages, not onely idiots, but also the wisest and best (that is to say, all mankind except the children of the free woman) do neither see nor know any other righteousnesse then the righteousnesse of the law: much lesse do they know any which is more excellent: Wherefore they thinke themselues righteous if they follow the law and outwardly performe the workes thereof.

The difference betweene the Synagogue and the Church.

The righteousnesse of the law is wel knowne to reason.

These

These, although they be fruitfull, haue many disciples, and shine in the righteousnesse and glorious works of the law, yet notwithstanding are not free, but bondseruants: For they are the children of Agar, which gendreth to bondage. Now, if they be seruants, they cannot be partakers of the inheritance, but shall be cast out of the house: for seruants remaine not in the house for euer: Yea, they are alreadie cast out of the kingdome of grace and libertie. For he that beleeueth not, is condemned alreadie. They remaine therefore vnder the malediction of the law, vnder sinne and death, vnder the power of the Diuell, and vnder the wrath and iudgement of God. Ioh. 8. 35. Ioh. 3. 18.

Now, if the morall law it selfe or the ten commandements of God, can do nothing else but gender seruants, that is to say, can not iustifie, but onely terrifie, accuse, condemne, & driue mens consciences to desperation: how then (I pray you) shall the lawes of men, or the lawes of the Pope iustifie, which are the doctrines of Diuels? They therefore that teach and set forth either the traditions of men, or the law of God as necessarie to obtaine righteousnesse before God, do nothing else but gender seruants. Notwithstanding such teachers are counted the best men, they obtaine the fauour of the world, and are most fruitfull mothers, for they haue an infinite number of disciples. For mans reason vnderstandeth not what Faith and true godlinesse is, and therefore it neglecteth and despiseth it, and is naturally addicted to superstition and hypocrisie, that is to say, to the righteousnes of works. Now, because this righteousnes shineth and flourisheth euery where, therefore it is a mightie Empresse of the whole world. They therefore which teach the righteousnesse of works by the law, beget many children which outwardly séeme to be free, and haue a glorious shew of excellent vertues, but in conscience they are seruants and bondslaues of sinne: therefore they are to be cast out of the house and condemned. The teachers of the law gender bond seruants. Reason is delited with hypocrisie.

Contrariwise Sara the fréewoman, that is to say, ỹ true Church séemeth to be barren. For the Gospell which is the word of the * crosse and affliction, which the Church preacheth, shineth not so brightly as the doctrine of the law and workes, and therefore she hath not so many disciples to cleaue vnto her. Moreouer, she beareth this title, that she forbiddeth good workes, maketh men secure, idle, and negligent, raiseth vp heresies and seditions, and is The Church seemeth to be barren. 1 Cor. 1. 18. The Gospell hath but few disciples.

the cause of all mischiefe: and therefore she séemeth to bring no successe or prosperity, but all things séeme to be full of barrennes, desolation, and desperation. Therefore the wicked are certainly perswaded, that the Church with her doctrine cannot long endure. The Iewes assured themselues, that the Church which was planted by the Apostles, should shortly be ouerthrowne: the which by an odious name they called a Sect. For thus they speake to Paul in the 28. chapter of the Actes: As concerning this Sect, we know that euery where it is spoken against. In like maner how often (I pray you) haue our aduersaries bene deceiued, which some whiles appointed one time, and some whiles another, when we should be certainly destroyed? Christ and his Apostles were oppressed: but after their death the doctrine of the Gospel was further spread abroad then it was during their life. In like maner our aduersaries may oppresse vs at this day, but the word of God shall abide for euer. How much soeuer then the Church séemeth to be barren and forsaken, weake and despised, and outwardly to suffer persecution: and moreouer be compelled to heare this reproach, that her doctrine is heretical and seditious, notwithstanding she alone is fruitfull before God: she getteth by the ministery of the word an infinite number of children, heires of righteousnesse and euerlasting life: And though outwardly they suffer persecution, yet in spirit they are most free: who not onely are iudges ouer all doctrines and workes, but also are most victorious conquerours against the gates of hell.

The Church is in heauinesse.

The Prophet therefore confesseth, that the Church is in heauinesse: for else he would not exhort her to reioyce. He granteth that she is barren before the world: for else he would not call her barren and forsaken, hauing no children: but before God, saith he, she is fruitfull, and therefore he biddeth her to reioyce. As though he would say: Thou art indéed forsaken and barren, and hast not the law for thy husband, and therefore thou hast no children. But reioyce: for although thou hast not the law for thy husband, but art forsaken as a virgine that is ready to marry (for he wil not call her a widow,) which should haue an husband if she were not forsaken of him, or if he were not slaine, thou (I say) which art solitarie and forsaken of thy husband the law, and not subiect to the marriage of the law, shalt be a mother of innumerable children. Therefore the people or the Church of the new Testament is altogether

The people of grace.

without

without the law as touching the conſcience, and therefore ſhe ſéemeth to be forſaken in the ſight of the world. But although ſhe ſéeme to be neuer ſo barren without the law and without workes, yet notwithſtanding ſhe is moſt fruitful before God, and bringeth forth an infinit number of children, not in bondage but in frædom. By what meanes? Not by the law, but by the word and Spirit of Chriſt which is giuen by the Goſpell, through the which ſhe conceiueth, bringeth forth and nouriſheth her children.

Paul therefore plainly ſheweth by this allegory the difference betwéene the Law and the Goſpell: Firſt when he calleth Agar the old Teſtament, & Sara the new: Againe, when he calleth the one a bondmaid, the other a frée woman: Moreouer when he ſaith that the maried and fruitfull is become barren, and caſt out of the houſe with her children: Contrariwiſe when the barren and forſaken is become fruitful, and bringeth forth an infinite number of children, and thoſe alſo inheritors. By theſe differences are reſembled the two ſorts of people, of Faith and of the Law I meane. The people of Faith haue not the law for their huſband, they ſerue not in bondage, they are not borne of that mother Jeruſalem which now is: but they haue the promiſe, they are frée, and are borne of frée Sara. The difference betwixt the law and the Goſpell.

He ſeparateth therefore the ſpirituall people of the new Teſtament, from the other people of the Law, when he ſaith that the ſpirituall people are not the children of Agar the bondmaid, but of Sara the frée woman, which knoweth nothing of the law. And by this meanes he placeth the people of Faith, farre aboue and without the law. Now, if they be aboue and without the law, then are they iuſtified by the ſpirituall birth only, which is nothing elſe but Faith; and not by the law or by the workes thereof. Now, as the people of grace, neither haue, nor can haue the law: ſo the people of the law neither haue nor can haue grace: for it is impoſſible that the law and grace ſhould ſtand together. Therefore we muſt be iuſtified by faith, and loſe the righteouſneſſe of the law: or elſe be iuſtified by the law, and loſe the righteouſneſſe of faith. But this is a foule & a lamentable loſſe, to loſe grace, and to returne to the law. Contrariwiſe it is an happy and bleſſed loſſe, to loſe the law, and lay hold of grace. The people of grace without the law, and the people of the law without grace.

We therefore (following the example and diligence of Paule) do endeuour as much as is poſſible to ſet forth plainely the difference betwéene the law and the Goſpel: which is very eaſie as tou-

ching the words. For who seeth not that Agar is not Sara, and that Sara is not Agar: Also, that Ismael is not Isaac, and that he hath not that which Isaac hath? A man may easily discerne these things. But in great terrours and in the agony of death, when the conscience wrastleth with the iudgement of God, it is the hardest thing of all others to say with a sure and stedfast hope: I am not the sonne of Agar, but of Sara, that is to say, the law belongeth nothing vnto me: For Sara is my mother, who bringeth forth frée children and heires, and not seruants.

Paule then by this testimonie of Esay hath proued that Sara, that is to say, the Church is the true mother which bringeth forth frée children & heires: Contrariwise that Agar, that is to say, the Synagogue gendreth many children indéed, but they are seruants and must be cast out. Moreouer, because this place speaketh also of the abolishing of the law and of Christian libertie, it ought to be diligently considered. For as it is the most principall and speciall article of Christian doctrine, to know that we are iustified and saued by Christ, so is it also very necessary to know and vnderstand wel the doctrine concerning the abolishment of the law. For it helpeth very much to confirme our doctrine as touching Faith, and to attaine sound and certaine consolation of conscience, when we are assured that the law is abolished, and specially in great terrours and serious conflicts.

The law is abolished to all Christiãs

I haue often said before, and now I say againe (for it cannot be too often repeated,) that a Christian laying hold of the benefit of Christ through faith, hath no law, but all the law is to him abolished with all his terrours and torments. This place of Esay teacheth the same thing, and therefore it is very notable and full of comfort, stirring vp the barren and forsaken to reioyce, which was counted worthy to be mocked or pitied according to the law. For such as were barren, were accursed according to the law. But the holy Ghost turneth this sentence, & pronounceth the barren worthy of praise and blessing: and contrariwise the fruitfull and such as bring forth children, accursed, when he saith: Reioyce thou barren, which beareſt not: Breake foorth into ioy and reioyce thou that trauelleſt not: For the desolate hath many moe children then the maried wife. Howsoeuer then Sara, that is to say, the Church séemeth to be forsaken and barren before the world, not hauing the righteousnesse and works of the law: yet notwithstanding

Esa. 54. 1. The Church is forsaken and barren before the world.

standing she is a most fruitfull mother, having an infinite number of children before God, as the Prophet witnesseth. Contrariwise, although Agar seme neuer so fruitfull and to bring forth neuer so many children, yet notwithstanding she hath no issue remaining: for the children of the bondwoman are cast out of the house together with their mother, and receiue not the inheritance with the children of the frée woman, as Paule saith afterwards.

Because therefore we are the children of the frée woman, the law our old husband is abolished, Rom. 7. Who as long as he had dominion ouer vs, it was impossible for vs to bring forth children frée in spirit, or knowing grace: but we remained with the other in bondage. True it is, that as long as the law reigneth, men are not idle, but they labour sore, they beare the burthen and the heate of the day, they bring forth and gender many children: but as well the fathers as the children are bastards, and do not belong to the frée mother: Therefore they are at the length cast out of the house and inheritance with Ismael: they die and are damned. It is impossible therefore that men should attaine to the inheritance, that is to say, ý they should be iustified and saued by the law, although they trauell neuer so much, and be neuer so fruitfull therein. Accursed therefore be that doctrine, life and religion, which endeuoreth to get righteousnes before God by the law of the works thereof. But let vs prosecute our purpose as touching the abolishment of the law.

Mat. 20. 12. The people of the lawe, laborious & painfull.

The Schooldoctors speaking of the abolishment of the law, say that the iudiciall and the ceremoniall lawes are pernicious and deadly since the coming of Christ, and therefore they are abolished: but not the morall law. These blind Doctors knew not what they said. But if thou wilt speake of the abolishment of the law, talke of it as it is in his owne proper vse and office, & as it is spiritually taken; & comprehend withal the whole law, making no distinction at all betweene the Iudiciall, Ceremoniall and Morall law. For when Paul saith, that we are deliuered from the curse of the law by Christ, he speaketh of the whole law, and principally of the morall law, which onely accuseth, curseth and condemneth the conscience, which the other two do not. Wherefore we say that the Morall law or the law of the ten commandements hath no power to accuse and terrifie the conscience, in which Iesus Christ reigneth by his grace: for he hath abolished the power thereof.

The whole law is abolished.

The whole law abolished by Christ but principally the law of the ten commandements.

The godly man feeleth the terrours of the lawe, but by faith in Christ he is raised vp and comforted againe.

Not that the conscience doth not at all feele the terrors of the law. (For indeede it feeleth them:) but that they cannot condemne it, nor bring it to desperation. For there is no condemnation to them that are in Christ Iesus, Rom. 8. Also: If the Sonne shal make you free, ye shall be free indeede. Iohn 8. Howsoeuer then a Christian man be terrified through the law shewing vnto him his sin, notwithstanding he despaireth not. For he beleeueth in Iesus Christ, and being baptised in him and cleansed by his blood, he hath remission of all his sinnes. Now, when our sinne is pardoned through Christ, who is the Lord of the law, (and yet so pardoned that he gaue himselfe for it,) the law being a seruant hath no more power to accuse and condemnne vs for sinne, seeing it is forgiuen vs, and we are now made free, forasmuch as the Sonne hath deliuered vs from bondage. Wherefore the law is wholly abolished to them that beleeue in Christ.

The law hath no power ouer those that beleeue.

But thou wilt say: I do nothing. True it is that thou canst do nothing, whereby thou mayest be deliuered from the tyranny of the law. But heare this ioyfull tidings which the holy Ghost bringeth vnto thee out of the words of the Prophet: Reioyce thou that art barren, &c. As if he would say: Why art thou so heauy, why doest thou so mourne, since there is no cause why thou shouldest so do? But I am barren and forsaken. Well: although thou be neuer so barren and forsaken, not hauing the righteousnesse of the law, notwithstanding Christ is thy righteousnesse: he was made a curse for thee to deliuer thee from the curse of the lawe. If thou beleeue in him, the law is dead vnto thee. And loke how much Christ is greater then the law, so much hast thou a more excellent righteousnesse then the righteousnes of the law. Moreouer, thou art fruitfull and not barren: for thou hast many moe children then she which hath an husband.

The politick lawes of Moses pertaine not to vs.

There is also another abolishmēt of the law which is outward: to wit, that the politicke lawes of Moses do nothing belong vnto vs. Wherefore we ought not to call them backe againe, nor superstitiously bind our selues vnto them: as some went about to do in times past, being ignorant of this liberty. Now, although the Gospell make vs not subiect to the iudiciall lawes of Moses, yet notwithstanding it doth not exempt vs from the obedience of all politike lawes, but maketh vs subiect in this corporall life, to ỹ lawes of that gouernment wherein we liue, that is to say, it commandeth

deth euery one to obey his Magistrate and lawes, not onely because of wrath, but also for conscience sake. 1. Pet. 2. Rom. 13. And the Emperour, or any other Prince should not offend, if he vsed some of the iudiciall lawes of Moses: yea he might vse them frely and without offence. Therefore the popish Schoolemen are deceiued, which dreame that the iudiciall lawes of Moses are pernicious and deadly since the comming of Christ.

Likewise we are not bound to the ceremonies of Moses: much lesse to the ceremonies of the Pope. But because this bodily life cannot be altogether without ceremonies (for there must néedes be some introduction,) therefore the Gospell suffereth ordinances to be made in the Church as touching dayes, times, places, &c. that the people may know vpon what day, in what houre, and in what place to assemble together to heare the word of God. It permitteth also that lessons & readings should be appointed, as in the Schooles, especially for the instruction of children and such as are ignorant. These things it permitteth, to the end that all may be done comely and orderly in the Church. 1. Cor. 14. not that they which kéepe such ordinances thereby merite remission of sinnes. Moreouer they may be changed or omitted without sinne, so that it be done without offence of the weake.

Two things to be taken heed of in the keeping or commanding of ceremonies: the offence of the weake, and the pernicious opinion of merite.

Now Paule speaketh here especially of the abolishment of the morall law: which is diligently to be considered. For he speaketh against the righteousnesse of the law that he might establish the righteousnes of faith, concluding thus: If onely grace or faith in Christ iustifie, then is the whole law abolished without any acception. And this he confirmeth by the testimony of Esay, whereby he exhorteth the barren and forsaken to reioyce: for it séemeth that she hath no child, nor hope euer to haue any, that is to say, she hath no disciples, no fauour nor countenance of the world, because she preacheth the word of the crosse of Christ crucified, against all the wisdome of the flesh. But thou that art barren (saith the Prophet) let not this any whit trouble thée: yea rather lift vp thy voice and reioyce, for she that is forsaken hath moe children thē she that hath an husband: that is to say, she that is married & hath a great number of children shall be made weake, and she that is forsaken shall haue many children.

He calleth ỹ Church barren because her children are not begotten by the law, by workes, by any industrie or indeuour of man:

but by the woꝛd of Faith in the ſpirit of God. Here is nothing elſe but birth: no woꝛking at all. Contrariwiſe they that are fruitfull, labour and exerciſe themſelues with great trauell in bearing and bꝛinging foꝛth. Here is altogether woꝛking, and no birth. But becauſe they endeuour to get the right of childꝛen and heires by the righteouſnes of the law oꝛ by their owne righteouſneſſe, they are ſeruants and neuer receiue the inheritance, no though they tire themſelues to death with continuall trauell. Foꝛ they go about to obtaine that by their owne woꝛkes againſt the will of God, which God of his mẽre grace will giue to all beléeuers foꝛ Chꝛiſts ſake. The faithful woꝛke well alſo: but they are not thereby made ſons and heires (foꝛ this their *birth bꝛingeth vnto them:) but this they do to the end that they being now made childꝛen and heires, might gloꝛifie God by their good woꝛkes, & helpe their neighbours.

*That is, their regeneration in Chriſt by Faith & the holy Ghoſt.

Verſe 28. Therefore brethren we are after the manner of Iſaac, children of the promiſe.

That is to ſay, we are not childꝛen of the fleſh, as Iſmael, oꝛ as all the fleſhly Iſrael, which gloꝛied that they were the ſéede of Abraham and the people of God. But Chꝛiſt anſwered them, Iohn 8. If ye were the ſonnes of Abraham, ye would not ſeeke to kill me which ſpeake the truth vnto you. Alſo: If God were your father, then would ye loue me and receiue my word. As if he would ſay: Bꝛethꝛen boꝛne and bꝛought vp together in one houſe, know one anothers voice: But ye be of your father the Diuell, &c. We are not ſuch childꝛen (ſayth he) as they are which remaine ſeruants, and at length ſhall be caſt out of the houſe; but we are childꝛen of the pꝛomiſe as Iſaac was: that is to ſay, of grace and of faith, boꝛne onely of the pꝛomiſe. Concerning this I haue ſpoken ſufficiently befoꝛe in the third Chapter, intreating vpon this place: In thy ſeed ſhall all the nations of the earth be bleſſed. Theꝛefoꝛe we are pꝛonounced righteous: not by the law, by woꝛkes, oꝛ our owne righteouſneſſe, but by the mẽre mercy and grace of God. Paule repeateth very often, & diligently ſetteth foꝛth the pꝛomiſe which is receiued by faith alone: foꝛ he knew that it was very neceſſary ſo to do.

The childrẽ of the promiſe.

Hitherto as touching the allegoꝛy out of Geneſis: to the which Paule annexeth the place of Eſay as an interpꝛetation. Now he applieth

applieth the hiſtorie of Iſmael and Iſaac for our example and conſolation.

Verſe 29. But as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit, euen ſo is it now.

This place containeth a ſingular conſolation. Whoſoeuer are borne and liue in Chriſt, and reioyce in this birth and inheritance of God, haue Iſmael for their enemie and their perſecutor. This we learne at this day by experience: For we ſee that all the world is full of tumults, perſecutions, ſects and offentes. Wherefore, if we did not arme our ſelues with this conſolation of Paul, and ſuch like, and well vnderſtand this Article of Juſtification, we ſhould neuer be able to withſtand the violence and ſubtil ſleights of Satan. For who ſhould not be troubled with theſe cruel perſecutions of our aduerſaries, and with theſe ſects and infinit offences which a ſort of buſie and fantaſticall ſpirits ſtirre vp at this day? Verily it is no ſmall griefe vnto vs, when we are conſtrained to heare that all things were in peace and tranquillitie before the Goſpell came abroad: but ſince the preaching and publiſhing thereof, all things are vnquiet, and the whole world is in an vproare, ſo that euery one armeth himſelfe againſt another. When a man that is not indued with the ſpirit of God heareth this, by and by he is offended, and iudgeth that the diſobedience of ſubiects againſt their Magiſtrates, that ſeditions, warres, plagues and famine, that the ouerthrowing of common weales, kingdomes and countries, that ſects, offences, and ſuch other infinite euils do proceed altogether of the doctrine of the Goſpell.

Iſmael alwayes perſecuteth Iſaac.

A conſolation againſt offences.

The iudgement of the world concerning the Goſpell.

Againſt this great offence wee muſt comfort and arme our ſelues with this ſweete conſolation, that the faithfull muſt beare this name and this title in the world, that they are ſeditious and ſchiſmatickes, and the authors of innumerable euils. And hereof it commeth, that our aduerſaries thinke they haue a iuſt cauſe againſt vs, yea that they do God good ſeruice when they hate, perſecute, and kil vs. It cannot be then but that Iſmael muſt perſecute Iſaac: but Iſaac againe perſecuteth not Iſmael. Who ſo will not ſuffer the perſecution of Iſmael, let him not profeſſe himſelfe to be a Chriſtian.

What the faithful muſt be content to be called in this world

Iohn 16. 2.

But let our aduerſaries (which ſo mightily amplifie theſe euils at this day) tell vs what good things inſued the preaching of the

What followed the

preaching of the Gospell.

Gospell of Christ and his Apostles. Did not the destruction of the kingdome of the Iewes follow? was not the Romane Empire ouerthrowne? was not the whole world in an vproare? And yet the Gospell was not the cause hereof, which Christ and his Apostles preached for the profite and saluation of men, and not for their destruction. But these things followed through the iniquitie of the people, the nations, the Kings and Princes, who being possessed of the diuell, would not hearken to the word of grace, life, & eternall saluation: but detested and condemned it as a doctrine most pernicious and hurtfull to religion and commonweales. And that this should so come to passe, the Holy Ghost foretold by Dauid, when he saith, Psalm. 2. Why do the heathen rage, and the people murmure in vaine? &c.

Such tumults and hurly-burlies we heare and see at this day. The aduersaries lay the fault on our doctrine. But the doctrine of grace and peace stirreth not vp these troubles: but the people, nations, Kings and Princes of the earth (as the Psalmist saith) rage, murmure, conspire & take counsell, not against vs (as they thinke) nor against our doctrine, which they blaspheme as false and seditious: but against the Lord and his annoynted. Therefore all their counsels and practises are and shall be disappointed and brought to nought: He that dwelleth in the heauen shall laugh: the Lord shall haue them in derision. Let them cry out therefore as long as they list, that we raise vp these tumults and seditions: notwithstanding this Psalme comforteth vs, & saith, that they themselues are the authors of these troubles. They cannot beleeue this, and much lesse can they beleeue that it is they which murmure, rise vp, and take counsell against the Lord and his annointed: nay rather they thinke that they maintaine the Lords cause, that they defend his glory, and do him acceptable seruice in persecuting vs: but the Psalme lyeth not, and that shall the end declare. Here we doe nothing, but we only suffer, as our conscience beareth vs witnesse in the holy Ghost. Moreouer, the doctrine for the which they raise vp such tumults & offences, is not ours, but it is the doctrine of Christ. This doctrine we cannot deny, nor forsake the defence thereof, seeing Christ saith: Whosoeuer shall be ashamed of me and of my words in this adulterous and sinfull nation, of him shall the sonne of man be ashamed when he shall come in his glory, and in the glory of the Father and of the holy Angels.

Psal. 2. 4.

The blindnesse of the aduersaries. Iohn. 16. 2.

Luke 9 26.

He therefore that will preach Christ truly, and confesse him to be our righteousnes, must be content to heare that he is a pernicious fellow, & that he troubleth all things. They which haue troubled the world (said the Iewes of Paul and Silas, Acts 17.) are also come vnto vs, and haue done contrary to the decrées of Cæsar. And in the 24. of the Acts. We haue found this pestilent fellow stirring vp sedition among all the Iewes throughout the whole world, and the author of the sect of the Nazarites, &c. In like manner also the Gentiles complaine in the 16. of the Acts: These men trouble our citie. So at this day they accuse Luther to be a troubler of the Papacy & of the Romane Empire. If I would kéepe silence, then all things should be in peace which the strong man possesseth, & the Pope would not persecute me any more. But by this meanes the Gospell of Iesus Christ should be blemished and defaced. If I speake, the Pope is troubled, and cruelly rageth. Either we must lose the Pope, an earthly and mortall man, or else the immortall God, Christ Iesus, life and eternall saluation. Let the Pope perish then, and let God be exalted, let Christ reigne and triumph for euer.

Paul a pestiferous fellow.

Luk. 11. 21. 22.

Christ himselfe when he foresaw in Spirit the great troubles which should follow his preaching, comforted himselfe after this manner: I came (saith he) to send fire vpon the earth, and what will I but that it be kindled? In like manner we sée at this day that great troubles follow the preaching of the Gospell thorough the persecution and blasphemy of our aduersaries, and the ingratitude of the world. This matter so grieueth vs, that oftentimes after the flesh, and after the iudgement of reason, we thinke it had bæn better that the doctrine of the Gospell had not bæn published, then that after the preaching therof the publike peace should be so troubled. But according to the spirit we say boldly with Christ: I came to send fire vpon the earth, and what will I, but that it shold now be kindled? Now, after that this fire is kindled, there follow forthwith great commotions. For it is not a King or an Emperor that is thus prouoked: but the God of this world, which is a most mighty spirit, and the Lord of the whole world. This weak word, preaching Christ crucified, setteth vpon this mightie and terrible aduersary. * Behemoth féeling the diuine power of this word, stirreth vp all his members, shaketh his taile, and maketh the depth of the sea to boyle like a pot. Iob. 41. Hereof come all

Luk. 12. 49. How Christ comforteth himselfe against the euils that should follow his preaching.

* He meaneth the diuell.

these tumults, all these furious and cruell rages of the world.

Wherefore let it not trouble vs that our aduersaries are offended and cry out, that there cometh no good by the preaching of the Gospell. They are infidels, they are blind and obstinate, and therefore it is impossible that they should see any fruite of the Gospell. But contrariwise, we which beleeue, doe see the inestimable profites and fruites thereof: although outwardly for a time we be oppressed with infinite euils, despised, spoyled, accused, condemned as the outcasts and filthy dung of the whole world, & put to death, and inwardly afflicted with the feeling of our sin, and vexed with diuels. For we liue in Christ, in whom, and by whom we are made Kings and Lords ouer sinne, death, the flesh, the world, hell, and all euils. In whom, and by whom also we treade vnder our feete ỳ Dragon and Basiliske which is the King of sinne and death. How is this done? In faith. For the blessednes which we hope for, is not yet reuealed, which in the meane time we waite for in patience, and yet notwithstanding doe now assuredly possesse the same by faith.

The fruites of the Gospell.

The article of Iustification comforteth vs gainst all offences.

We ought therefore diligently to learne the article of Iustification: for that only is able to support vs against these infinite slanders and offences, and to comfort vs in all our tentations and persecutions. For we see that it cannot otherwise be, but that ỳ world will be offended with the pure doctrine of the Gospell, and continually crye out that no good commeth of it: For the naturall man vnderstandeth not those things which are of the Spirit of God: for they are foolishnesse to him. 1. Cor. 2. He onely beholdeth the outward euils, troubles, rebellions, murthers, sects, & such other like things. With these sights he is offended and blinded, and finally falleth into the contempt and blaspheming of God and his word.

On the contrary part, we ought to stay and comfort our selues in this, that our aduersaries do not accuse and condemne vs for any manifest wickednes which we haue committed, as adultery, murther, theft, and such like, but for our doctrine. And what do we teach? That Christ the sonne of God, by the death of the crosse hath redeemed vs from our sins, and from euerlasting death. Therefore they do not impugne our life, but our doctrine: yea the doctrine of Christ, and not ours. Therfore if there be any offence, it is Christs offence, and not ours; and so the fault wherefore they persecute

Why our aduersaries do cõdemne vs.

vs,

vs, Christ hath committed, and not we. Now, whether they will condemne Christ, and plucke him out of heauen as an heretike and seditious person for this fault, that he is our only iustifier and Sauiour, let them looke to that. As for vs, we commending this his owne cause vnto himselfe, are quiet beholders whether of thē shall haue the victory, Christ or they. Indéed after the flesh it grieueth vs that these Ismaelites hate & persecute vs so furiously: notwithstanding according to the spirit we glory in these afflictions, both because we know that we suffer them not for our sinnes, but for Christs cause, whose benefit and whose glory we set forth, and also because Paul giueth vs warning afore hand, that Ismael must mocke Isaac and persecute him.

Griefe after the flesh, & glory after the spirit.

The Iewes expound this place, which Paul alleadgeth out of the 21. of Genesis, of Ismael mocking and persecuting Isaac after this maner, that Ismael constrained Isaac to commit Idolatrie. If he did so, yet I beléeue not that it was any such grosse Idolatry as the Iewes dreame of: to wit, that Ismael made Images of clay after the manner of the Gentiles, which he compelled Isaac to worship: For, this Abraham would in no wise haue suffered. But I thinke that Ismael was in outward shew a holy man, as Cain was, who also persecuted his brother, and at length killed him: not for any corporall thing, but because he saw that God estéemed him aboue the other. In like maner Ismael was outwardly a louer of religion: he sacrificed, and exercised himselfe in well doing. Therefore he mocked his brother Isaac, and would be estéemed a better man then he for two reasons: First for his religion and seruice of God: Secondly for his ciuill gouernement and inheritance. And these two things he séemed iustly to challenge to himselfe. For he thought that the kingdome and Priesthod pertained to him by the right of Gods law as the first borne, and therefore he persecuted Isaac spiritually because of religion, and corporally because of his inheritance.

What manner of man Ismael was.

This persecution alwayes remaineth in the Church, especially when the doctrine of the Gospell flourisheth: to wit, that the children of the flesh mocke the children of the promise, and persecute them. The Papists persecute vs at this day, and for none other cause, but for that we teach that righteousnes commeth by ỹ promise. For it vexeth the Papists, that we will not worship their Idols, that is to say, that we set not forth their righteousnesse, their

Ismael alwaies persecuteth Isaac

workes and worshippings deuised and ordained by men, as auaileable to obtaine grace and forgiuenesse of sinnes. And for this cause they go about to cast vs out of the house, that is to say, they vaunt that they are the Church, the children and people of God, and that the inheritance belongeth vnto them, &c. Contrariwise they excommunicate & banish vs as heretikes and seditious persons, and if they can, they kil vs also: and in so doing they think they do God good seruice. So, as much as in them lieth, they cast vs out of this life, and the life to come. The Anabaptists and such other do hate vs deadly, because we impugne and detest their errours and heresies which they spread abroad, and daily renue in the Church, and for this cause they iudge vs to be farre worse then the Papists, and therfore they haue conceiued a more cruell hatred against vs, then against the Papists.

The diuell persecuteth the Church by violence and subtilty.

As sone therefore as the word of God is brought to light, the diuell is angry, and vseth all his force and subtill slights to persecute it, and vtterly to abolish it. Therefore he can no otherwise do, but raise vp infinite sects, horrible offences, cruel persecutions, and abhominable murthers: For he is the father of lying and of murther. He spreadeth his lies throughout the world by false teachers, and he killeth men by tyrants. By these meanes he possesseth both the spirituall and the corporall kingdome: the spirituall kingdome by the lying of false teachers (stirring vp also without ceasing euery man particularly by his fierie darts to heresies and wicked opinions): the corporal kingdome by the sword of tyrants.

The spirituall and corporal persecution of the godly.

Thus this father of lying and of murther, stirreth vp persecution on euery side, both spirituall and corporall, against the children of the free woman. The spirituall persecution which we are at this day constrained to suffer of heretickes, is to vs most grieuous and intollerable, because of the infinite offences and slaunders wherewith the diuell goeth about to deface our doctrine. For we are enforced to heare, that the errours and heresies of the Anabaptists and other heretickes, and all other enormities do proceed from our doctrine. The corporall persecution, by which tyrants lye in wait for our goods and liues, is more intollerable: For they persecute vs not for our sins, but for the testimonie of the word of God. Let vs learne therefore euen by the title which Christ giueth to the Diuell: to wit, that he is the father of lying and murther, Iohn 8. that when the Gospell flourisheth, and Christ reigneth,

then

then ſects of perdition muſt néds ſpring vp, and murtherers perſecuting the Goſpell, muſt rage euery where. And Paul ſaith: That there muſt be hereſies. He that is ignorant of this, is ſoone offended, and falling away from the true God, and true faith, he returneth to his old God, and old falſe faith. 1. Cor. 11. 19.

Paul therefore in this place armeth the godly before hand, that they ſhould not be offended with thoſe perſecutions, ſeutes and offences, ſaying: But as then he that was borne after the fleſh, &c. As if he would ſay: If we be the children of the promiſe and borne after the ſpirit, we muſt ſurely look to be perſecuted of our brother which is borne after the fleſh: that is to ſay, not only our enemies which are manifeſtly wicked, ſhall perſecute vs, but alſo ſuch as at the firſt were our déere friends, with whō we were familiarly conuerſant in one houſe, which receiued from vs the true doctrine of the Goſpell, ſhall become our deadly enemies, and perſecute vs extreamely. For they are brethren after the fleſh, and muſt perſecute their brethren which are borne after the ſpirit. So Chriſt in the 41. Pſalme complaineth of Iudas: The man of my peace whom I truſted, which did eate of my bread, hath lifted vp the heele againſt me. But this is our conſolation, that we haue not giuen any occaſion to our Iſmaelites to perſecute vs. The Papiſts perſecute vs becauſe we teach the pure and ſincere doctrine of the Goſpell: which if we would forſake, they would perſecute vs no more. Moreouer, if we would approue the pernicious hereſies of the Sectaries, they would praiſe vs. But becauſe we deteſt and abhorre the impietie both of the one and the other, therfore do they ſo ſpitefully hate, and ſo cruelly perſecute vs.

False brethren at the firſt are friends, but afterwards they becom moſt deadly enemies.

But not onely Paul (as I haue ſayd) armeth vs againſt ſuch perſecutions and offences, but Chriſt himſelfe alſo moſt ſwéetely comforteth vs in the 15 of Iohn, ſaying: If ye were of the world, the world would loue you: but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you. As if he would ſay: I am the cauſe of all theſe perſecutions which ye endure: and if ye be killed, it is I for whoſe ſake ye are killed. For if ye did not preach my word and confeſſe me, the world would not perſecute you. But it goeth well with you: For the ſeruant is not greater then his maiſter. If they haue perſecuted me, they will alſo perſecute you for my names ſake.

Chriſt armeth and comforteth his, againſt the malice and perſecutions of the world.

Mat. 10. 24. *Iohn.* 15. 20.

By theſe words Chriſt layeth all the fault vpon himſelfe, and

deliuereth vs from all feare. As if he would say: We are not the cause why ỹ world hateth & persecuteth you, but my name which ye preach & confesse, is the cause thereof. But be of good comfort, I haue ouercome the world. This comfort vpholdeth vs, so that we doubt nothing but that Christ is strong enough, not only to beare, but also to vanquish all the crueltie of tyrants, & the subtill slights of heretikes. And this he hath declared in shewing forth his power against the Iewes and Romanes, whose tyranny & persecutions he suffered for a time. He also suffered the subtill and craftie practises of heretikes, but in time and place he ouerthrew them all, & remained king & conqueror. Let the Papists then rage as much as they will: Let the Sectaries slander and corrupt the Gospell of Christ as much as they can: notwithstanding Christ shall reigne eternally, and his word shall stand for euer, when all his enemies shall be brought to nought. Moreouer, this is a singular consolation, that the persecution of Ismael against Isaac shall not alwayes continue, but shall endure for a little while, and when that is ended, the sentence shall be pronounced, as followeth:

Christ remaineth King and Conqueror, though the gates of hell fight against him.

Gen.21.10. *Verse* 30. But what saith the Scripture? Cast out the seruant and her sonne: For the sonne of the seruant shall not be heire with the sonne of the free woman.

This word of Sara was very grieuous to Abraham: and, no doubt, when he heard this sentence, his fatherly bowels were moued with compassion towards his sonne Ismael: for he was borne of his flesh. And this the Scripture plainely witnesseth, Genesis 21. when it saith: And this thing was very grieuous in Abrahams sight, because of his sonne. But God confirmed the sentence which Sara pronounced, saying to Abraham: Let it not be grieuous in thy sight for the childe and for thy bondwoman: In all that Sara shall say vnto thee heare her voyce; For in Isaac shall thy Seed be called.

Gen.21.11. God confirmeth the sentence of Sara.

The sentence pronounced against the Ismaelites is effectuall, &c.

The Ismaelites heare in this place the sentence pronounced against them, which ouerthroweth the Iewes, Grecians, Romanes, and all others which persecute the Church of Christ. The selfe same sentence also shall ouerthrow the Papistes, and as many as trust in their owne workes, which at this day boast themselues to be the people of God and the Church: which also trust that they shall surely receiue the inheritance, and iudge

vs which rest vpon the promise of God, not onely to be barren and forsaken, but also heretikes cast out of the Church, and that it is impossible that we should be sonnes & heirs. But God ouerthroweth their iudgement, and pronounceth this sentence against them, that because they are the children of the bondwoman, and persecute the children of the frée woman, therefore they shall be cast out of the house, and shal haue no inheritance with the children of promise: to whom onely the inheritance belongeth, because they are the children of the frée woman. This sentence is ratified, and can neuer be reuoked: wherefore it shall assuredly come to passe, that our Ismaelites shall not onely lose the Ecclesiasticall and politike gouernment which now they haue, but also euerlasting life. For the Scripture hath foretold, that the children of the bondwoman shall be cast out of the house, that is to say, out of the kingdome of grace: for they cannot be heires together with the children of the frée woman.

Now, here it is to be noted, that the holy Ghost calleth the people of the law and workes, as it were in contempt, the childe of the bondwoman. As if he said: Why do ye vaunt of the righteousnes of the law and workes, and why do ye glory that ye are the people and children of God for the same? If ye know not of whom ye are borne, I will tell you: Ye are bondseruants of a bondwoman. And what seruants? The bondseruants of the law, and consequently of sinne, of death, and of euerlasting damnation. Now a seruant is no inheritour, but is cast out of the house. Wherefore ỳ Pope with all his kingdome, & all other Iusticiaries (what outward appearance of holinesse soeuer they haue) which hope to obtaine grace and saluation by the law, are seruants of that bondwoman, and haue no inheritance with the children of the frée woman. I speake now, not to the Popes, Cardinals, Bishops and Monks that were manifestly wicked, who haue made their bellies their god, and haue committed such horrible sinnes as I will not willingly name: but of the best of them, such I meane as liued holily, and went about through great labour and trauell by kéeping of their monkish order, to pacifie the wrath of God, and to merite remission of their sinnes, & euerlasting life. These heare their sentence here pronounced, that the sonnes of the bondwoman must be cast out of the house with their mother the bondwoman.

The people of the law are the sons of the bondmaid.

The Pope & all that seek righteousnesse by workes are children of the bondwoman.

Such sentences diligently considered, make vs certaine of our

doctrine

The world embraceth the righteousnesse of workes, and condemneth the righteousnesse of faith.

doctrine, and confirme vs in the righteousnes of faith, against the doctrine and righteousnesse of workes which the world embraceth and magnifieth, condemning & despising the other. And this troubleth and offendeth weake consciences: which albeit they plainely see the impiety, the execrable wickednes, and horrible abhominations of the Papists, yet notwithstanding, they are not easily perswaded, that all the multitude which beareth the name and title of the Church, do erre, and that there are but few of them which haue a sound and right opinion of the doctrine of Faith. And if the Papacie had the same holines and austerity of life which it had in the time of the auncient Fathers, Hierome, Ambrose, Augustine, and others, when the Cleargie had not yet so euill a name for their Simonie, excesse, abundance of riches, dissolute lining, voluptuousnes, whoredome, sodomitry, and such other infinit abominations, but liued after the rules and decrées of the fathers religiously and holily in outward shew, and vnmarried, what could we do now against the Papacie?

A comparison of the old Papacie and of the Papacie at this day.

The single life which the Clergie kept very straitly in the time of the Fathers, was a godly thing, and made of men very Angels in the sight of the world, and therefore Paul in the second chapter to the Colossians calleth it the religion of Angels. And the Papists sing thus of their virgines: Ye led an angelicall life whilest he liued in the flesh, and yet liued contrary to the flesh. Moreouer, the life which they call the contemplatiue life (whereunto the Clergie men were then very much giuen, vtterly neglecting all ciuill and houshold gouernement) had a goodly shew of holines. Wherefore, if that outward shew and appearance of the old Papacy remained at this day, we should peraduenture do but little against it by our doctrine of Faith, séeing we do now so litle preuaile when (that old shew of outward holines and seuere discipline being vtterly abolished) there is nothing to be séene but a very sinke and puddle of all vices and abhominations.

The contemplatiue life of Monkes and such other, which sequestred themselues from the world and all worldly affaires.

But admit the case that the old discipline and religion of the Papacie were yet remaining: notwithstanding we ought by the example of Paule (who vehemently pursued the false Apostles, which outwardly appeared to be very godly and holy men) to fight against the meritmongers of the Papisticall kingdome, and to say: Although ye liue a single life, tyring and consuming your bodies with continuall trauell, and walking in the humility and religion

ligion of Angels, yet are ye seruants of the law, of sinne, and of the diuell, and must be cast out of the house: for ye seeke righteousnesse and saluation by your workes, and not by Christ.

Wherefore we ought not so much to consider the wicked life of the Papists, as their abhominable doctrine and hypocrisie, against the which we specially fight. Let vs suppose then that the religion and discipline of ỹ old Papacie doth yet still flourish, and that it is now obserued with as much seuerity and straitnes as euer it was: yet must we say notwithstanding: If ye haue nothing but this holinesse and chastity of life to set against the wrath and iudgement of God, ye are in very déed the sonnes of the bondwoman which must be cast out of the kingdome of heauen and be damned.

The deuotiõ & discipline of the old Poperie.

No holines of life cã be set against Gods iudgement.

And now they themselues do not defend their wicked life, nay rather they which are the best and the soundest of them all do detest it: but they fight for the maintenance and defence of the doctrine of diuels, for hypocrisie, and for the righteousnesse of workes. Here they alledge the authority of Councels, and the examples of holy Fathers, whom they affirme to haue bin the authors of their holy orders and statutes. Therefore we fight not against the manifest wickednes and abominations of the Papacy, but against the greatest holines, and holiest Saints thereof, which thinke they leade an angelicall life, whilest they dreame that they kéepe not onely the commandements of God, but also the counsels of Christ, and do workes of supererogation, and such as they are not bound to do. This we say is to labour in vaine, except they lay hold of that only and alone, which Christ saith is onely necessary, and chose the good part with Mary, which shall not be taken from them.

The Papists at this day do not defend their wicked life, but their doctrine.

The Papists deuide the Gospell into precepts & counsels. The precepts they are bound to keep, say they, but not the counsels, & therefore if they keep them, it is a worke of supererogation, that is, more then needeth.

This did Bernard, a man so godly, so holy, and so chaste, that he is to be commended and preferred aboue them all. He being once grieuously sicke, and hauing no hope of life, put not his trust in his single life wherein he had liued most chastly, nor in his good works and déedes of charity, whereof he had done many: but remoued them farre out of his sight, and receiuing the benefit of Christ by faith, he said: *I haue liued wickedly. But thou Lord Iesus Christ by double right doest possesse the kingdome of heauen: First, because thou art the sonne of God: Secondly, because thou hast purchased it by thy death & passion. The first thou kéepest for thy selfe by thy birthright. The second thou giuest to me, not by the right of my workes, but by the right of grace. Ye set not against the

* Bernards confession.

wrath

wrath of God his monkerie nor his angelicall life: but he tooke hold of that one thing which was necessarie, and so was saued. I think that Ierome, Gregorie, & many other of the Fathers were saued after the same sort. And it is not to be doubted, but that also in the old Testament many kings of Israel and other Idolaters were saued in like maner, who at the houre of death casting away their vaine trust which they had in Idols, tooke hold of the promise of God, which was made vnto the seed of Abraham, that is to say, Christ in whom all nations should be blessed. And if there be any of the Papists which shall be saued, they must simply leane not to their owne good deedes and deserts, but to the mercie of God offred vnto vs in Christ, and say with Paul: I haue not mine owne righteousnesse which is of the law, but that which is by Faith in Christ.

Phil. 3. 9.

Verse 13. Then brethren we are not children of the seruant, but of the free woman.

Paul here concludeth his allegorie of the barren Church, and of the fruitfull people of the law. We are not (saith he) the children of the bondwoman: that is to say, we are not vnder the law which begetteth vnto bondage, that is, which terrifieth, accuseth, & bringeth to desperation: but we are deliuered from it by Christ: therefore it cannot terrifie nor condemne vs. Of this we haue spoken enough before. Moreouer, although the sonnes of the bondwoman do persecute vs neuer so much for a time, yet this is our comfort, that they shall be compelled to leaue the inheritance vnto vs, which belongeth vnto vs that are the sonnes of the free woman; & shall at length be cast into vtter darknesse.

The childre of the bond-woman shal at length be cast out. *Matth.* 25. 38.

Paul therefore by these words [bondwoman and free woman] tooke occasion (as we haue heard) to reiect the righteousnes of the law, and to confirme the doctrine of Iustification. And of purpose he taketh hold of this word (free woman) vehemently vrging and amplifying ỳ same, especially in the beginning of the chapter following. Whereupon he taketh occasion to reason of Christian libertie, the knowledge whereof is very necessary: For the Pope hath in a maner quite ouerthrowne it, and made the Church subiect to mans traditions and ceremonies, and to a most miserable and filthy bondage. That libertie which is purchased by Christ, is vnto vs at this day a most strong fort and munition whereby we de

defend our ſelues againſt the tyrannie of the Pope. Wherefore we muſt diligently conſider this doctrine of Chriſtian liberty, as well to confirme the doctrine of iuſtification as alſo to raiſe vp and comfort weake conſciences againſt ſo many troubles and offences, which our aduerſaries doe impute vnto the Goſpell. Now, Chriſtian libertie is a very ſpirituall thing, which ỹ carnall man doth not vnderſtand. Yea they which haue the firſt fruits of the ſpirit, and can talke well thereof, do very hardly retaine it in their heart. It ſæmeth to reaſon that it is a matter of ſmall importance. Therfore if the holy Ghoſt doe not magnifie it that it may be eſtæmed accordingly, it is contemned.

Chriſtian liberty.

Rom. 8. 32.

The fifth Chapter.

PAVLE now drawing towards the end of his Epiſtle, diſputeth very vehemently in defence of the doctrine of Faith and Chriſtian libertie, againſt the falſe Apoſtles, the enemies and deſtroyers of the ſame: againſt whom he caſteth out very thundring words, to beate them downe and vtterly to vanquiſh them. And therewithall he exhorteth the Galathians to flie their pernicious doctrine as a dangerous poyſon. In his exhortation he entermingleth threatnings and promiſes, trying euery way that hée may kæpe them in that libertie which Chriſt hath purchaſed for them, ſaying:

Paul tryeth euery way to keep the *Galathians* in the liberty of the Goſpell.

Verſe 1. Stand faſt therefore in that liberty wherein Chriſt hath made vs free.

That is to ſay: Be ye ſtedfaſt. So Peter ſayth: Be ſober and watch, for your aduerſary the diuell as a roaring Lyon walketh about, ſeeking whom he may deuoure, whom reſiſt, being ſtedfaſt in the Faith. Be ye not careleſſe (ſaith he) but ſtedfaſt and conſtant. Lye not downe and ſlæpe, but ſtand vp. As if he would ſay: It ſtandeth you in hand to be watchfull and conſtant, that ye may kæpe and hold faſt that liberty wherein Chriſt hath made you frée. They that are ſecure and negligent can not kæpe this libertie. For Satan moſt deadly hateth the light of the Goſpell, that is to

1. *Pet.* 5. 8. 9

The godly muſt ſtand faſt, that they loſe not their libertie in Chriſt.

to say, the doctrine of grace, liberty, consolation and life. Therfore when he seeth that it beginneth once to appeare, forthwith he fighteth against it with all might and maine, stirring vp stormes and tempests to hinder the course thereof, and vtterly to ouerthrow it. Wherefore Paul warneth the faithfull not to sleepe, not to be negligent: but constantly and valiantly to resist Satan, that he spoile them not of that liberty which Christ hath purchased for them.

Euery word hath here a certaine vehemencie. Stand, (saith he) As if he should say: Here haue ye need of great diligence and vigilancie. In that libertie. In what liberty? Not in that wherewith the Emperour hath made vs free, but in that wherewith Christ hath made vs free. The Emperour hath giuen, or rather, was compelled to giue to the Bishop of Rome, a free citie, and other lands: also immunities, priuiledges, and prerogatiues, &c. This is also a libertie, but it is a ciuill libertie, whereby the Pope with all his Clergie is exempt from all publique charges. Moreouer, there is a fleshly, or rather a diuellish libertie, whereby the Diuell chiefly reigneth throughout the whole world. For they that enioy this liberty, obey neither God nor lawes, but do what they list. This liberty the people seeke and embrace at this day: and so doe the Sectaries, which will be at libertie in their opinions and in all their doings, to the end they may teach and doe whatsoeuer they dreame to be good and sound, without reprehension. These stand in that liberty wherein the Diuell hath made them free. But we speake not here of this libertie: albeit the whole world seeketh no other libertie. Neither do we speake of the ciuill libertie: but of a farre other maner of libertie, which the Diuell hateth and resisteth with all his power.

The freedome of the Papists.

The liberty of the flesh.

The Anabaptists and Libertines with other Sectaries, will be free to do what they list.

This is that libertie whereby Christ hath made vs free: not from an earthly bondage, or from the Babylonicall captiuitie, or from the tyranny of the Turkes, but frõ Gods euerlasting wrath. And where is this done? In the conscience. There resteth our libertie, and goeth no farther. For Christ hath made vs free, not ciuilly, nor carnally, but diuinely, that is to say, we are made free in such sort, that our conscience is now free and quiet, not fearing the wrath of God to come. This is that true and inestimable liberty, to the excellencie and maiestie whereof if we compare the other, they are but as one droppe of water in respect of the whole sea. For who is able to expresse what a thing it is when a man is assu-

Freedome from the wrath of God.

red

red in his heart, that God neither is nor will be angry with him, but will be for euer a mercifull and louing Father vnto him for Christs sake: This is indéed a maruellous and an incomprehensible libertie, to haue the most high and soueraigne Maiestie so fauourable vnto vs, that he doth not onely defend, maintaine and succour vs in this life, but also as touching our bodies will so deliuer vs, that our bodies which are sowne in corruption, in dishonor and infirmitie, shall rise againe in incorruption, in glory & power. Wherefore this is an inestimable libertie, that we are made frée from the wrath of God for euer: and is greater then heauen and earth, and all other creatures.

To haue God fauourable vnto vs for *Christs* sake, is an incomprehensible freedome.

1. *Cor.* 15. 42. 43. 44.

Liberty frō the law, sin, & death, &c

Of this libertie there followeth another, whereby through Christ we are made frée from the law, sinne, death, the power of the Diuell, hell, &c. For as the wrath of God cannot terrifie vs, for that Christ hath deliuered vs from the same: so the law, sinne and death, cannot accuse and condemne vs. And although the law accuse vs, and sinne terrifie vs, yet they cannot driue vs to desperation. For Faith, which ouercommeth the world, by and by saith: These things belong not vnto me: For Christ hath made me frée, and deliuered me from them all. Likewise death which is the most mightie & most dreadfull thing in all the world, is vtterly vanquished in the conscience by this libertie of the spirit. Wherefore the Maiestie of this Christian libertie is highly to be estéemed, and diligently considered. It is an easie matter for a man to speake these words [frédome from the wrath of God, sinne, and death,] but in the time of tentation, experience and practise to apply them to himselfe, and to féele the excellencie of this libertie and the fruite thereof, it is a harder matter then can be expressed.

The fruits of Christian liberty are not easily felt, and laid hold of in tentations.

Therefore our conscience must be instructed and prepared beforehand, that when we féele the accusation of the law, the terrors of sin, the horror of death, and the wrath of God, we may remoue these heauie sights, & fearefull fantasies out of our mindes, and set in the place thereof the frédome purchased by Christ, the forgiuenes of sinnes, righteousnesse, life, & the euerlasting mercie of God. And albeit the féeling of the contrary be very strong, yet let vs assure our selues that it shall not long endure: according to that saying of the Prophet: For a moment in mine anger I hid my face from thee for a little season: but with euerlasting mercy I haue

A remedy against the anguish and terrors of the conscience.

Esay 54. 8.

haue compassion on thee. But this is very hard to doe. Wherefore that liberty which Christ hath purchased for vs, is not so soone beléeued as it is named. If it could be apprehended with a sure and a stedfast Faith, then no rage or terrour of the world, of the law, sinne, death, or the diuell, could be so great, but by and by it should be swallowed vp as a little drop of water is swallowed of ỹ main sea. And certainely this Christian libertie swalloweth vp at once and taketh quite away the whole heape of euils, the law, sinne, death, Gods wrath, and briefly the serpent himselfe with his head and whole power, and in the stead therof it placeth righteousnesse, peace, and euerlasting life, &c. But blessed is he that vnderstandeth and beléeueth.

Luke 11. 28.

Christian libertie.

Let vs learne therefore to magnifie this our libertie purchased by Iesus Christ the sonne of God, by whom all things were created both in heauen and earth. Which libertie he hath purchased with no other price then with his owne bloud, to deliuer vs, not from any bodily or temporall seruitude, but from a spirituall and euerlasting bondage vnder mightie and inuincible tyrants, to wit, the law, sinne, death, and the diuell, and so to reconcile vs vnto God his father. Now, since these enemies are ouercome, and we reconciled vnto God by the death of his Sonne, it is certaine that we are righteous before God, and that whatsoeuer we doe, pleaseth him. And although there be certaine remnants of sinne yet still in vs, they are not laid to our charge, but pardoned for Christs sake.

Libertie is freely giuen vnto vs for Christs sake

Paul vseth words of great force and vehemencie. Stand (saith he) in that libertie wherein Christ hath made you free. This libertie then is not giuen vnto vs by the law, or for our righteousnes, but freely for Christs sake: Which thing Paul here witnesseth, and plainly declareth throughout his whole Epistle. Christ also in the eight of Iohn saith: If the Sonne shall make you free, ye shall be free indeed. He onely is set betwixt vs and the euils which trouble and afflict vs: he hath ouercome them and taken them away, so that they can no more oppresse vs, nor condemne vs. In the stead of sinne and death he giueth vnto vs righteousnesse and euerlasting life: and by this meanes he changeth the bondage and terrours of the law, into the libertie of conscience and consolation of the Gospell, which saith: Be of good comfort my sonne, thy sinnes are forgiuen thee. Whosoeuer then beléeueth in Christ the

Math. 9. 2.

Sonne

sonne of God, he hath this liberty.

Reason cannot perceiue the excellency of this matter: which when a man considereth in spirit, he shall see that it is inestimable. For who is able to conceiue in his mind how great and vnspeakeable a gift it is to haue the forgiuenes of sinnes, righteousnesse and euerlasting life, in the stéed of the law, sinne death, and the wrath of God, and to haue God himselfe fauourable and mercifull for euer? The Papists and the hypocrites that séeke the righteousnesse of the law, or their owne righteousnes, do glory that they likewise haue remission of sinnes, righteousnes, life, and the grace of God. For they vaunt that they also haue this liberty, and they promise the same vnto others: but in very déede they are the seruants of corruption, and in the time of tentation all their vaine confidence vanisheth away euen in a moment. For they trust vnto the works and satisfaction of men, and not to the word of God, nor vnto Christ. Wherefore it is impossible for the Iusticiaries which séeke to win heauen, life and saluation by workes and merits, to know what the liberty and deliuerance from sinne is.

Hypocrites brag much of God.

Contrariwise, our liberty hath for her foundation Christ himselfe, who is our euerlasting high Bishop, sitting at the right hand of God, and making intercession for vs. Wherfore the forgiuenes of sinnes, righteousnesse, life and liberty which we haue through him, is sure, certaine and perpetuall, so that we beléeue the same. Wherefore if we cleaue vnto Christ with a stedfast faith, & stand fast in that liberty wherein he hath made vs frée, we shall obtaine those inestimable gifts: but if we be careless and negligent, we shall lose them. It is not without cause that Paul biddeth vs watch and stand fast: for he knew that the diuell séeketh nothing more, then to spoile vs of this liberty which cost Christ so great a price, and to entangle vs againe by his ministers in the yoke of bondage, as followeth.

The secure and careles lose this Christian liberty.

Verse 1. And be not entangled againe with the yoake of bondage.

Paul hath spoken most effectually and profoundly as concerning grace and Christian liberty, & with high and haughty words hath exhorted the Galathians to continue in the same: for it is easily lost. Therefore he biddeth them stand fast, lest that through negligence or security, they fall back againe from grace and faith,

to the law and wo3kes. Now, because reason iudgeth that there can be no danger in p3eferring the righteousnesse of the law be fo3e the righteousnesse of faith: therefo3e with a certaine indignation he enueyeth against the law, and with great contempt he calleth it a yoke, yea a yoke of bondage. So Peter calleth it also, Acts 15. Why tempt ye God to lay a yoke on the Disciples neckes, which neither our fathers nor we were able to beare? And thus he turneth all things to the contrary. Fo3 the false Apostles did abase the p3omise, and magnified the law and the wo3kes thereof in this wise: If ye will be made frē (say they) from sinne and death, and obtaine righteousnes and life, fulfill the law, be circumcised, obserue dayes, moneths, times and yeares, offer sacrifices, and do such other like things: then shall this obedience of the law iustifie and saue you. But Paul sayth the contrary. They (sayth he) that teach the law after this so3t, do not set mens consciences at liberty, but snare and entangle them with a yoke, yea and that with a yoke of bondage.

The law is a yoke of bondage.

He speaketh therefo3e of the law very basely and contemptuously, and calleth it a hard bondage and a seruile yoke. And this he doth not without great cause. Fo3 this pernicious opinion of the law, that it iustifieth & maketh men righteous before God, is dæpely rōted in mans reason, and all mankind is so w3apped in it, that it can hardly get out. And Paul sēmeth here to compare those that sēke righteousnesse by the law, vnto oxen that be tied to the yoke, to the end he might take from it the glo3y of iustifying and of righteousnes. Fo3 like as oxen do d3aw in the yoke with great toyle, receiue nothing thereby but fo3rage and pasture, and when they be able to d3aw the yoke no mo3e, are appointed to the slaughter: euen so they that sēke righteousnes by the law, are captiues and opp3essed with the yoke of bondage, that is to say, with the lawe: and when they haue ty3ed themselues a long time in the wo3kes of the law with great and grieuous toyle, in the end this is their reward, that they are miserable and perpetuall seruants. And whereof? Euen of sinne, death, Gods w3ath, and of the diuell. Wherefo3e there is no greater o3 harder bondage, then the bondage of the law. It is not without cause then, that Paul calleth it the yoke of bondage. Fo3 as we haue often said before, the law doth but reueale, increase and aggrauate sinne, accuse, terrifie, condemne and gender w3ath, and finally it d3iueth po3e consciences into

They that seeke righteousnes by the law, are compared to oxen tyed to the yoke.

into desperation, which is the most miserable and most grieuous bondage that can be. Rom. 3. 4. 5.

He vseth therefore very vehement words. For he would gladly perswade them that they should not suffer this intolerable burden to be laid vpon their shoulders by the false apostles, or been tangled againe with the yoke of bondage. As if he should say: We stand not here vpon a matter of small importance, but either of euerlasting liberty, or euerlasting bondage. For like as frēedome from Gods wrath and all euils is not temporall or carnall, but euerlasting: euen so the bondage of sinne, death, the diuel and damnation (wherewith all they be oppressed which will be made righteous and saued by the law) is not corporall and such as continueth for a time, but euerlasting. For such workers of the law as go about to performe and accomplish all things precisely and exactly (for of such Paul speaketh) can neuer find quietnesse and peace of conscience in this life. They alwaies doubt of the good will of God towards them: they are alwayes in feare of death, the wrath and iudgement of God, and after this life they shall be punished for their vnbeleefe with euerlasting damnation.

Therefore the doers of the law, and such as stand altogether vpon the righteousnes and workes thereof, are rightly called the diuels Martyrs. They take more paines and punish themselues more in purchasing hell (according to the prouerbe) then the Martyrs of Christ do in obtaining heauen. For they are tormented two maner of wayes: First, they miserably afflict themselues whilest they liue here, by doing of many hard and great workes, and all in vaine; and afterwards when they die, they reape for a recompence, euerlasting damnation. Thus are they most miserable Martyrs, both in this life and in the life to come, and their bondage is euerlasting. Contrariwise, the godly haue troubles in this world, but in Christ they haue peace, because they beleeue that he hath ouercome the world. Wherefore we must stand fast in that frēedome which Christ hath purchased for vs by his death, and we must take good heede that we be not entangled againe with the yoke of bondage: As it happeneth at this day to the fantasticall spirits, who falling away from Faith and from this frēedome, haue procured vnto themselues here a temporall bondage, and in the world to come shall be oppressed with an euerlasting bondage. As for the Papistes, the most part of them are become at this day

The diuels Martyrs.

Iohn 16. 33.

The carnall liberty of the Papists. This may truly be said also of our Libertines and carnall Gospellers at this day.

plaine Epicures: Therefore whiles they may, they vse the libertie of the flesh, singing this careleſſe song: *Ede, bibe, lude, poſt mortem nulla voluptas*: That is, Eate, drinke, and make good cheare, for after this life there is no pleasure. But they are the very bondslaues of the diuell, by whom they are holden captiues at his will and pleasure: therefore they shall féele this euerlasting bondage in hell. Hitherto Pauls exhortation hath bene vehement and earnest, but that which followeth doth farre passe it.

Verse 2. Behold I Paul say vnto you, that if ye be circumcised, Christ shall profit you nothing.

Paul here wonderfully stirred vp with zeale and feruencie of spirit, thundreth against the law and circumcision: and these thundring words proceeding of great zeale, the holy Ghost weseth from him when he saith: Behold, I Paul, &c. I (I say) who know that I haue not receiued the Gospell by man, but by the reuelation of Iesus Christ, and haue commission and authority from aboue, to publish and preach the same vnto you, do tell you, that if ye be circumcised, Christ shall profite you nothing at all. This is a very hard sentence: whereby Paul declareth, that to be circumcised, is as much as to make Christ vtterly vnprofitable: not in respect of himselfe, but of the Galathians, who being deceiued by the subtilties of the false Apostles, beléued, that, besides faith in Christ, it was néedfull for the faithfull to be circumcised, without the which they could not obtaine saluation.

The iudgement of the godly touching all doctrines, religions, & ceremonies.

This place is as it were a touchstone, whereby we may most certainely and freely iudge of all doctrines, workes, religions and ceremonies of all men. Whosoeuer teach that there is any thing necessary to saluation (whether they be Papists, Turkes, Iewes or Sectaries) besides faith in Christ, or shall deuise any worke or religion, or obserue any rule, tradition or ceremonie whatsoeuer, with this opinion that by such things they shal obtaine forgiuenes of sins, righteousnes and euerlasting life: they heare in this place the sentence of the holy Ghost pronounced against them by the Apostle, that Christ profiteth them nothing. Séeing Paul durst giue this sentence against the law and circumcision, which were ordayned of God himselfe, what durst he not do against the chaffe and the drosse of mens traditions?

Wherefore this place is a terrible thunderbolt against all the

kingdome of the Pope. For all the Priests, Monkes, and Heremites that liue in their cloysters (I speake of the best of them) reposed all their trust and confidence in their owne workes, righteousnesse, bowes and merits, & not in Christ, whom they most wickedly and blasphemously imagined to be an angry Iudge, an accuser and condemner: & therefore here they heare their iudgment, that Christ profiteth them nothing. For if they can put away sins and deserue forgiuenesse of sinnes and euerlasting life through their owne righteousnesse and straitnesse of life: then to what purpose was Christ borne? What profite haue they by his death and bloudshedding, by his resurrection, victorie ouer sinne, death and the Diuell, seeing they are able to ouercome these monsters by their owne strength? And what tongue can expresse, or what heart can conceiue how horrible a thing it is to make Christ vnprofitable? Therefore the Apostle casteth out these wordes with great displeasure and indignation: If ye be circumcised, Christ shall profite you nothing: that is to say, no profite shall redound vnto you of all his benefites: but he hath bestowed them all vpon you in vaine. To whom Christ is vnprofitable.

Hereby it appeareth sufficiently, that nothing vnder the Sunne is more hurtfull then the doctrine of mens traditions and workes: for they vtterly abolish and ouerthrow at once the truth of the Gospel, Faith, the true worshipping of God, and Christ himselfe in whom the Father hath ordained all things, Coloss. 2. In Christ are hid all the treasures of wisedome and knowledge: In him dwelleth the fulnesse of the Godhead bodily. Wherefore all they that are either authors or maintainers of the doctrine of workes, are oppressors of the Gospel, make the death and victorie of Christ vnprofitable, blemish & deface his Sacraments, and vtterly take away the true vse thereof, and briefly they are blasphemers, enemies and deniers of God, and of all his promises and benefites. Who so is not moued with these words of Paule (which calleth the law a yoke of bondage, and saith that they which affirme the keeping of circumcision to bee necessarie to saluation, make Christ vnprofitable,) and cannot bee driuen from the law and circumcision, nor yet from the confidence which he hath in his owne righteousnesse and workes, nor be stirred vp to seeke that libertie which is in Christ, his heart is harder then stone and iron. Nothing more pernicious then the traditions of men. The law is a yoke of bondage.

This is therfore a most certaine and cleare sentence, that Christ is vnprofitable, that is to say, he is borne, crucified and risen again in vaine to him that is circumcised, that is, which putteth his trust in circumcision. For (as I haue sayed before) Paule speaketh not here of the worke of circumcision (which hurteth not him that hath no affiance or opinion of righteousnes in it): but of the vse of the worke, that is to say, of the confidence and righteousnes that is annexed to the worke: For we must vnderstand Paule according to the matter whereof he intreateth, or according to the argument which he hath in hand: which is, that men be not iustified by the law, by workes, by circumcision or such like. He sayeth not, that workes of themselues are nothing, but the confidence and righteousnes of workes are nothing: for that maketh Christ vnprofitable. Therefore who so receiueth circumcision, with this opinion that it is necessary to iustification, to him Christ auaileth nothing.

Good workes are not cõdemned, but cõfidence in good works

Let vs beare this well in mind in our priuate tentations when the diuell accuseth and terrifieth our conscience to driue it to desperation. For he is the father of lying, and the enemy of Christian liberty: therfore he tormenteth vs euery moment with false feares, that when our conscience hath lost this Christian liberty, it should feele the remorse of sinne and condemnation, & alwayes remaine in anguish and terrour. When that great Dragon (I say) that old serpent the diuell (who deceiueth the whole world, and accuseth our brethren in the presence of God day and night, Apoc. 12.) cometh and layeth vnto thy charge, that thou hast not only done no good, but hast also transgressed the law of God, say vnto him: Thou troublest me with the remembrance of my sinnes past: Thou puttest me also in mind that I haue done no good. But this is nothing to me: for if either I trusted in mine owne good deedes, or distrusted because I haue done none, Christ should both wayes profite me nothing at all. Therefore whether thou lay my sinnes before me, or my good workes, I passe not: but remouing both farre out of my sight, I onely rest in that liberty wherein Christ hath made me free. I know him to be profitable vnto me: therefore I will not make him vnprofitable: which I should do, if either I should presume to purchase my selfe fauour and euerlasting life by my good deedes, or should despaire of my saluation because of my sinnes.

What we must answer the diuell, when he accuseth and tempteth vs.

Wherefore let vs learne with all diligence to separate Christ farre

farre from all workes, as well good as euill: from all lawes both of God and man, and from all troubled consciences: for with all these Christ hath nothing to doe. He hath to do (I grant) with afflicted consciences: howbeit not to afflict them more, but to raise them vp, and in their affliction to comfort them. Therfore if Christ appeare in the likenesse of an angry iudge, or of a lawgiuer that requireth a strait accompt of our life past: then let vs assure our selues that it is not Christ, but a raging fiend. For the Scripture painteth out Christ to be our reconciliation, our aduocate and our comforter. Such a one he is and euer shall be: he cannot be vnlike himselfe. A true picture of Christ.

Therefore whensoeuer the diuell transforming himselfe into the likenesse of Christ, disputeth with vs after this maner: This thou oughtest being admonished by my word to haue done, and hast not done it: and this thou oughtest not to haue done, and hast done it: know thou therefore that I will take vengeance on thee, &c. let this nothing at all moue vs, but by and by let vs thus thinke with our selues: Christ speaketh not to poore afflicted and despairing consciences after this manner: He addeth not affliction to the afflicted: He breaketh not the bruised reede, neither quencheth he the smoaking flaxe. Indeede to the hard-harted he speaketh sharply: but such as are terrified and afflicted, he most louingly and comfortably alloureth vnto him, saying: Come vnto me all ye that trauell and be heauie laden, and I will refresh you. I came not to call the righteous, but sinners to repentance. Be of good comfort my sonne, thy sinnes are forgiuen thee. Be not affrayed, I haue ouercome the world. The Sonne of man came to seeke out and to saue that which was lost. We must take good heede therefore lest that we being deceiued by the wonderfull sleights and infinit subtilties of Satan, do receiue an accuser and condemner in the stead of a comforter & Sauiour: and so vnder the vizour of a false Christ, that is to say, of the diuell, we lose the true Christ, and make him vnprofitable vnto vs. Thus much haue we sayd as touching priuate and particular temptations, & how we should vse our selues therein.

Esa. 42.3.
Mat. 12.20.
Mat. 11.28.
Mat. 9.13.
Mat. 9.2.
Ioh. 16.33.
Luke 19.10.

Verse 3. For I testifie againe vnto euery man which is circumcised, that he is bound to keepe the whole law.

The first inconuenience is indeede very great, where Paule

saith that Christ profiteth them nothing which are circumcised: & this that followeth is nothing lesse, where he saith, that they which are circumcised, are bound to kéepe ỹ whole law. Ye speaketh these words with such earnestnes and vehemencie of spirit, that he confirmeth them with an oath: I testifie, that is to say, I sweare by the liuing God. But these words may be expounded two waies, negatiuely and affirmatiuely. Negatiuely, after this manner: I testifie vnto euery man which is circumcised, that he is bound to keepe the whole law, that is to say, that he performeth no péece of the law: yea that in the very worke of circumcision he is not circumcised, & euen in the fulfilling of the law he fulfilleth it not, but transgresseth it. And this séemeth to me to be the simple & trus meaning of Paul in this place. Afterwards in the 6 chapter he expoundeth him selfe, saying: They themselues which are circumcised, keepe not the law. So he saith also before in the third chapter: Whosoeuer are of the workes of the law, are vnder the curse. As if he said: Although ye be circumcised, yet are ye not righteous and frée from the law: but by this déed ye are rather debters and bondseruants of the law: and the more ye go about to satisfie the law, and to be set frée from it, the more ye entangle and snare your selues in the yoke thereof, so that it hath more power to accuse and condemne you. This is to go backward like the crabbe, and to wash away filth with filth.

The doers of the law do not the law.

And this which I say by occasion of Paules words, I haue learned both in my selfe and others. I haue séene many which haue painefully trauelled, and vpon méere conscience haue done as much as was possible for them to do, in fasting, in prayer, in wearing of haire, in punishing and tormenting their bodies with sundrie exercises (whereby at length they must néedes haue vtterly consumed them, yea although they had bene made of yron) and all to this end that they might obtaine quietnesse and peace of conscience: notwithstanding, the more they trauelled, the more they were striken downe with feare, and specially when the houre of death approached they were so fearefull, that I haue séene many murtherers & other malefactors condemned to death, dying more courageously then they did, which notwithstanding had liued very holily.

The conscience is not quieted and pacified with the obseruation of mans tradicons.

Therefore it is most true, that they which do the law, do it not. For the more they go about to fulfill the law, the more they

transgresse it. Euen so we say and iudge of mens traditions. The more a man striueth to pacifie his conscience thereby, the more he troubleth and tormenteth it. When I was a Monke, I endeuored as much as was possible, to liue after the straite rule of mine order, I was wont to shrine my selfe with great deuotion, and to recken vp all my sinnes (yet being alwaies very contrite before:) and I returned to confession very often, and throughly performed the penance that was enioyned vnto me: Yet for all this my conscience could neuer be fully certified, but was alwaies in doubt, and said: This or that thou hast not done rightly: thou wast not contrite & sorrowfull enough: this sinne thou didst omit in thy confession, &c. Therefore the more I went about to helpe my weake, wauering & afflicted conscience by mens traditions, the more weak and doubtfull, & the more afflicted I was. And thus, ỹ more I obserued mens traditions, the more I transgressed them, & in seeking after righteousnesse by mine order, I could neuer attaine vnto it: For it is impossible (as Paule saith) that the conscience should be pacified by the workes of the law, and much more by mens traditions, without the promise and glad tidings concerning Christ.

Wherefore they that seeke to be iustified and quickned by the law, are much further off from righteousnesse & life, then the Publicans, sinners and harlots. For they cannot trust their owne works, seeing they be such, that they cannot hope to obtaine grace and forgiuenesse of sins thereby. For if righteousnesse and works done according to the law doe not iustifie, how can sinnes iustifie which are committed contrary to the law? Therfore in this point they are in farre better case then the Iusticiaries: for they haue no affiance in their owne workes: which greatly hindereth true faith in Christ, if it do not vtterly take it away. Contrariwise the Iusticiaries which abstaine outwardly from sinnes, and liue holily and without blame in the sight of the world, cannot be without ỹ opinion of their owne righteousnesse, with which the true faith in Christ cannot stand: And for this cause they be more miserable then the Publicans and harlots, who offer not their good works to God in his displeasure, that for the same he may recompence them with euerlasting life (as the Iusticiaries do,) for they haue none to offer: but desire that their sinnes may be pardoned for Christs sake, &c.

Confidence in works vterly taketh away Faith, or at least hindreth it in vs.

Iusticiaries & meritmõgers will be recompenced for their works with euerlasting life.

The other exposition is affirmatiue: he that is circumcised, is

He that receiueth Moses in one point, must receiue him in all.

also bound to kéepe the whole law. For he that receiueth Moses in one point, must of necessity receiue him in all. And it helpeth nothing to say: that circumcision is necessary, and not the rest of Moses lawes. For by the same reason that thou art bound to kéepe circumcision, thou art also bound to kéepe the whole law. Now, to be bound to kéepe the whole law is nothing else but to shew in effect, that Christ is not yet come. If this be true, then are we bound to kéepe all the Jewish ceremonies and lawes touching meates, places, and times: and Christ must be looked for as yet to come, that he may abolish the Jewish kingdome and priesthod, and set vp a new kingdome throughout the whole world. But the whole Scripture witnesseth, and the sequele thereof plainely declareth, that Christ is already come, that by his death he hath redemed mankind, that he hath abolished the law, and that he hath fulfilled all things which al the Prophets haue foretold of him. Therfore the law being cleane abolished and quite taken away, he hath giuen vnto vs grace and truth. It is not then the law nor the works thereof, but it is Faith in Jesus Christ that maketh a man righteous.

Some would binde vs at this day to certaine of Moses lawes that like them best, as the false Apostles would haue done at that time. But this is in no wise to be suffered. For if we giue Moses leaue to rule ouer vs in any thing, we are bound to obey him in all things. Wherefore we will not be burdened with any law of Moses. We grant that he is to be read amongst vs, and to be heard as a Prophet and a witnesse bearer of Christ: and moreouer, that out of him, we may take good examples of good lawes and holy life. But we will not suffer him in any wise to haue dominion ouer our conscience. In this case let him be dead and buried, and let no man know where his graue is.

Christians are free frō the policie of Moises, as touching their conscience. *Deut.34.6.*

The former exposition, that is to say, the negatiue séemeth to me to be more apt and more spirituall: notwithstanding both are good, and both do condemne the righteousnes of the law. The first is, that we are so farre from obtaining righteousnesse by the law, that the more we go about to accomplish the law, the more we transgresse the law. The second is, that he which will performe any péece of the law, is bound to kéepe the whole law. And to conclude, that Christ profiteth them nothing at all which will be iustified by the law.

Here

Hereby it appeareth that Paule meaneth nothing elſe, but that the law is a plaine deniall of Chriſt. Now, it is a wonderfull thing that Paule dare affirme, that the law of Moſes which was giuen by God to the people of Iſrael, is a deniall of Chriſt. Why then did God giue it? Before the comming of Chriſt, and before his manifeſtation in the fleſh, the law was neceſſary. For the law is our Schoolemaiſter to bring vs vnto Chriſt. But now that Chriſt is reuealed, in that we beléeue in him, we are no longer vnder the Schoolemaiſter. Hereof we haue ſpoken largely enough before the end of the third chapter. Who ſo teacheth then that the law is neceſſary to righteouſneſſe, teacheth a plaine deniall of Chriſt and of all his benefites, he maketh God a lyer, yea he maketh the law alſo a lyer: For the law it ſelfe beareth witneſſe of Chriſt, and of the promiſes made as concerning Chriſt, and hath foretold that he ſhould be a King of grace, and not of the law.

Th... ſeeke... iuſtified ... the law, de... ny Chriſt.

Verſe 4. Ye are aboliſhed [or ſeparated] from Chriſt: whoſoeuer are iuſtified by the law, ye are fallen from grace.

Here Paule expoundeth himſelfe, and ſheweth that he ſpeaketh not ſimply of the lawe nor of the worke of circumciſion, but of the confidence and opinion that men haue to be iuſtified thereby. As if he would ſay: I do not vtterly condemne the law or circumciſion, (for it is lawfull for me to drinke, to eate and to kéepe company with the Iewes according to the lawe: it is lawfull for me to circumciſe Timothie:) but to ſéeke to be iuſtified by the lawe, as if Chriſt were not yet come, or being now preſent, he alone were not able to iuſtifie, this is it which I condemne: for this is to be ſeparated from Chriſt. Therefore, ſaith he, ye are aboliſhed: that is, ye are vtterly voide of Chriſt, Chriſt is not in you, he worketh not in you any more: Ye are not partakers of the knowledge, the ſpirit, the fellowſhip, the fauour, the liberty, the life, or the doings of Chriſt, but ye are vtterly ſeparate from him, ſo that he hath no more to do with you, nor ye with him.

Paul condemneth not circumciſion: but to truſt in circúciſion, is that which he condemneth.

These words of Paule are diligently to be noted: that to ſéeke righteouſnes by the law, is nothing elſe but to be ſeparated from Chriſt, and to make him vtterly vnprofitable. What can be ſpoken more mightily againſt the lawe? what can be ſet againſt this thunderbolt? Wherefore it is impoſſible that Chriſt and the

Chriſt and the law can not dwel together.

H law should dwel together in one heart: for either the law or Christ must giue place. But if thou thinke that Christ and the law can dwell together, then be thou sure that Christ dwelleth not in thy heart, but the Diuell in the likenesse of Christ, accusing and terrifying thée, and straitly exacting of thée the law, & the works thereof. For the true Christ (as I said before) neither calleth thée to a reckoning for thy sins, nor biddeth thée to trust to thine owne good workes. And the true knowledge of Christ or Faith disputeth not whether thou hast done good works to righteousnes, or euil works to condemnation: but simply concludeth after this sort: If thou haue done good workes, thou art not therefore iustified, or if thou haue done euill workes, thou art not therefore condemned. I neither take from good works their praise, not condemne euill works. But in the matter of iustification, I say, we must loke how we may hold Christ, lest if we séeke to be iustified by the law we make him vnprofitable vnto vs. For it is Christ alone that iustifieth me both against my euill déeds, and without my good déedes. If I haue this perswasion of Christ, I lay hold of the true Christ. But if I thinke that he exacteth the law and works of me to saluation, then he becommeth vnprofitable vnto me, and I am vterly separated from him.

True faith.

These are dreadfull sentences & threatnings against the righteousnesse of the law & mans owne righteousnes. Moreouer, they are also most certaine principles which confirme the article of iustification. This is then the finall conclusion: Either thou must forgoe Christ, or the righteousnesse of the law. If thou retaine Christ, thou art righteous before God: but if thou sticke to the law, Christ auaileth thee nothing: Thou art bound to kéepe the whole law, and thou hast now sentence alreadie pronounced against thée: Cursed is euery one that fulfilleth not all the things that are written in this law. As we haue said of the law, so we say also of mens traditions. Either the Pope with his religious rout must reiect all those things wherein hitherto he hath put his trust, or else Christ shall be vnprofitable to them. And hereby we may plainly sée how pernicious and pestilent the popish doctrine hath bene. For it hath led men cleane away from Christ, & made him altogether vnprofitable. God complaineth in the 23. of Ieremie, that the Prophets prophesied lies and the dreames of their owne heart, to the end that his people should forget his name. There-

We must either forgo Christ or the law.

Deut. 27. 26.

The doctrin of the Pope leadeth vs quite away from Christ, and maketh him altoge-

fore

fore like as the false Prophets leauing the right interpretation of the law, and the true doctrine concerning the Séede of Abraham, in whom all the nations of the earth should be blessed, preached their owne dreames, to the end that the people should forget their God: euen so the Papists hauing darkned and defaced the doctrine of Christ, so that they made it of none effect, taught and set forth nothing else but the doctrine of workes: whereby they drew the whole world away from Christ. Who so earnestly considereth this matter, cannot but feare and tremble.

ther vnprofitable to vs.

Verse 4. Ye are fallen from grace.

That is to say: Ye are no longer in the kingdome of grace. For like as he that is in a shippe, on which side soeuer he falleth into the sea, is drowned: euen so he which is fallen from grace, must néeds perish. He therefore that wil be iustified by the law is fallen into the sea, and hath cast himselfe into danger of eternall death. Now, if they fall from grace which will be iustified by the morall law: whither shall they fall (I pray you) which will be iustified by their owne traditions and vowes? Euen to the bottome of hell. No forsoth: they flie vp into heauen: for so they themselues haue taught vs. Whosoeuer liue (say they) according to the Rule of S. Francis, Dominicke, Benedict or such other, the peace and mercie of God is vpon them. Againe, All they that obserue & kéepe chastity, obedience, &c. shall haue euerlasting life. But let these toyes go to the diuell from whence they came, and hearken what Paul teacheth thée here: and what Christ teacheth, saying: He that beleeueth in the Sonne of God hath euerlasting life: but he that beleeueth not in the Sonne, shall not see life, but the wrath of God abideth vpon him. Againe, He that beleeueth not, is iudged already,

To seeke to be iustified by the law, &c.

Iohn 3.36.

Iohn 3.18.

Now like as all the doctrine of the Papists (to note this by the way) concerning mens traditions, workes, vowes and merites, was most common in the world: so was it thought to be the best and most certaine of all others: whereby the diuell hath both set vp, and established his kingdome most mightily. Therefore when we at this day do impugne and vanquish this doctrine by the power of Gods word, as chaffe is driuen away by the wind, it is no maruell that Satan rageth so cruelly against vs, raiseth vp slanders and offences euery where, and setteth the whole world in our

The Popes kingdome is grounded vpon mens traditions.

tops. Then, will some man say: It had bene better to haue held our peace, for then had none of these euils bene raised vp. But we ought more to estéeme the fauour of God, whose glory we set forth, then to care for the tyranny of the world which persecuteth vs. For what is the Pope and the whole world in comparison of God? Indéed we are weake, and beare an heauenly treasure in brittle and earthly vessels: but although the vessels be neuer so brittle, yet is the treasure inestimable.

2 Cor. 4.7.

These words, Ye are fallen from grace, must not be coldly or slenderly considered: for they are weighty and of great importance. He that falleth from grace, vtterly loseth the attonement, the forgiuenesse of sinnes, the righteousnesse, liberty and life that Iesus Christ hath merited for vs by his death and resurrection: and in stead thereof he purchaseth to himselfe the wrath and iudgement of God, sinne, death, the bondage of the diuell and euerlasting damnation. And this place strongly confirmeth and fortifieth our doctrine concerning Faith or the article of Iustification, and maruellously comforteth vs against the cruell rage of the Papists, that persecute and condemne vs as heretikes because we teach this article. Indéede this place ought to feare the enemies of Faith and grace, that is to say, all that séeke righteousnesse by workes, from persecuting and blaspheming the word of grace, life and euerlasting saluation. But they be so hard hearted and obstinate, that séeing they sée not, and hearing they heare not, and when they reade this dreadfull sentence of the Apostle pronounced against them, they vnderstand it not. Let vs leaue them therefore vnto themselues: For they are blinde, and leaders of the blinde.

What he loseth that falleth from grace.

Mat. 15.14.

Verse 15. For we in spirit wait for the hope of righteousnes through Faith.

Paule here knitteth vp the matter with a notable conclusion, saying: Ye will be iustified by the law, by circumcision and by workes: but we séeke not to be iustified by this meanes, lest Christ should be made vtterly vnprofitable vnto vs, & we become debters to performe the whole law, and so finally fal away from grace: but we waite in spirit through faith for the hope of righteousnesse. Euery word is here diligently to be noted, for they are pithy and ful of power. He doth not onely say, as he is wont: We are iustified by faith, or in spirit by faith, but moreouer he addeth: We

waite

waite for the hope of righteousnes, including Hope also, that he may comprehend the whole matter of Faith.

Hope, after the maner of the Scriptures, is taken two wayes, namely, for the thing that is hoped for, and for the affection of him that hopeth. For the thing that is hoped for, it is taken in the first Chapter to the Colossians: For the hopes sake which is layed vp for you in heauen: that is to say, the thing which ye hope for. For the affection of him that hopeth, it is taken in the eight chapter to the Romaines: For we are saued by hope. So hope in this place also may be taken two wayes, and so it yéeldeth a double sence: the first is: We waite in spirit through Faith for the hope of righteousnes, that is to say, the righteousnesse hoped for, which shall be certainely reuealed in such time as it pleaseth the Lord to giue it. The second: We waite in spirit by faith for righteousnesse with hope and desire: that is to say, we are righteous: howbeit our righteousnes is not yet reuealed, but hangeth yet in hope. For, as long as we liue here, sinne remaineth in our flesh: there is also a law in our flesh and members, rebelling against the law of our mind, and leading vs captiues vnto the seruice of sinne. Now, when these affections of the flesh do rage and reigne, and we on the other side do through the spirit wrastle against the same, then is there a place for hope. Indéede we haue begunne to be iustified through Faith: whereby also we haue receiued the first fruites of the spirit, and the mortification of the flesh is also begun in vs: but we be not yet perfectly righteous. It remaineth then that we be perfectly iustified, and this is it which we hope for. So our righteousnesse is not yet in actuall possession, but lieth vnder hope. *Rom.7.13.*

This is a swéete and a sound consolation, whereby afflicted and troubled consciences féeling their sinne, and terrified with euery firie dart of the diuell, may be marvellously comforted. For the féeling of sinne, the wrath of God, death, hell and all other terrours, is wonderfull strong in the conflict of conscience: as I my selfe being taught by experience do know. Then counsell must be giuen to the poore afflicted in this wise: Brother thou desirest to haue a sensible féeling of thy iustification: that is, thou wouldest haue such a féeling of Gods fauour, as thou hast of thine owne sinne: but that will not be. But thy righteousnesse ought to surmount all féeling of sinne: that is to say, thy righteousnesse or iustification

whereupon thou holdeſt, ſtandeth not vpon thine owne feeling, but vpon thy hoping that it ſhal be reuealed when it pleaſeth the Lord. Wherefore thou muſt not iudge according to the feeling of ſinne which troubleth and terrifieth thee, but according to the promiſe and doctrine of Faith, whereby Chriſt is promiſed vnto thee, who is thy perfect and euerlaſting righteouſnes. Thus the hope of the afflicted conſiſting in the inward affection, is ſtirred vp by Faith in the middeſt of all terrours and feeling of ſinne, to hope that he is righteous. Moreouer, if hope be here taken for the thing which is hoped for, it is thus to be vnderſtood, that, that which a man now ſeeth not, he hopeth in time ſhall be made perfect and cleerely reuealed.

The righteouſnes of the faithfull ſtandeth not in feeling.

Either ſence may well ſtand: but the firſt touching the inward deſire and affection of hoping, bringeth more plentifull conſolation. For my righteouſnes is not yet perfect, it can not yet be felt: yet I do not deſpaire: for faith sheweth vnto me Chriſt in whom I truſt, and when I haue layd hold of him by Faith, I wraſtle againſt the firy darts of the Diuel, and I take a good heart thorough hope againſt the feeling of ſinne, aſſuring my ſelfe that I haue a perfect righteouſnes prepared for me in heauen. So both theſe ſayings are true, that I am made righteous already by that righteouſnes which is begun in me: and alſo I am raiſed vp in the ſame hope againſt ſinne, and waite for the full conſummation of perfect righteouſnes in heauen. Theſe things are not rightly vnderſtood, but when they be put in practiſe.

What difference there is betweene Faith and Hope.

Here riſeth a queſtion, what difference there is betweene Faith and Hope. The Sophiſters and Schoolemen haue laboured very much in this matter, but they could neuer ſhew any certainly. Yea to vs which trauell in the holy Scriptures with much diligence, and alſo with more fulneſſe and power of ſpirit, (be it ſpoken without any braggе) it is hard to finde any difference. For there is ſo great affinity betweene Faith and Hope, that the one can not be ſeparate from the other. Notwithſtanding there is a difference betweene them, which is gathered of their ſeuerall offices, diuerſity of working, and of their ends.

Faith and Hope differ in reſpect of

Firſt, they differ in reſpect of their ſubiect, that is, of the ground wherein they reſt: For faith reſteth in the vnderſtanding, and

Hope

hope resteth in the will: but in very déede they cannot be separated, the one hauing respect to the other, as the two Cherubins of the Mercy seate, which could not be deuided. of their subiect. Exod. 25. 20.

Secondly, they differ in respect of their office, that is, of their working. For faith telleth what is to be done, it teacheth, prescribeth and directeth, and it is a knowledge. Hope is an exhortation which stirreth vp the mind that it may be strong, bold, and courageous: that it may suffer and endure aduersity, and in the middest thereof waite for better things. The difference betweene faith and hope in their office.

Thirdly, they differ as touching their obiect, that is, the speciall matter whereunto they loke. For faith hath for her obiect the truth, teaching vs to cleaue surely thereto, and loketh vpon the word and promise of the thing that is promised. Hope hath for her obiect the goodnes of God, and loketh vpon the thing which is promised in the word, that is, vpon such matters as faith teacheth vs to be hoped for. The difference as touching the obiect.

Fourthly, they differ in order: For faith is the beginning of life before all tribulation. Heb. 11. But hope cometh afterwards, proceéding of tribulation. Rom. 5. Difference in order.

Fiftly, they differ by the diuersity of working: For faith is a teacher and a Iudge, fighting against errors and heresies, iudging spirits and doctrines: But hope is as it were the Generall or Captaine of the field, fighting against tribulation, the crosse, impatiency, heauines of spirit, weaknes, desperation and blasphemy, and it waiteth for good things euen in the middest of all euils. Difference in working.

Therefore, when I am instructed by faith in the word of God, and lay hold of Christ, beléeuing in him with the whole heart, then am I righteous by this knowledge. When I am so iustified by faith or by this knowledge, by and by commeth the diuell the father of lies, and laboureth to extinguish my faith by wiles and subtilties: that is to say, by lyes, errors and heresies. Moreouer, because he is a murtherer, he goeth about also to oppresse it by violence. Here hope wrastling, layeth hold on the thing reuealed by faith, and ouercometh the diuell that warreth against faith: and after this victory followeth peace and ioy in the holy Ghost: So that in very déed faith and hope can scarsely be discerned the one from the other, & yet is there a certaine difference betwéene them. And that it may be the better perceiued, I will set out the matter by a similitude.

In ciuill gouernment, prudence and fortitude do differ, and yet these two vertues are so ioyned together, that they cannot easily be seuered. Now, fortitude is a constancy of mind, which is not discouraged in aduersity, but endureth valiantly, and waiteth for better things. But if fortitude be not guided by prudence, it is but temerity and rashnes. On the other side, if fortitude be not ioyned with prudence, that prudence is but in vaine & vnprofitable. Therefore like as in policy, prudence is but vaine without fortitude: euen so in Diuinity, faith without hope is nothing: For hope endureth aduersity, and is constant therein, and in the end ouercometh all euils. And on the other side, like as fortitude without prudence is rashnesse, euen so hope without faith is a presumption in spirit, and a tempting of God: for it hath no knowledge of Christ and of the truth which faith teacheth, and therefore it is but a blind rashnes and arrogancy. Wherefore a godly man afore all things, must haue a right vnderstanding instructed by faith, according to the which the mind may be guided in afflictions, that it may hope for those good things which faith hath reuealed and taught.

The difference betweene faith and hope in diuinity, is the same that is betweene fortitude and prudence in policy.

To be short, faith is conceiued by teaching: for thereby the mind is instructed what the truth is. Hope is conceiued by exhortation: for by exhortation hope is stirred vp in afflictions, which confirmeth him that is already iustified by faith, that he be not ouercome by aduersities, but that he may be able more strongly to resist them. Notwithstanding if the sparke of faith should not giue light to the will, it could not be perswaded to lay hold vpon hope. We haue faith then, whereby we are taught, we vnderstand and know the heauenly wisdome, apprehend Christ, and continue in his grace. But as soone as we lay hold vpon Christ by faith, and confesse him, forthwith our enemies, the world, the flesh and the diuell rise vp against vs, hating and persecuting vs most cruelly both in body and spirit. Wherefore we thus beleeuing and iustified by faith in spirit, do waite for the hope of our righteousnesse: And we waite through patience: for we see and feele the flat contrary. For the world with his prince the diuell, assaileth vs mightily both within and without. Moreouer, sin yet still remaineth in vs, which driueth vs into heauines. Notwithstanding we giue not ouer for all this, but raise vp our mind strongly through faith, which lightneth, teacheth and guideth the same. And thus we abide firme and constant, and ouercome all aduersities through

him

him which hath loued vs, vntill our righteousnesse which we beléeue and waite for, be reuealed. By faith therefore we began, by hope we continue, and by reuelation we shall obtaine the whole. In the meane time whilest we liue here, because we beléeue, we teach the word and publish the knowledge of Christ vnto others. Thus doing we suffer persecution (according to this text: I beleeued, and therefore did I speake: and I was sore troubled) with patience, being strengthened and incouraged through hope: whereunto the Scripture exhorteth vs with most swéete and comfortable promises taught and reuealed vnto vs by faith. And thus doth hope spring vp and increase in vs, Romaines 15. That through patience and comfort of the Scripture we may haue hope. *Psal. 116. 10.*

Paul therefore, not without cause ioyneth patience in tribulations, and hope together, in the fift and eight to the Romaines, & in other places also, for by them hope is stirred vp. But faith (as also I haue shewed before) goeth before hope: for it is the beginning of life, and beginneth before all tribulation: for it learneth Christ and apprehendeth him without the crosse. Notwithstanding the knowledge of Christ cannot be long without the crosse, without troubles & conflicts. In this case the mind must be stirred vp to a fortitude of spirit (For hope is nothing else but a spirituall fortitude, as faith is nothing else but a spirituall prudence) which consisteth in suffering, according to this saying: That through patience, &c. These three things then dwell together in the faithfull: Faith which teacheth the truth, and defendeth from errours: Hope which endureth and ouercometh all aduersities, as well bodily as ghostly: and charity which worketh all good things, as it followeth in the text. And so is a man entire and perfect in this life, as well within as without, vntill the righteousnesse be reuealed which he waiteth for: and this shall be a perfect and an euerlasting righteousnesse.

Faith is before hope.

The true knowledge of Christ is not without the crosse.

Faith. Hope. Charity.

Moreouer, this place containeth both a singular doctrine and consolation. As touching the doctrine it sheweth that we are made righteous, not by the workes, sacrifices or ceremonies of Moses law, much lesse by the works and traditions of men, but by Christ alone. Whatsoeuer is in vs besides him, is of the flesh and not of the spirit. Whatsoeuer then the world counteth to be good and holy without Christ, is nothing else but sinne, errour, and flesh.

Whatsoeuer the world e-

seemeth to be good and holy without Christ, is sinne.

Wherefore circumcision and the obseruation of the law: also the workes, religions and vowes of the Monks and of all such as trust in their owne righteousnes, are altogether carnall. But we (sayth Paule) are farre above all these things in the spirit and inward man: For we possesse Christ by faith, and in the middest of our afflictions through hope we waite for that righteousnes which we possesse already by faith.

A sweete consolation in anguish and trouble of conscience.

The comfort is this: that in serious conflicts and terrours, wherein the feeling of sinne, heauinesse of spirit, desperation and such like, is very strong (for they enter deepely into the heart, and mightily assaile it) thou must not follow thine owne feeling. For if thou do, thou wilt say: I feele the horrible terrours of the law and the tyranny of sinne, not onely rebelling against me, but also subduing and leading me captiue, and I feele no comfort or righteousnes at all. Therefore I am a sinner and not righteous. If I be a sinner, then am I guilty of euerlasting death. But against this feeling thou must wrastle, and say: Although I feele my selfe vtterly ouerwhelmed and swallowed vp with sinne, and my heart telleth me that God is offended and angry with me, yet in very deed it is not true, but that mine owne sense and feeling so iudgeth. The word of God (which in these terrours I ought to follow, and not mine owne sense) teacheth a farre other thing: namely, that God is neare vnto them that are of a troubled heart, and saueth them that are of an humble spirit. Also, he despiseth not an humble and a contrite heart. Moreouer, Paul sheweth here, that they which are iustified in spirit by faith, do not yet feele the hope of righteousnes, but waite still for it.

Psal. 34. 18. *Psal.* 51. 17.

Wherefore, when the law accuseth and sinne terrifieth thee, and thou feelest nothing but the wrath and iudgement of God, despaire not for all that, but take vnto thee the armor of God, the shield of faith, the helmet of hope, and the sword of the spirit, and try how good and how valiant a warriour thou art. Lay hold of Christ by faith, who is the Lord of the law and sinne, and of all things else which accompany them. Beleeuing in him thou art iustified: which thing reason and the feeling of thine owne heart when thou art tempted, do not tell thee, but the word of God. Moreouer, in the middest of these conflicts and terrours which often returne and exercise thee, waite thou patiently through hope for righteousnesse, which thou hast now by faith, although it be yet but begun and

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imperfect, vntill it be reuealed and made perfect in the kingdome of heauen.

But thou wilt say: I feele not my selfe to haue any righteousnesse, or at the least, I feele it but very little. Thou must not feele, but beleeue that thou hast righteousnesse. And except thou beleeue that thou art righteous, thou doest great iniury vnto Christ, who hath cleansed thee by the washing of water through the word, who also died vpon the crosse, condemned sinne and killed death, that through him thou mightest obtaine righteousnes and euerlasting life. These things thou canst not deny, (except thou wilt openly shew thy selfe to be wicked and blasphemous against God, and vtterly to despise God, all his promises, Iesus Christ with all his benefites) and so consequently thou canst not deny but that thou art righteous. Our righteousnes consisteth not in feeling, but in beleeuing. *Ephes* 5.26. 1.*Cor*.15.3.

Let vs learne therefore in great and horrible terrors, when our conscience feeleth nothing but sin, and iudgeth that God is angrie with vs, and that Christ hath turned his face from vs, not to follow the sense and feeling of our owne heart, but to sticke to the word of God, which saith that God is not angry, but loketh to the afflicted and to such as are troubled in spirit, and tremble at his word: and that Christ turneth not himself away from such as labour and are heauy loden, but refresheth and comforteth them. This place therefore teacheth plainely, that the law and workes bring vnto vs no righteousnes or comfort at all: but this doth the holy Ghost only in the faith of Christ, who raiseth vp hope in terrours and tribulations, which endureth and ouercometh all aduersities. Very few there be that know how weake and feeble faith and hope are vnder the crosse, & in the conflict. For it seemeth they are but as smoking flax, which is ready by and by to be put out with a vehement wind. But the faithfull, who beleeue in the midst of these assaults and terrours, hoping against hope: that is to say, fighting through faith in the promise as touching Christ, against the feeling of sin and of the wrath of God: do afterwards find by experience, that this spark of Faith being very litle (as it appeareth to naturall reason: for reason can scarcely feele it) is as a mighty fire, and swalloweth vp all our sinnes and all our errours. *Esa* 66.2. *Mat*.11.28. *Esa* 42.3.

There is nothing more deare or precious in all the world to the true children of God, then this doctrine. For they that vnderstand this doctrine, do know that, whereof all the world is ignorant: The treasure of the faithfull.

namely that sinne, death and all other miseries, afflictions and calamities, as well corporall as spirituall, do turne to the benefite and profite of the elect. Moreouer, they know that God is then most neare vnto them, when he seemeth to be farthest off, and that he is then a most mercifull and louing Sauiour, when he seemeth to be most angrie, to afflict and to destroy. Also they know that they haue an euerlasting righteousnesse, which they wayte for through hope, as a certaine and sure possession layd vp for them in heauen, euen when they feele the horrible terrours of sin and death. Moreouer, that they are then Lords of all things, when they are most destitute of all things, according to that saying: Hauing nothing, and yet possessing all things. This (sayth the Scripture) is to conceiue comfort through hope. But this cunning is not learned without great and often tentations.

2. Cor. 6. 10.

Verse 6. For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but Faith which worketh by loue.

A true and a liuely Faith.

That is to say, Faith which is not fained nor hypocriticall, but true and liuely. This is that faith which exerciseth and requireth good workes through loue. It is as much to say as: Ye that will be a true Christian indeede, or one of Christs kingdome, must be a true beleeuer. Now, he beleeueth not truly if workes of charity follow not his faith. So on both hands, as well on the right hand as on the left, he shutteth hypocrites out of Christs kingdome. On the left hand he shutteth out the Iewes, and all such as will worke their owne saluation, saying: In Christ neither circumcision, that is to say, no workes, no seruice, no worshipping, no kind of life in the world, but faith without any trust in workes or merits auaileth before God. On the right hand he shuttteth out all slothfull and idle persons, which say: if faith iustifie without workes, then let vs worke nothing, but let vs onely beleeue and do what we list. Not so, ye enemies of grace: Paul sayth otherwise. And although it be true that onely faith iustifieth, yet he speaketh here of faith in another respect, that is to say, that after it hath iustified, it is not idle, but occupied and exercised in working through loue. Paul therefore in this place setteth forth the whole life of a Christian man, namely, that inwardly in consisteth it faith towards God, and outwardly in charity and good workes towards our neighbor.

Paul shutteth al hypocrites out of the Church of God, both on the right hand and on the left.

The whole life of a Christian according to Paul.

So

so that a man is a perfect Christian inwardly through faith before God, who hath no neede of our workes, and outwardly before men, whom our Faith profiteth nothing, but our charitie or our works. Therefore when we have heard or understood of this forme of Christian life: to wit, that it is faith and charity (as I have said) it is not yet declared what faith or what charity is: for this is another question. For as touching faith, or the inward nature, force, and use of Faith, he hath spoken before, where he shewed that it is our righteousnes, or rather our justification before God. Here he ioyneth it with charity and workes, that is to say, he speaketh of the externall office thereof, which is to stir us up to do good works, and to bring forth in us the fruites of charity to the profite of our neighbour.

Verse 7. Ye did run well: who did let you that ye did not obey the truth?

These are plaine words. Paul affirmeth that he teacheth them the truth, and the selfe same thing that he taught them before, and that they ranne well so long as they obeyed the truth, that is, they beleeued and lived rightly: but now they do not so, since they were misled by the false apostles. Moreover, he useth here a new kind of speech, in calling the Christian life a course or a race. For among the Hebrues, to runne or to walke signifieth as much as to live or to be conversant. The teachers do runne when they teach purely, and the hearers or learners do runne when they receive the word with ioy, and when the fruites of the spirit do follow. Which thing was done as long as Paul was present, as he witnessed before in the third and fourth chapters. And here he saith: Ye did runne wel: that is to say, all things went forward well and happily among you, ye lived very well, ye went on the right way to everlasting life, which the word of God promised you, &c.

The life of a Christian is a course or a race.

These words: Ye did runne well, containe in them a singular comfort. This tentation oftentimes exerciseth the godly, that their life seemeth unto them to be rather a certaine slow creeping, then a running. But if they abide in sound doctrine, and walke in the Spirit, let this nothing trouble them, though their doings seeme to go slowly forward, or rather creepe. God iudgeth farre otherwise. For that which seemeth unto us to be very slow and scarcely to creepe, runneth swiftly in Gods sight. Againe, that

That which seemeth to vs to creepe

runneth swiftly in Gods sight. *Mat.* 5. 4. *Luke.* 6. 21.

which is to vs nothing else but sorrow, misery, sin and death, before God, ioy, mirth and true happinesse. Therefore Christ saith, Blessed are ye that mourne and weepe, for ye shall receiue comfort: ye shall laugh, &c. All things shall turne to the best to them which beleeue in the Sonne of God, be it sorrow, or be it death it selfe. Therefore they be true runners indeede, and whatsoeuer they do, it trimmeth well and goeth happily forward by the furtherance of Gods Spirit, which cannot skill of foule proceedings.

Verse 7. Who did let you that you did not obey the truth?

They are hindred in this course which fall away from faith and grace, to the law and workes: as it happeneth to the Galathians being misled and seduced by the false apostles, whom couertly he reprehendeth with these words: Who did let you that you did not obey the truth? In like maner he said before in the 3. chapter: Who hath bewitched you, that ye should not obey the truth? And here Paul sheweth by the way, that men are so strongly bewitched with false doctrine, that they embrace lies and heresies in the stead of the truth and spirituall doctrine. And on the other side, they say and sweare that the sound doctrine which before they loued, is erroneous: and that their errour is sound doctrine, maintaining and defending the same with all their power. Euen so the false apostles brought the Galathians (which ranne well at the beginning) into this opinion, to beleeue that they erred and went very slowly forward when Paul was their teacher. But afterwards they being seduced by the false apostles, and falling cleane away from the truth, were so strongly bewitched with their false perswasion, that they thought themselues to be in an happy state, and that they ran very well. The same happeneth at this day to such as are seduced by the Sectaries and fantasticall spirits. Therefore I am wont to say, that falling in doctrine cometh not of man, but of the diuell, and is most perillous: to wit, euen from the high heauen to the bottom of hel. For they that continue in error, are so far off from acknowledging their sinne, that they maintaine the same to be high righteousnes. Wherefore it is impossible for them to obtaine pardon.

Gal. 3. 1.

False doctrin bewitcheth men.

Falling in doctrine is diuellish.

Verse 8. It is not the perswasion of him that calleth you.

This is a great consolation and a singular doctrine, whereby

Paul

Paul sheweth how the false perswasions of such as are deceiued by wicked teachers, may be rooted out of their hearts. The false apostles were iolly fellowes, and in outward appearance farre passing Paul both in learning and godlinesse. The Galathians being deceiued with this goodly shew, supposed that when they heard them, they heard Christ himself, and therefore they iudged their perswasion to be of Christ. Contrariwise, Paul sheweth that this perswasion and doctrine was not of Christ, who had called them in grace, but of the diuel: and by this meanes he wonne many of them from this false perswasion. Likewise we at this day reuoke many from errour that were seduced, when we shew that their opinions are fantasticall, wicked, and full of blasphemies.

The authority of the false apostles.

Againe, this consolation pertaineth to all those that are afflicted, which through tentation conceiue a false opinion of Christ. For the diuell is a marueilous perswader, and knoweth how to amplifie the least sinne, yea a very trifle, in such sort that he which is tempted shall thinke it to be a most hainous and horrible crime, and worthy of eternall damnation. Here the troubled conscience must be comforted and raised vp in such sort as Paul raised vp the Galathians: to wit, that this cogitation or perswasion cometh not of Christ, forasmuch as it fighteth against the word of the Gospell, which painteth out Christ, not as an accuser, a cruell exactor, &c. but as a méeke, humble hearted, and a mercifull Sauiour and comforter.

A consolation for them which conceiue a false opinion of Christ.

But if Satan (who is a cunning workeman, and will leaue no way vnassayed) ouerthrow this, and lay against thée the word and example of Christ in this wise: True it is that Christ is méeke, gentle and mercifull, but to those which are holy and righteous: Contrariwise, to the sinners he threatneth wrath and destruction, Luke 13. Also he pronounceth that the vnbeléeuers are damned already, Iohn. 3. Moreouer, Christ wrought many good workes: he suffered also many euils, and commandeth vs to follow his example. But thy life is neither according to Christs word, nor his example: For thou art a sinner, and there is no faith in thée: Yea thou hast done no good at all, and therefore those sentences which set forth Christ as a seuere Iudge, do belong to thée, and not those comfortable sentences which shew him to be a louing and a mercifull Sauiour, &c. Here let him that is tempted, comfort himselfe after this maner:

Christ is set out in the Scriptures as an example and as a gift.

The Scripture setteth out Christ vnto vs two maner of wayes: First as a gift, If I take hold of him in this sort, I can want nothing. *For in Christ are hid all the treasures of wisedome and knowledge: Ye, with all that is in him, is made vnto me of God, wisedome, righteousnes, sanctification and redemption. Therefore although I haue committed both many and grieuous sinnes: yet notwithstanding if I beléeue in him, they shall all be swallowed vp by his righteousnesse. Secondly, the Scripture setteth him forth as an example to be followed. Notwithstanding I will not suffer this Christ (I meane as he is an example) to be set before me, but onely in the time of ioy and gladnes when I am out of tentation (where I can scarcely follow the thousandth part of his example) that I may haue him as a mirrour to behold and view how much is yet wanting in me, that I become not secure and careless. But in the time of tribulation I will not heare nor admit Christ, but as a gift, who dying for my sins, hath bestowed vpon me his righteousnesse, and hath done and accomplished that for me, which was wanting in my life: For he is the end and fulfilling of the law vnto righteousnesse to euery one that beleeueth.

*Coloss.2.3. 1.Cor.1.30.

Rom.10.4.

It is good to know these things, not onely to the end that euery one of vs may haue a sure and a certaine remedy in the time of tentation whereby we may eschue that venime of desperation, wherewith Sathan thinketh to poyson vs: but also to the end we may be able to resist the furious Sectaries and Schismatickes of our time. For the Anabaptistes count nothing more glorious in their whole doctrine, then that they seuerely vrge the example of Christ and the crosse: especially seeing the sentences are manifest wherein Christ commendeth the crosse to his Disciples. We must learne therefore how we may withstand this Sathan, transforming himselfe into the likenes of an Angell. Which we shall do if we make a difference betweene Christ set forth vnto vs somtimes as a gift, and somtimes as an example. The preaching of him both wayes hath his conuenient time, which if it be not obserued, the preaching of saluation may be turned into poyson. Christ therefore must be set forth vnto those which are already cast downe and bruised through the heauy weight and burden of their sinnes, as a Sauiour and a gift, and not as an example of a law giuer. But to those that are secure and obstinate, he must be set forth as an example. Also the hard sentences of the Scripture, and the horrible examples

To whom Christ must be set out as a gift, and to whom as an example.

amples of the wrath of God must be layed before them: as of the drowning of the whole world, of the destruction of Sodome and Gomorrha, and such other like, that they may repent. Let euery Christian therefore when he is terrified and afflicted, learne to cast away the false perswasions which he hath conceiued of Christ, and let him say: O cursed sathan, why doest thou now dispute with me of doing and working, seeing I am terrified and afflicted for my sins already? Nay rather, seeing I now labor and am heavy loden, *Mat. 11. 28.* I wil not hearken to thee which art an accuser and a destroyer, but to Christ the Sauiour of mankind, which sayth, that he came into the world to saue sinners, to comfort such as are in terror, anguish and desperation, and to preach deliuerance to the captiues, &c. This is the true Christ, and there is none other but he. I can seeke examples of holy life of Abraham, Esay, Iohn Baptist, Paul and other Saints: but they cannot forgiue my sins, they cannot deliuer me from the power of the diuell and from death, they cannot saue me and giue me euerlasting life. For these things belong to Christ alone, whom God the Father hath sealed: therefore I wil not heare *Iohn 6. 27.* thee nor acknowledge thee for my teacher, O sathan, but Christ, of whom the Father hath said: This is my welbeloued sonne in whom I am well pleased, heare him. Let vs learne in this wise to comfort our selues through faith in tentation, and in the perswasion of false doctrine: else the diuell will either seduce vs by his ministers, or kill vs with his firie darts.

Verse 9. A little leuen doth leuen the whole lumpe.

This whole Epistle sufficiently witnesseth how Paul was grieued with the fall of the Galathians, & how often he beate into their heads (sometimes chiding and sometime intreating them) the exceeding great and horrible enormities that should ensue vpon this their fall, vnlesse they repented. This fatherly and Apostolicall care and admonition of Paul moued some of them nothing at all: For many of them acknowledged Paul no more for their teacher, but preferred the false apostles farre aboue him: of whom they thought themselues to haue receiued the true doctrine, and not of Paul. Moreouer the false apostles (no doubt) slaundered Paul among the Galathians, saying that he was an obstinate and contentious fellow, which for a light matter would breake the vnity of the Churches, and for no other cause but that he alone would

The false apostles misreported Paul to the Churches.

be counted wise and be magnified of them. Through this false accusation they made Paul very odious vnto many.

Some other which had not yet vtterly forsaken his doctrine, thought that there was no danger in dissenting a litle from him in the doctrine of Iustification and Faith. Wherefore when they heard that Paul made so hainous a matter of that which seemed vnto them to be but light and of small importance, they marueled, and thus they thought with themselues: Be it so that we haue swarued something from the doctrine of Paul, and that there hath bene some fault in vs: yet that being but a small matter, he ought to wink thereat, or at least not so vehemently to amplifie it, lest by the occasion thereof the concord of the Churches should be broken. Whereunto he answereth with this sentence: A little leuen leueneth [or maketh sowre] the whole lumpe of dough. And this is a caueat or admonition which Paul standeth much vpon. And we also ought greatly to estéeme the same at this day. For our aduersaries in like maner obiect against vs that we are contentious, obstinate, & intractable in defending our doctrine, and euen in matters of no great importance. But these are the crafty fetches of the diuel, whereby he goeth about vtterly to ouerthrow our doctrine. To this we answer therefore with Paul, that a little leuen maketh sowre the whole lumpe.

In Philosophie, a small fault in the beginning, is a great and foule fault in the end. So in Diuinity, one litle errour ouerthroweth the whole doctrine. Wherefore we must separate life and doctrine farre asunder. The doctrine is not ours, but Gods, whose Ministers onely we are called: therefore we may not change or diminish one title thereof. The life is ours: therfore as touching that, we are ready to do, to suffer, to forgiue, &c. whatsoeuer our aduersaries shall require of vs, so that faith and doctrine may remaine sound and vncorrupt: of the which we say alwayes with Paul: A little leuen leueneth, &c.

Doctrine & life must be separate far asunder.

The doctrin of faith.

A small mote in the eye hurteth the eye. And our Sauiour Christ sayth: The light of the bodie is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke. Againe: If thy body shall haue no part darke, then shall all be light. By this allegory Christ signifieth that the eye, that is to say, the doctrine ought to be most simple, clére and sincere, hauing in it no darknes, no cloud, &c. And Iames

Luke 11. 34.

Verse 36.

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the Apostle sayth: He that faileth in one point is guilty of all. This place therefore maketh very much for vs against these cauillers which say, that we breake charity, to the great hurt and dammage of the Churches. But we protest that we desire nothing more then to be at vnity with all men: so that they leaue vnto vs the doctrine of faith entire and vncorrupt: to the which all things ought to giue place, be it charity, an Apostle, or an Angell from heauen.

Let vs suffer them therefore to extoll charity and concord as much as they list: but on the other side, let vs magnifie the maiesty of the word and faith. Charity may be neglected in time and place without any danger: but so cannot the word and faith be. Charitie suffereth all things, giueth place to all men. Contrariwise, faith suffereth nothing, giueth place to no man. Charitie in giuing place, in beléeuing, in giuing and forgiuing, is oftentimes deceiued, and yet notwithstanding being so deceiued, it suffereth no losse which is to be called true losse indéed, that is to say, it loseth not Christ. Therefore it is not offended, but continueth still constant in well doing, yea euen towards the vnthankful and vnworthy. Contrariwise in the matter of faith and saluation, when men teach lies and errours vnder the colour of the truth and seduce many, here hath charity no place: For here we lose not any benefite bestowed vpon the vnthankfull, but we lose the word, faith, Christ and euerlasting life. Let it not moue vs therefore that they vrge so much the kéeping of charity and concord: For who so loueth not God and his word, it is no matter what or how much he loueth.

Iam.2.10. Charity suffereth all things, but faith suffereth nothing.

1 Cor 13.7. Charity may be deceiued, but faith cannot.

When we must exercise charity: and when, not.

Paul therefore, by this sentence admonisheth, as well teachers as hearers, to take héed that they estéeme not the doctrine of faith as a light matter, wherewith they may dally at their pleasure. It is as a bright Sunne beame comming downe from heauen, which lighteneth, directeth and guideth vs. Now, like as the world with all his wisedome and power is not able to stop or turne away the beames of the Sunne comming downe from heauen to ỹ earth: euen so can there nothing be added to the doctrine of faith, or taken from it: for that is an vtter defacing and ouerthrowing of the whole.

Verse 10. I haue trust in you through the Lord.

As if he would say: I haue taught, admonished and reproued you enough, so that ye would hearken vnto me. Notwithstanding

I hope well of you in the Lord. Here riseth a question, whether Paule doth well when he sayth, he hath a good hope or trust of the *Galathians*, seeing the holy Scripture forbiddeth any trust to be put in men. Both faith and charity haue their trust and beleefe, but after diuers sorts, by reason of the diuersity of their obiects. Faith trusteth in God, and therefore it cannot be deceiued: charity beleeueth man, and therefore it is often deceiued. Now, this faith that springeth of charitie is so necessary to this present life, that without it life canot continue in the world. For if one man should not beleeue and trust another, what life should we liue vpon earth? The true Christians do sooner beleeue and giue credite through charity, then the children of this world do. For faith towards men is a fruit of the spirit or of Christian faith in the godly. Here vpon Paul had a trust in the *Galathians*, yea though they were fallen from his doctrine: but yet in the Lord. As if he should say: I haue a trust in you so farre forth as the Lord is in you, and ye in him: that is to say, so farre forth as ye abide in the truth. From which if you fall away, seduced by the ministers of sathan, I will not trust vnto you any more. Thus it is lawfull for the godly to trust and beleeue men.

Whether we may trust in men.

Verse 10. That ye will be none otherwise minded:

To wit, concerning doctrine and faith, then I haue taught you, and ye haue learned of me: That is to say, I haue a good hope of you, that ye will not receiue any other doctrine which shall be contrary to mine.

Verse 10. But he that troubleth you shall beare his condemnation whosoeuer he be.

By this sentence Paul, as it were a iudge sitting vpon the iudgement seate, condemneth the false Apostles, calling them by a very odious name, troublers of the *Galathians*: whom they esteemed to be very godly men, & farre better teachers then Paul. And withall he goeth about to terrifie the *Galathians* with this horrible sentence: whereby he so boldly condemneth the false Apostles, to the end that they should flie their false doctrine as a most dangerous plague. As if he should say: What meane ye to giue eare to those pestilent fellows, which teach you not, but only trouble you? The doctrine that they deliuer vnto you, is nothing else but a trouble

Wicked teachers are troublers of mens consciences.

vnto

vnto your consciences. Wherefore how great soeuer they be, they shall beare their condemnation.

Now, a man may vnderstand by these words: Whosoeuer he be, that the false Apostles in outward appearance were very good and holy men. And peraduenture there was amongst them some notable Disciple of the Apostles, of great name and authority. For it is not without cause that he vseth such vehement and pithie words. He speaketh after the same maner also in the first chapter, saying: If we or an Angell from heauen preach vnto you otherwise then we haue preached vnto you, let him be accursed. And it is not to be doubted, but that many were offended with this vehemency of the Apostle, thinking thus with themselues. Wherefore doth Paul breake charity? why is he so obstinate in so small a matter? why doth he so rashly pronounce sentence of eternall damnation against those that are ministers as well as he? He passeth nothing of all this: but proceedeth on still, and boldly curseth and condemneth all those that peruert the doctrine of faith, be they neuer so highly esteemed, seeme they neuer so holy and learned.

The authority of the false Apostles.

Wherefore (as I giue often warning) we must diligently discerne betweene doctrine and life. Doctrine is heauen, life is the earth. In life is sinne, errour, vncleannes & misery, mingled with vineger, as the prouerbe saith. There let charity winke, forbeare, be beguiled, beleeue, hope, and suffer all things: there let forgiuenesse of sinnes preuaile as much as may be, so that sinne and error be not defended and maintained. But in doctrine like as there is no errour, so hath it no need of pardon. Wherefore there is no comparison betweene doctrine and life. One little point of doctrine is of more value then heauen and earth: and therefore we cannot abide to haue the least iote thereof to be corrupted. But we can very well winke at the offences and errours of life. For we also do daily erre in life and conuersation, yea all the Saints erre: and this do they earnestly confesse in the Lords prayer, and in the articles of our faith. But our doctrine, blessed be God, is pure: we haue all the articles of our faith grounded vpon the holy Scripture. Those the Diuell would gladly corrupt and ouerthrow. Therefore he assaileth vs so craftily with this goodly argument, that we ought not to breake charity and the vnity of the Churches.

The difference betwixt doctrine and life.

No errour in the doctrine of faith.

Verse 11. And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slander of the crosse abolished.

Paule labouring by all meanes possible to call the *Galathians* backe againe, reasoneth now by his owne example. I have procured to my selfe (saith he) the hatred and persecution of the Priests and Elders, and of my whole nation, because I take away righteousnes from circumcision: which if I would attribute vnto it, the Iewes would not onely cease to persecute me, but also would loue and highly commend me. But now, because I preach the Gospell of Christ and the righteousnesse of faith, abolishing the law and circumcision, therefore I suffer persecution. Contrariwise the false Apostles, to auoid the crosse and this deadly hatred of the Iewish nation, do preach circumcision: and by this meanes they obtaine and retaine the fauour of the Iewes: as he sayth in the 6. chapter following: They compell you to be circumcised, &c. Moreouer, they would gladly bring to passe, that there should be no dissention, but peace and concord betweene the Gentiles and the Iewes. But that is impossible to be done without the losse of the doctrine of faith, which is the doctrine of the crosse, and full of offences. Wherefore when he saith: If I yet preach circumcision, why do I yet suffer persecution? Then is the slander of the crosse abolished: he meaneth that it were a great absurditie and inconuenience, if the offence of the crosse should ceasse. After the same manner he speaketh 1. Cor. 1. Christ sent me to preach the Gospell, not with wisedome of words, lest the crosse of Christ should be made of none effect. As if he sayd: I would not that the offence & crosse of Christ should be abolished.

Act. 13. 50.

The false Apostles enemies of the crosse of Christ.

The doctrine of Faith.

Here may some man say: The Christians then are mad men, to cast themselues into danger of their owne accord: For what do they else by preaching and confessing the truth, but procure vnto themselues the hatred and enimity of the whole world, and raise offences? This (sayth Paule) doth nothing at all offend or trouble me, but maketh me more bold, and causeth me to hope well of the happy successe and increase of the Church, which flourisheth and groweth vnder the crosse: For it behoueth that Christ ỹ head and spouse of the Church should reigne in the midst of all his enemies, Psalm. 110. On the contrary part, when the crosse is abolished,

The Church is in best case and most flourisheth vnder the crosse.

lished and the rage of tyrantes and heretikes ceaseth on the one side, and offences on the other side, and all things are in peace, the diuell kéeping the entrie of the house, this is a sure token that the pure doctrine of Gods word is taken away.

Bernard considering this thing, sayth that the Church is then in best state, when sathan assaileth it on euery side, as well by subtill sleights as by violence: & contrariwise that it is then in worst case when it is most at ease. And he alleageth very well and to the purpose that sentence of Ezechias in his song: Behold, for felicitie I had bitter griefe, applying it to the Church, liuing in ease and quietnesse. Wherefore Paul taketh it for a most certaine signe that it is not the Gospell, if it be preached in peace. Contrariwise the world taketh it for a most certaine signe that the Gospell is heretical and seditious doctrine, because it séeth great vprores, tumults, offences and sectes, and such like to follow the preaching thereof. *Thus God sometimes sheweth him selfe in the similitude of the diuell, and the diuell likewise sheweth himselfe in the likenes of God: And God will be knowne vnder the similitude of the diuell, and will haue the diuell knowne vnder the likenesse of God. *Esa.38.17.

*He meaneth that God sometimes in punishing sheweth him selfe as though it were not he, but satan: & contrariwise Satan when he flattereth, sheweth him selfe as though he were God & not satan.

The crosse immediatly followeth the doctrine of the word, according to that saying, Psalm.116. I beleeued, and therefore haue I spoken: and I was sore troubled. Now, the crosse of the Christians is persecution with reproach and ignominie, and without any compassion, and therefore it is very offensiue. First they suffer as the vilest people in the world, and so did the Prophet Esay forshew euen of Christ him selfe, chapter 53. He was repured amongst the wicked. Moreouer, murtherers and théeues haue their punishments qualified and men haue compassion on them. Here is no offence or slander ioyned with the punishment. Contrariwise, like as the world iudgeth the Christians to be of all other men the most pestilent and pernicious, so doth it thinke that no torments are sufficient to punish them for their hainous offences. Neither is it moued with any compassion towards them, but putteth them to the most opprobrious and shamefull kindes of death that can be. And it thinketh that it gaineth hereby a double commodity. For first, it imagineth that it doth high seruice vnto God in killing of them: secondly that the common peace and tranquillitie is restored and stablished by taking away such noisome plagues. Where- *Iohn.16.2.3.* What the world looketh for by the death of the godly.

fore the death and crosse of the Faithfull is full of offences. But let not this reprochfull dealing (sayth Paule) and the continuance of Christs crosse and offence thereof moue you: but rather let it confirme you. For as long as the crosse endureth, it shall go well with the Gospell.

In like manner Christ also comforteth his Disciples in the 5. of Matthew: Blessed are ye (sayth he) when men reuile you and persecute you, and shall falsly say all manner of euill against you for my names sake. Reioyce and be glad, for great is your reward in heauen: For so persecuted they the Prophets which were before you. The Church can not suffer this reioycing to be wrested from her. Wherefore I would not wish to be at concord with the Pope, the Bishops, the Princes, and the Sectaries, vnlesse they would consent vnto our doctrine. For such concord were a certaine token that we had lost the true doctrine. To be short, as long as ỹ church teacheth the Gospell, it must suffer persecution. For the Gospell setteth forth the mercy and glory of God: It discloseth the malice and sleights of the diuell, painteth him out in his right colors, and plucketh from him the counterfeit vizour of Gods maiesty, whereby he deceiueth the whole world: that is to say, it sheweth that all worshippings, religious Orders inuented by men, and traditions concerning single life, meates, and such other things, whereby men thinke to deserue forgiuenesse of sinnes, and euerlasting life, are wicked things and diuellish doctrine. There is nothing then that more stirreth vp the diuell, then the preaching of the Gospell. For that plucketh from him the dissembled vizour of God, and bewrayeth him to be as he is in déede, that is to say, the diuell, and not God. Wherefore it can not be but that as long as the Gospell flourisheth, the crosse and the offence thereof must néedes follow it, or else truly the Diuell is not rightly touched, but slenderly tickled. But if he be rightly hitte in déede, he resteth not, but beginneth horribly to rage, and to rayse vp troubles euery where.

Luther will be at no vnity with the enemies of the Gospell.

The Gospell setteth forth the glory of God, & discloseth the craft & subtilty of the Diuell.

If Christians then will hold the word of life, let them not be afraid or offended when they sée that the diuell is broken lose and rageth euery where, that al the world is on an vprore, that tyrants exercise their cruelty, and heresies spring vp: but let them assure them selues, that these are signes, not of terrour, but of ioy, as Christ him selfe expounded them, saying: Reioyce and be

Mat. 5. 12.

glad

glad, &c. God forbid therefore that the offence of the crosse should be taken away. Which thing should come to passe if we should preach that which the Prince of this world and his members would gladly heare, that is to say, the righteousnes of workes. Then should we haue a gentle diuell, a fauourable world, a gracious Pope, and mercifull Princes. But because we set forth for the benefites and glory of Christ, they persecute and spoyle vs both of our goods and liues.

Verse 12. Would to God they were cut off that do disquiet you.

Is this the part of an Apostle, not onely to denounce the false Apostles to be troublers of the Church, to condemne them and to deliuer them to Sathan, but also to wish that they might be vtterly rooted out and perish? And what is this else but plaine cursing? Paule (as I suppose) alludeth here to circumcision. As if he would say: They compell you to cut off the foreskin of your flesh: but I would that they themselues might be vtterly cut off by the roote. Paul wisheth that the false apostles were cut of.

Here riseth a question: whether it be lawfull for christians to curse? Why not? howbeit not alwayes, nor for euery cause; but when the matter is come to this poynt, that Gods word must be euill spoken of and his doctrine blasphemed, and so consequently God himselfe, then must we turne this sentence and say: Blessed be God and his word, and what so euer is without God and his word, accursed be it: yea though it be an Apostle or an Angell from heauen. So he sayd before in the first chapter: Although we or an Angell from heauen preach otherwise vnto you, then that which we haue preached, let him be accursed. Whether it be lawfull for Christians to curse. *Gal.1.8.9.*

Hereby it may appeare how great a matter Paule made of a litle leuen, which for the same durst curse the false Apostles, who in outward appearance were men of great authority and holines. Let not vs therefore make little account of the leuen of doctrine: For although it be neuer so little, yet if it be neglected, it will be the cause that by litle and litle the truth and our saluation shall be lost, and God himselfe be denied. For when the word is corrupted and God denied and blasphemed (which must needes follow if the word be corrupted) there remaineth no hope of saluation. But for our parts, if we be cursed, rayled vpon and slaine, there-

The maiesty of Gods word is highly to be aduanced.

is yet one that can raise vs vp againe, & deliuer vs from the curse, death and hell.

Wherefore let vs learne to aduance and extoll the maiestie and authority of Gods word. For it is no small trifle (as brainsick heads surmise at this day:) but euery title thereof is greater than heauen and earth. Wherefore in this respect we haue no regard of Christian charity or concord, but we sitte as it were on the iudgement seate, that is to say, we curse and condemne all men, which in the least point do deface or corrupt the maiesty of Gods word: For a little leuen maketh sowre the whole lumpe. But if they leaue vs Gods word entire and sound, we are not onely ready to kéepe charity and peace with them: but also we offer our selues to be their seruants, and to do for them whatsoeuer we are able: If not, let them perish & be cast downe into hell: and not onely they, but euen the whole world also, so that God and his pure word do remaine. For as long as he remaineth, life, saluation, and the faithfull shall also remaine.

Paule therefore doth well in cursing those troublers of the Galathians, and in pronouncing sentence against them, to wit, that they are accursed with all that they teach and do, and in wishing that they might be cut off, especially that they might be rooted out of the Church of GOD, that is, that God should not gouerne nor prosper their doctrine nor their doings. And this cursing proceedeth from the holy Ghost. As Peter also in the 8. of the Actes curseth Simon the Sorcerer: Thy money and thou perish together. And the holy Scripture oftentimes vseth cursing against such troublers of mens consciences, and chiefly in the Psalms: as Psal. 55. Let death come vpon them: let them go quicke into the pit of corruption. Also, Let sinners be turned downe into hell, and all they that forget God. Psal. 9.

As Corah, Dathan, and Abiron.

Hitherto Paule hath fortified the place of iustification with strong and mighty arguments. Moreouer, to the end he might omit nothing, here and there he hath intermingled chidings, prayings, exhortations, threatnings and such like. In the end he addeth also his owne example, namely that he suffereth persecution for this doctrine, thereby admonishing all the faithfull, not to be offended nor dismayed when they shall see such vprores, sectes and offences raised vp in the time of the Gospell, but rather to reioyce and be glad. For the more the world rageth against the Gospell,

Paules example in suffering.

the

the more the Gospell prospereth and goeth happily forwards.

This consolation ought at this day to encourage vs: for it is certaine that the world hateth and persecuteth vs for none other cause, but for that we profesſe the truth of the Gospell. It doth not accuse vs for theft, murder, whoredome & such like: but it detesteth and abhorreth vs because we teach Christ faithfully and purely, and giue not ouer the defence of the truth. Therefore we may be out of all doubt, that this our doctrine is holy and of God, because the world hateth it so bitterly: For otherwise there is no doctrine so wicked so foolish and pernicious, which the world doth not gladly admitte, embrace and defend: and moreouer it reuerently entertaineth, cherisheth and flattereth the professors thereof, and doth all that may be done for them. Onely the true doctrine of the Gospell, life and saluation, and the ministers thereof, it vtterly abhorreth and worketh all the spite that may be deuised against thē. It is an euident token therefore that the world is so cruelly bent against vs for no other thing, but because it hateth the word. Wherefore when our aduersaries charge vs, that there riseth nothing of this doctrine but warres, seditions, offences, sectes, and other such infinite enormities: let vs answer: Blessed be the day wherein we may sée these things. But the whole world is in an vprore. And well done: For if the world were not so troubled: if the Diuell did not rage and stirre vp such broyles, we should not haue the pure doctrine of the Gospell, which cannot be preached but these broyles and turmoiles must néeds follow. Therefore that which ye count to be a great euill, we take to be a special happinesse.

What the world condemneth in godly teachers.

An obiectiō.

The answer.

The doctrine of good workes.

Now follow exhortations and precepts of life and good works. For it is the custome of the Apostles, after they haue taught faith and instructed mens consciences, to adde precepts of good workes, whereby they exhort the faithfull to exercise the duties of charity one towards another. And reason it selfe after a sort teacheth and vnderstandeth this part of doctrine: but as touching the doctrine of Faith, it knoweth nothing at all. To the ende therefore that it might appeare ỹ Christian doctrine doth not destroy good workes, or fight against ciuill ordinances, the Apostle also exhorteth vs to exercise our selues in good workes, and in an honest outward

The Apostles after the doctrin of faith, adde precepts of good life.

conuersation, and to kéepe charity and concord one with another. The world cannot therefore iustly accuse the Christians that they destroy good workes, that they are troublers of the publike peace, ciuill honesty, &c. for they teach good workes and all other vertues better then all the Philosophers and Magistrates of the world, because they adioyne Faith in their doings.

Verse 13. For brethren ye haue bene called vnto liberty: onely vse not your liberty as an occasion vnto the flesh, but by loue serue ye one another.

As if he would say: Ye haue now obtained liberty through Christ, that is to say, ye be farre aboue all lawes as touching conscience and before God: ye be blessed and saued, Christ is your life. Therefore although the lawe, sinne and death trouble and terrifie you, yet can they not hurt you nor driue you to despaire. And this is your excellent and inestimable liberty. Now standeth it you in hand to take good héede, that ye vse not that liberty as an occasion to the flesh.

Col. 3 4. The liberty of the faithfull.

This euill is common & the most pernicious of all others, that Sathan stirreth vp in the doctrine of Faith: namely, that in very many he turneth this liberty, wherwith Christ hath made vs frée, into the liberty of the flesh. Of this the Apostle Iude also complaineth in his Epistle. There are crept in certaine wicked men (sayth he) which turne the grace of our God into wantonnesse. For the flesh is vtterly ignorant of the doctrine of grace, that is to say, it knoweth not that we are made righteous, not by workes, but by Faith onely, and that the law hath no authority ouer vs. Therefore when it heareth the doctrine of Faith, it abuseth and turneth it into wantonnesse, and by & by thus it gathereth: If we be without law, let vs then liue as we list, let vs do no good, let vs giue nothing to the néedy, and let vs not suffer any euill, for there is no law to constraine vs or bind vs so to do.

Iud. 1. 4.

Carnal men vnderstand not the doctrine of Faith.

Wherefore there is danger on either side: albeit the one is more tollerable then the other. If grace or faith be not preached, no man can be saued: for it is Faith alone that iustifieth & saueth. On the other side, if Faith be preached (as of necessity it must be) the most part of men vnderstand the doctrine of Faith carnally, and draw the liberty of the spirit into the liberty of the flesh. This may we see in all kindes of life, as well of the high as the low. All boast

The greatest part of men vnderstand the doctrine of Faith carnally.

them

themselues to be professors of the Gospell, and all braggc of Christian liberty, and yet seruing their owne lustes, they giue themselues to couetousnesse, pleasures, pride, enuy, and such other vices. No man doth his duty faithfully, no man charitably serueth the necessity of his brother. The griefe hereof maketh me sometimes so vnpatient, that many times I wish such swine which tread precious pearles vnder their féete, were yet stil remayning vnder the tyranny of the Pope: for it is vnpossible that this people of Gomorrha should be gouerned by the Gospell of peace.

Moreouer, euen we which teach the word, do not now our duty with so great zeale & diligence in the light of the Gospell, as we did afore in the darkenesse of ignorance. For the more certaine we be of the fréedome purchased vnto vs by Christ, so much the more cold and negligent we be in handling the word, in prayer, in well doing, and in suffering aduersities. And if satan did not vexe vs inwardly with spirituall tentations, and outwardly with the persecutions of our aduersaries, and moreouer with the contempt and ingratitude of our owne fellowes, we should become vtterly careless, negligent, & vntoward to all good works: and so in time we should lose the knowledge and Faith of Christ, forsake the ministery of the word, & séeke an easier kind of life for the flesh. Which thing many of our men begin to do, for ỹ they trauelling in the ministery of ỹ word, cannot only not liue of their labour, but also are most miserably intreated euen of those whom they deliuered from the seruile bondage of the Pope by the preaching of the Gospell. These men forsaking pure and offensiue Christ, entangle themselues with the affaires of this present life, seruing their own bellies and not Christ: but with what fruite, that shall they find by experience in time to come. The profite of tentatiõs.

For as much then as we know that the diuel layeth waite most of all for vs that hate the world (for the rest he holdeth in captiuity and slaucry at his pleasure) and laboureth with might & maine to take from vs the liberty of the spirit, or at leastwise to turne the same into the liberty of the flesh: we teach and exhort our brethren with singular care and diligence by the example of Paule, that they thinke not this liberty of the spirit purchased by the death of Christ, to be giuen vnto them, that they should make itan occasion of carnall liberty, or (as Peter sayeth) should vse the same as a cloke for their wickednesse: but that they should serue 1.Pet.2.16.

one another through loue.

To the end therefore that Christians should not abuse this libertie (as I haue said) the Apostle layeth a yoke and bondage vpon their flesh by the law of mutuall loue. Wherefore let the godly remember that in conscience before God, they be free from the curse of the law, from sinne and from death, for Christs sake: but as touching the body they are seruants and must serue one another through charity, according to this commandement of Paul: Let euery man therefore indeuour to do his duty diligently in his calling, and to helpe his neighbour to the vttermost of his power. This is it which Paule here requireth of vs: Serue ye one another through loue. Which words do not set the Christians at liberty, but shut them vnder bondage as touching the flesh.

The godly are free according to the spirit, but bond-seruants according to the flesh.

Moreouer this doctrine concerning mutual loue which we must maintaine and exercise one towards another, cannot be beaten into the heads of carnall men, nor sinke into their heartes. The Christians do gladly receiue and obey this doctrine. Others as soone as liberty is preached, by and by do thus inferre: If I be free, then may I do do what I list: This thing is mine owne, why then should I not sell it for as much as I may get? Moreouer, seeing we obtaine not saluation by our good works, why should we giue any thing to the poore? Thus do they most carelesly shake off the yoke of loue and good workes, & turne the liberty of the spirit into wantonnes and fleshly liberty. But we tell such careless contemners (although they beléeue vs not, but laugh vs to scorne) that if they vse their bodies and their goods after their owne lust, (as indéede they do, for they neither helpe the poore, nor lend to the néedie, but beguile their brethren in bargaining, snatching and scraping vnto themselues by hooke or by crooke whatsoeuer they can get) we tell them (I say) that they be not free, bragge they neuer so much of their liberty, but haue lost Christ and Christian liberty, are become bondslaues of the diuell, and are seuen times worse vnder the name of Christian liberty, then they were before vnder the tyranny of the Pope. For the diuell which was driuen out of them, hath taken vnto him seuen other fiends worse then himselfe, and is returned into them againe: therefore the end of these men is worse then the beginning.

Carnal men abuse Christiã liberty.

As touching vs, we haue a commandement of God to preach the Gospell, which offereth to all men liberty from the law, sinne, death

death, and Gods wrath, freely for Christs sake, if they beleeue. It is not in our power to conceale or reuoke this liberty now published by the Gospell: for Christ hath giuen it vnto vs freely, & purchased it by his death. Neither can we constrain those swine which runne headlong into all licentiousnesse & dissoluteneſſe of the flesh, to helpe other men with their bodies or goods: therefore we do what we can, that is to say, we diligently admonish them that they ought so to do. If we nothing preuaile by these admonitions, we commit the matter to God, and he will recompence those scorners with iust punishment in his good time. In the meane while this is our comfort, that as touching the godly our labour is not lost, of whom many (no doubt) by our ministerie are deliuered out of the bondage of the diuell, and translated into the liberty of the spirit. These (which notwithstanding are but few) which acknowlesge the glory of this liberty of the spirit, and on the other side are ready through charity to serue other men, and know themselues to be debters to their brethren touching the flesh, do more reioyce vs then the innumerable multitude of those that abuse this liberty, are able to discourage vs.

Christian liberty must be taught, though men abuse it.

Paule vseth here very apt and plaine wordes, when he sayth: Brethren ye are called into libertie. And because no man should dreame that he speaketh of the liberty of the flesh, he expoundeth himselfe what manner of liberty he meaneth, saying: Onely vse not your liberty as an occasion to the flesh, but serue ye one another through loue. Wherefore let euery Christian know, that as touching the conscience, Christ hath made him Lord ouer the law, sin and death, so that they haue no power ouer him. Contrariwise, let him know that this outward bondage is laid vpon his body, that he should serue his neighbour through loue. They that vnderstand Christian liberty otherwise, enioy the commodities of the Gospell to their owne destruction, and are worse idolaters vnder the name of Christ, then they were before vnder the Pope. Now Paul goeth about to declare out of the ten cõmandements, what it is to serue one another through loue.

They which vnderstand the Christiã liberty, serue one another through loue.

Verse 14. For the whole law is fulfilled in one word, which is this: Thou shalt loue thy neighbour as thy selfe.

Paule, after that he hath once layed the foundation of Christian doctrine, is wont to build gold, siluer, and precious stones vpon it,

Now, there is no other foundation, as he himselfe sayth to the Corinthians, then Iesus Christ, or the righteousnesse of Christ. Upon this foundation he buildeth now good workes, yea good workes indéede: all which he comprehendeth in one precept: Thou shalt loue thy neighbour as thy selfe. As if he should say: when I say that ye must serue one another through loue, I meane the same thing that the lawe saith in another place: Thou shalt loue thy neighbour as thy selfe. And this is truely to interprete the Scripture and Gods commandements.

1.Cor.3.11.

Leuit.19.8.

Now, in giuing precepts of loue, he couertly toucheth by the way the false teachers: against whom he setteth himselfe mightily, that he may defend and stablish his doctrine of good workes against them. As if he said: O ye Galathians, I haue hitherto taught you the true and spirituall life, and now also I will teach you what be good workes indéede. And this will I do to the end ye may know that the vaine and foolish workes of ceremonies which the false Apostles do onely vrge, are farre inferiour to the workes of charity. For such is the foolishnesse and madnesse of all wicked teachers and fantasticall spirits, that not onely they leaue the true foundation and pure doctrine: but also cõtinuing alwaies in their superstitions, they neuer attaine to good workes. Therefore (* as Paule sayeth) they build nothing but wood, hay and stubble vpon the foundation. So the false Apostles which were the most earnest defenders of workes, did not teach or require the workes of charity, as that Christians should loue one another, that they should be ready to helpe their neighbours in all necessities, not onely with their goods, but also with their body, that is to say, with tongue, hand, heart, and with their whole strength: but only they required that circumcision should be kept, that dayes moneths, yeares and times should be obserued: and other good workes they could teach none. For after they haue destroyed the foundation which is Christ, and darkened the doctrine of Faith, it was impossible that there should remaine any true vse, exercise, or opinion of good workes. Take away the trée, and the fruite must néedes perish.

Merit-mongers & hypocrites vnderstand not the doctrine of faith and of good workes.

*1.Cor.3.12. 13.

Gal.4.10.

The Apostle therefore diligently exhorteth the Christians to exercise themselues in good workes, after that they haue heard and receiued the pure doctrine of Faith. For the remnants of sinne do yet still remaine euen in those that be iustified: which, as they are

are contrary to Faith and hinder it: so do they hinder vs from doing good workes. Moreouer, mans reason and the flesh, which in the Saints themselues resisteth the Spirit, and in the wicked doth mightily reigne, is naturally delited with Pharisaical superstitions: that is to say, it taketh more pleasure in measuring God by her owne imagination then by his word, and doth the works that she her selfe hath chosoen, with farre greater zeale then those which God hath commanded. Wherefore it is necessary that the godly Preachers should as diligently teach & vrge the doctrine of good workes, as the doctrine of Faith: for satan is a deadly enemie to both. Notwithstanding faith must be firstplanted: for without Faith it is impossible to vnderstand what a good worke is, or what pleaseth God.

Reason is naturally delighted with superstition.

Let no man thinke therefore that he thoroughly knoweth this commaundement: Thou shalt loue thy neighbour as thy selfe. In déde it is very short and easie as touching the wordes: but shew me the teachers and hearers, that in teaching, learning, and liuing do exercise and accomplish it rightly. Therefore these wordes: Serue ye another through loue. And these also: Thou shalt loue thy neighbour as thy selfe, are full of spirit, and none of the faithfull do sufficiently consider, vrge and exercise the same. And (which is wonderful) the faithfull haue this tentation, that if they omit neuer so light a matter which they ought to do, by & by their conscience is wounded: but they are not so troubled if they neglect the duties of charity (as daily they do,) or beare not a sincere and brotherly loue and affection towards their neighbour. For they do not so much regard the commandement of charity, as their owne superstitions, from the which they be not altogether free during this life.

No man loueth his neighbour as himselfe.

Naturall corruption and superstition remaining in the faithful.

Paule therefore reprehendeth the *Galathians* in these wordes: For the whole lawe is fulfilled in one word. As if he had sayed: Ye are drowned in your superstitions and ceremonies concerning places and times, which profite neither your selues nor others: & in the meane while ye neglect charity which ye ought only to haue kept. What madnesse is this? So saith Ierome: We weare & consume our bodies with watching, fasting and labor: but we neglect charitie, which is the only ladie and mistresse of workes. And this may be well seene in the Monkes, who straitly obserue the traditions concerning their ceremonies, fasting, watching apparel, & such

A saying of Hierome.

like. In this case if they omit anything, be it neuer so little, they sinne deadly. But when they do not onely neglect charity, but also hate one another to the death, they sinne not, nor offend God at all.

Paule teacheth good workes, and condemneth euill works.

Therefore by this commandement Paule not onely teacheth good workes, but also condemneth fantasticall and superstitious workes. He not onely buildeth gold, siluer, and precious stones vpon the foundation, but also throweth downe the wood, & burneth vp the hay and stubble. God witnessed by examples in the old Testament how much he did alwaies estéeme of charity: whereunto he would haue the very law it selfe, and the ceremonies thereof to giue place. At such time as Dauid and they that were with him

1. Sam. 21. 6. were hungry, & had not what to eate, they did eate the holy shew bread, which by the law the lay people might not eate, but onely

Mat. 12. 3. 10 the Priests. Christs Disciples brake the Sabboth in plucking the eares of corne: yea and Christ himselfe brake the Sabboth (as said the Iewes) in healing the sicke on the Sabboth day. All these things shew that charity or loue ought to be preferred before all lawes and ceremonies, and that God requireth nothing so much at our hands, as loue towards our neighbour. The same thing Christ al-

Mat. 22. 39. so witnesseth, when he saith: And the second is like vnto this.

Verse 14. For all the law is fulfilled in one word.

As if he said: Why do ye burden your selues with the law? Why do ye toyle and turmoyle your selues about the ceremonies of the law, about meats, dayes, places, and such other things: as how ye ought to eate, drinke, kéepe your feasts, sacrifice? &c. Leaue off these follies, & hearken what I say: All the law is fully comprehended in this one saying: Thou shalt loue thy neighbour as thy self. God delighteth not in the obseruation of the ceremonies of the law, neither hath he any néede of them. The onely thing that he requireth at your hands is this, that ye beléeue in Christ whom he hath sent: in whom ye are made perfect and haue al things. But if vnto faith, which is the most acceptable seruice of God, ye will also adde lawes, then assure your selues that al lawes are comprehended in this short commandement: Thou shalt loue thy neighbour as thy selfe. Endeuour your selues to kéepe this commandement: which being kept, ye haue fulfilled all lawes.

Paule is a very good expounder of Gods commandementes:

For

For he draweth all Moses into a briefe summe, shewing that nothing else is contained in all his lawes (which are in a maner infinite) but this short sentence: Thou shalt loue thy neighbour as thy selfe. Naturall reason is offended at this basenes and shortnes of words: for it is some sayd: Beleeue in Christ. And againe: Loue thy neighbour as thy selfe. Therefore it despiseth both the doctrine of Faith and true good works. Notwithstanding, this base and vile word of faith (as reason taketh it:) Beleeue in Christ, is the power of God to the faithfull, wherby they ouercome sinne, death, the diuell, &c. whereby also they attaine saluation and eternall life. Thus to serue one another through loue, that is, to instruct him y goeth astray, to comfort him that is afflicted, to raise vp him that is weake, to helpe thy neighbour by all meanes possible, to beare with his infirmities, to endure troubles, labors, ingratitude and contempt in the Church; and in ciuill life and conuersation to obey the Magistrate, to giue due honour to thy parents, to be patient at home with a froward wife and an vnruly family, &c: these (I say) are workes which reason iudgeth to be of no value. But, in deede they are such workes, that the whole world is not able to comprehend the excellency and worthines thereof (for it doth not measure workes or any other thing by the word of God, but by the iudgement of wicked blinde and foolish reason:) Yea it knoweth not the value of any one of the least good works that can be, which are true good workes indeede.

A briefe sum of all Moses lawes.

A most short doctrine of all true Christianity *Rom. 1. 16.*

To serue our neighbour through charity.

Therefore, when men dreame that they know well inough the commandement of charity, they are vtterly deceiued. In deede they haue it written in their heart: for they naturally iudge that a man ought to do vnto another, as he would an another should do vnto him. But it followeth not therefore that they vnderstand it: For if they did, they would also performe it indeede, and would preferre loue and charity before all their works. They would not so highly esteeme their owne superstitious toyes, as to go with an heauy countenance hanging downe the head, to liue vnmarried, to liue with bread and water, to dwell in the wildernes, to be poorely apparelled, &c. These monstrous and superstitious works, which they haue deuised and chosen vnto themselues, God neither commanding nor approuing the same, they esteeme to be so holy and so excellent, that they surmount and darken charity, which is as it were the Sunne of all good workes. So great and incomprehen-

A description of an hypocrite.

sible is the blindnes of mans reason, that it is vnable, not onely to iudge rightly of the doctrine of Faith, but also of eternall conuersation and workes. Wherefore we must fight strongly, as well against the opinions of our owne heart (to the which we are naturally more inclined in the matter of saluation then to the word of God,) as also against the counterfeit vizour and holy shew of our owne willworkes: that so we may learne to magnifie the workes which euery man doth in his vocation, although they seeme outwardly neuer so base and contemptible, if they haue the warrant of Gods word: and contrariwise, to despise those workes which reason chooseth without the commandement of God, seeme they neuer so excellent and holy.

Of this commandement I haue largely intreated in another place, and therefore I will now but lightly ouerrunne it. In déede this is briefly spoken: Loue thy neighbour as thy selfe, but yet very aptly and to the purpose. No man can giue a more certaine, a better or a néerer example then a mans owne selfe. Therefore, if thou wouldest know how thy neighbour ought to be loued, and wouldest haue a plaine example thereof, consider well how thou louest thy selfe. If thou shouldest be in necessity or danger, thou wouldest be glad to haue the loue and friendship of all men, to be holpen with the counsell, the goods and the strength of all men and of all creatures. Wherefore thou hast no néede of any booke to instruct and to admonish thée how thou oughtest to loue thy neighbour: for thou hast an excellent booke of all lawes euen in thy heart. Thou néedest no Schoolemaister in this matter: aske counsell onely of thine owne heart, and that shall teach thée sufficiently that thou oughtest to loue thy neighbour as thy selfe. Moreouer, loue or charity is an excellent vertue, which not onely maketh a man willing and ready to serue his neighbour with tongue, with hand, with money and worldly goods: but with his body, and euen with his life also. And thus to do, it is not prouoked by good deserts or any thing else, neither is it hindred through euill deserts or ingratitude. The mother doth therefore nourish and cherish her child, because she loueth it.

How our neighbour ought to be loued.

Charity a singular vertue.

Now, my neighbour is euery man, specially which hath néede of my helpe, as Christ expoundeth it in the 10. chapter of Luke. Who although he hath done me some wrong, or hurt me by any maner of way: yet notwithstanding he hath not put off the nature of

Who is our neighbor.

of man, or ceassed to be flesh and bloud, & the creature of God most like vnto my selfe: briefly, he ceaseth not to be my neighbour. As long then as the nature of man remaineth in him, so long also remaineth the commandement of loue, which requireth at my hand, that I should not despise mine owne flesh, nor render euil for euill but ouercome euill with good: or else shall loue neuer be as Paule describeth it, 1. Cor. 13. The commandement of charity.

Paule therefore commendeth charity to the Galathians, and to all the faithfull (for they onely loue indéede,) and exhorteth them that through charity one of them should serue an other. As if he would say: Ye néede not to burden your selues with circumcision, and with the ceremonies of Moses law: but aboue all things continue in the doctrine of faith which ye haue receiued of me. Afterwards, if ye will do good workes, I will in one word shew you the chiefest and greatest works, and how ye shall fulfil all lawes: Serue ye one another through loue. Ye shall not lacke them to whom ye may do good, for the world is full of such as néed the helpe of others. This is a perfect and a sound doctrine of Faith and loue: and also the shortest and the longest Diuinity. The shortest as touching the words and sentences: but as touching the vse and practise it is more large, more long, more profound, and more high then the whole world. The doctrin of faith and charity the shortest and longest.

Verse 15. If ye bite and deuoure one another, take heede lest ye be consumed one of another.

By these words Paule witnesseth, that if the foundation, that is to say, if Faith in Christ be ouerthrowne by wicked teachers, no peace or concord can remaine in the Church either in doctrine or life: but there must néedes be diuers opinions and dissentions from time to time both in doctrine and life, whereby it cometh to passe that one biteth and deuoureth another, that is to say, one iudgeth and condemneth another, vntill at length they be consumed. Hereof not onely the Scripture, but also the examples of all times beare witnes. After that Afrike was peruerted by the Manichées, by and by followed the Donatists, who also disagréeing among themselues, were deuided into thrée sundry sects. And how many sects haue we at this day springing vp one after another? One sect bringeth forth another, and one condemneth another. Thus, when the vnity of the spirite is broken, it is vnpossible that

there should be any concord either in doctrine or life, but daily new errours must nedes spring vp without measure and without end.

The way how to keep concord.

Paule therefore teacheth that such occasions of discord are to be auoided, and he sheweth how they may be auoided. This (saith he) is the way to vnity and concord: Let euery man do his duty in that kind of life which God hath called him vnto: Let him not lift vp himselfe aboue others, nor find fault at other mens workes, and commend his owne, but let euery one serue an other through loue. This is a true and a simple doctrine touching good workes. This do not they teach which haue made shipwracke of faith, and haue conceiued fantasticall opinions concerning faith and good workes: but disagreeing among themselues as touching the doctrine of faith and workes, they bite and deuoure, that is to say, they accuse and condemne one another, as Paule here sayth of the Galathians. If ye bite and deuoure one an other, take heed lest ye be consumed one of another. As if he would say: do not accuse and condemne one another for circumcision, for obseruing of holy dayes or other ceremonies, but rather giue your selues to serue and helpe one an other through charity: or else if ye continue in biting and deuouring one an other, take heede that ye be not consumed, that is to say, that ye perish not vtterly, yea and that bodily, which commonly happeneth, especialy to the authors of sects, as it did to Arius and others, and to certaine also in our time. For he that hath layed his foundation on the sand, and buildeth hay, stubble and such like, must nedes fall & be consumed: for all those things are ordained for the fire. I will not say that after such bitings and deuourings, the ruine and destruction, not of cities, but of whole countreyes & kingdomes are wont to follow. Now the Apostle sheweth what it is to serue one an other through loue.

The end of the authors of wicked opinions.

How the doctrine of faith and of workes is to be taught.

It is a hard and a dangerours matter to teach that we are made righteous by faith without workes, and yet to require works withall. Here, except the ministers of Christ be faithfull and wise dispensers of the mysteries of God, rightly diuiding the word of truth, faith and workes are by and by confounded. Both these doctrines, as well of faith as of workes, must be diligently taught and vrged: & yet so, that both may remaine within their bounds. Otherwise, if they teach workes onely (as they do in the Popes kingdome) then is faith lost. If faith onely be taught, then carnall men by and by

by deeme that woorkes be not needfull.

The Apostle began a little before, to exhort men to good woorks, and to teach that the whole law was fulfilled in one woord, namely: Thou shalt loue thy neighbour as thy selfe. Here will some man say: Paul throughout his whole Epistle taketh away righteousnes from the law: for saith he, By the workes of the law shall no flesh be justified: Also, As many as are vnder the workes of the law, are vnder the curse. But now when he sayth that the whole law is fulfilled in one woord, he seemeth to haue forgotten the matter whereof he hath intreated in all this Epistle, and to be of a quite contrary opinion: to wit, that they which do the woorkes of charity, fulfill the law and be righteous. To this obiection he answereth after this maner. An obiection. Gal. 2. 16. Gal. 3. 10.

Verse 16. But I say, walke in the spirit, and ye shall not fulfill the lusts of the flesh.

As if he should haue said: I haue not forgotten my former discourse concerning faith, neither do I now reuoke the same in that I exhort you to mutuall loue, saying: that the whole law is fulfilled through loue, but I am still of the same mind and opinion that I was before. To the end therefore that ye may rightly vnderstand me, I adde this moreouer: Walke in the spirit, and ye shall not fulfill the lusts of the flesh.

A confutation of the argument of the Schoolemen: Loue is the fulfilling of the law: therefore the law iustifieth.

Although Paul speaketh here expressly and plainely enough, yet hath he little preuailed: for the Schoolemen not vnderstanding this place of Paul, Loue is the fulfilling of the law, haue gathered out of it after this maner: If loue be the fulfilling of the law, it followeth then that loue is righteousnesse: therefore if we loue, we be righteous. These profound clarks do argue from the woord to the woorke, from doctrine or precepts, to life, after this sort: The law hath commanded loue, therefore the woorke of loue followeth out of hand. But this is a foolish consequence, to draw an argument from precepts, and to ground the conclusion vpon woorkes. Arguments from precept to worke.

True it is that we ought to fulfill the law, and to be iustified through the fulfilling thereof: but sinne hindreth vs. Indeed the law prescribeth and commandeth that we should loue God with

An euil consequence of the Sophisters: It is written, therefore it is done.

all our heart, &c. and that we should loue our neighbour as our selues: but it followeth not. This is written, therefore it is done: the law commandeth loue, therefore we loue. There is not one man to be found vpon ỹ whole earth, which so loueth God & his neighbour, as the law requireth. But in the life to come, where we shall be throughly cleansed from all vices and sinnes, and shall be made as pure and as cleare as the Sunne, we shall loue perfectly & shall be righteous through perfect loue. But in this life, that purity is hindred by the flesh; for as long as we liue, sinne remaineth in our flesh: by reason whereof, the corrupt loue of our selues is so mighty that it farre surmounteth the loue of God and of our neighbour. In the meane time notwithstanding, that we be may righteous in this life also, we haue Christ the mercy-seate and throne of grace, and because we beléeue in him, sinne is not imputed vnto vs. Faith therefore is our righteousnes in this life. But in the life to come, when we shall be throughly cleansed and deliuered from all sinnes and concupiscence, we shall haue no more néed of faith and hope, but we shall then loue perfectly.

The loue of our selfe is corrupt.

Charity can not pacifie God.

*Apoc.*21. 27.

*Esa.*53.9. 1 *Pet.*2.22.

It is a great errour therefore to attribute iustification, or righteousnes to loue, which is nothing: or if it be any thing, yet is it not so great that it can pacifie God: for loue euen in the faithfull (as I haue sayd) is imperfect and impure. But no vncleane thing shall enter into the kingdome of God. Notwithstanding in the meane while this true confidence sustaineth vs, that Christ, who alonely committed no sinne, and in whose mouth was neuer found any guile, doth ouershadow vs with his righteousnes. We being couered with this * cloud, & shrowded vnder this shadow, this heauen or remission of sinnes and throne of grace: do beginne to loue and to fulfill the law. Yet for this fulfilling we are not iustified nor accepted of God whilest we liue here. But when Christ hath deliuered vp the kingdome to God his father, and abolished all principality, and God shall be all in all: then shall faith and hope cease, and loue shall be perfect and euerlasting. 1. Cor. 13. This thing the popish Schoolemen vnderstand not, and therefore when they heare that loue is the summe of the whole law, by and by they inferre: *Ergo*, the law iustifieth. Or contrariwise, when they reade in Paule that faith maketh a man righteous: yea, say they, faith formed and furnished with charity. But that is not the meaning of Paul, as I haue largely declared before.

* He alludeth to the place of Exodus, chap. 13.21.

Faith adorned with charity, is the Papists righteousnesse.

If we were pure from all sinne, and were inflamed with perfect loue both towards God and our neighbour, then should we indeed be righteous and holy through loue, and God could require no more of vs. This is not done in this present life, but is deferred vntill the life to come. Indeede we receiue here the gift and first fruits of the Spirit, so that we begin to loue, howbeit very slenderly. But, if we loued God truly and perfectly as the law of God requireth, which sayth: Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy strength: then should we be as well contented with pouerty as with wealth, with paine as with pleasure, and with death as with life. Yea he that could loue God truly and perfectly indeed, should not long continue in this life, but should straightway be swallowed vp by this charity. Rom. 8. 23. Deut 6 5. Mat 22 37. Perfect loue.

But now mans nature is so corrupt and drowned in sinne that it cannot haue any right sense or cogitation of God. It loueth not God, but hateth him deadly. Wherefore as Iohn sayth: We loued not God, but he loued vs, and sent his Sonne to be a reconciliation for our sinnes. And as Paul sayth before in the second chapter: Christ hath loued me, and giuen himselfe for me. And in the fourth chapter: But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the law, that he might redeeme them which were vnder the law. Wee being redeemed and iustified by the Sonne, begin to loue: according to that saying of Paul in the eight to the Rom. That which was impossible to the law, (in as much as it was weake because of the flesh) God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousnesse of the law might be fulfilled in vs: that is, might begin to be fulfilled. They are meere dreames therefore which the Sophisters and Schoolemen haue taught concerning the fulfilling of the law. God first loued vs. *1. Iob. 4.

Wherefore Paule sheweth by these words: Walke in the spirit, how he would haue that sentence to be vnderstood, where he said, Serue ye one another though loue. And againe: Loue is the fulfilling of the law, &c. As if he should say. When I bid you loue one another, this is it that I require of you, that ye walke in the spirit. For I know that ye shall not fulfill the law, because sinne dwelleth in you as long as ye liue, and therefore it is impossible that ye should fulfill the law. Notwithstanding in ỹ meane while

To walke in the spirit.

endeuour your selues diligently to walke in the spirit, that is, wrastle in spirit against the flesh, and follow spiritual motions, &c. It appeareth then that he had not forgotten the matter of iustification. For when he biddeth them to walke in the spirit, he plainly denieth that workes do iustifie. As if he would say: When I speake of the fulfilling of the law, I meane not that ye are iustified by the law: but this I meane, that there be two contrary captaines in you, the spirit and the flesh. God hath stirred vp in your bodies a strife and a battell: For the spirit wrastleth against the flesh, and the flesh against the spirit. Here I require nothing else of you, but that ye follow the spirit as your Captaine and guide, and that ye resist that Captaine the flesh: for that is all that ye be able to do. Obey the spirit, and fight against the flesh. Therefore when I teach you to obserue the law, and exhort you to loue one another, thinke not that I go about to reuoke that which I haue taught concerning the doctrine of faith, and that now I attribute iustification to the law or to charity: but my meaning is, that ye should walke in the spirit, and that ye should not fulfill the lusts of the flesh.

Gal. 5. 17.

Paul vseth very fit words and to the purpose. As if he would say: We come not yet to the fulfilling of the law: therefore we must walke in the spirit and be exercised therein, that we may thinke, say, and do those things which are of the spirit, and resist those things which are of the flesh: therefore he addeth:

Verse 16. And ye shall not fulfill the lusts of the flesh.

As if he would say: The desires or lusts of the flesh be not yet dead in vs, but spring vp againe and fight against the spirit. The flesh of no faithfull man is so good, which being offended would not bite & deuoure, or at the least omit somewhat of that commandement of loue. Yea euen at the first brunt he cannot refraine himselfe, but is angry with his neighbour, desireth to be reuenged, and hateth him as an enemy, or at the least loueth him not so much as he should do, and as this commandement requireth. And this happeneth euen to the faithfull.

Desires & lusts of the flesh euen in the godly.

Therefore the Apostle hath giuen this rule for the faithfull, that they should serue one another through loue, that they should beare the burdens and infirmities ons of another, and that they should forgiue one another. And without this bearing and forbearing

bearing through loue, it is impossible that peace & concord should continue amongst Christians. For it cannot be, but that thou must néedes often offend, & be offended. Thou séest many things in me which offend thée, and I againe sée many things in thee which mislike me. Here if one beare not with another through loue, there shall be no end of dissention, discord, enuy, hatred and malice.

Wherefore Paule would haue vs to walke in the spirit, lest we fulfill the lusts of the flesh. As if he should say: Although ye be moued with wrath & displeasure against your brother, offending you or doing any thing hainously against you, yet notwithstanding resist and represse these violent motions through the spirit. Beare with his weakenes & loue him according to that commandement: Thou shalt loue thy neighbour as thy selfe. For thy brother doth not therfore ceasse to be thy neighbour, because he slippeth, or offendeth thée: but then hath he most néed that thou shouldest exercise & shew thy charity towards him. And this commandement: Thou shalt loue thy neighbour as thy selfe, requireth the selfe same thing: to wit, that thou shouldst not obey the flesh: which when it is offended, hateth, biteth and deuoureth. But wrastle against it in spirit, and continue through the same in the loue of thy neighbour, although thou finde nothing in him worthy of loue. To walke in the spirit.

The Schoolemen take the concupiscence of the flesh for carnall lust. Indéede it is true that euen the godly, especially the yonger sort, are tempted with fleshly lust. Yea, they also that be maried (so corrupt and pestilent is flesh) are not without such carnall lust. Here let euery one (I speake now to the godly being maried, both man and wife) diligently examine himselfe, and no doubt, many shall find this in themselues, that the beauty and conditions of an other mans wife pleaseth him better then of his owne: and so contrariwise, his own lawfull wife he lotheth or misliketh, and loueth her which is vnlawfull. And this commonly is wont to happen, not in mariage onely, but in all other matters. We set light by that which they haue, and are in loue with that which they haue not: as the Poet sayth: What the concupiscence or lust of the flesh is after Paule.

Nitimur in vetitum semper cupimúsque negata: That is,
Of things most forbidden we alwayes are faine:
And things most denied we seeke to obtaine.

I do not deny therefore but that the concupiscence of the flesh

comprehendeth carnall lust, but not that onely. For concupiscence comprehendeth all other corrupt affections, wherewith the very faithfull are infected, some more, some lesse: as pride, hatred, filthinesse, impatiency and such like. Yea Paul rehearseth afterwards among the workes of the flesh, not onely these grosse vices, but also idolatry, heresies and such other. It is plaine therefore that he speaketh of the whole concupiscence of the flesh, and of the whole dominion of sinne, which striueth euen in the godly who haue received the first fruits of the spirit, against the dominion of the spirit. He speaketh therefore not onely of carnall lust, pride, couetousnes, &c. but also of incredulity, distrust, despaire, hatred & contempt of God, idolatry, heresies and such other, when he saith: And ye shall not fulfill the lusts of the flesh. As if he should say: I write vnto you that you should loue one another. This ye do not, neither can ye do it because of the flesh, which is infected & corrupted with concupiscence, and doth not onely stirre vp sinne in you, but also is sinne it selfe. For if ye had perfect charity, no heauines, no aduersitie could be so great, which should be able to hurt or hinder that charitie: for it would be spread throughout the whole body. There should be no wife, were she neuer so hard fauoured, whom her husband would not loue entirely, lothing all other women, though they were neuer so faire and beautifull. But this is not done, therefore it is impossible for vs to be made righteous through loue.

Wherefore thinke me not to reuoke and vnsay that which I haue taught concerning faith: For faith and hope must continue, that by the one we may be iustified, and by the other we may be raised vp in aduersities, and endure to the end. Moreouer, we serue one another through charitie, because faith is not idle: but charitie is weake and little. Therefore when I bid you walke in the spirit, I do sufficiently declare that ye are not iustified through charity.

And when I exhort you to walke in the spirit, that ye fulfill not the concupiscence of the flesh: I do not require of you that ye should vtterly put off the flesh or kill it, but y ye should bridle and subdue it. For God will haue mankind to endure euen to the last day. And this cannot be done without parents, which do beget and bring vp children. These meanes continuing, it must needs be that flesh also must continue, and consequently sinne, for flesh is not without sinne. Therefore in respect of the flesh we are sinners,

but

but in respect of the spirit, we are righteous: and so we are partly sinners, and partly righteous. Notwithstanding our righteousnes is much more plentifull then our sinne; because the holinesse and righteousnes of Christ our Mediatour doth farre exceed the sinne of the whole world: And the forgiuenesse of sinnes which we haue through him is so great, so large, & so infinite that it easily swalloweth vp all sinnes, so that we walke according to the spirit, &c. Beleeuers are both sinners and righteous.

The Papists dreamed that this commandement belongeth only to their Cleargiemen, and that ỳ Apostle exhorteth them to liue chastly by subduing the flesh with watching, fasting, labour, &c. and then they should not fulfill the concupiscence of the flesh, that is to say, carnall lust. As though the whole concupiscence of the flesh were ouercome when this fleshly lust is subdued: which notwithstanding they were neuer able to suppresse & keepe vnder with any yoke that they could lay vpon their flesh. Which thing Hierome (I say nothing of other) who was a maruellous louer and defender of chastity, doth plainely confesse. O (saith he) how often haue I thought my selfe to be in the middest of the vaine delights & pleasures of Rome, euen when I was in the wild wildernes, which being burnt vp with the heate of the Sun, yéeldeth an ougly some habitation to the Monkes? &c. Againe: I, who for feare of hell had condemned my selfe to such a prison, thought my selfe oftentimes to be dancing among yong women, when I had no other company but Scorpions & wild beasts. My face was pale with fasting, but my mind was inflamed with desires in my cold body, and although my flesh was halfe dead already; yet the flames of fleshly lust boiled within me, &c. Hierome.

If Hierome felt in himselfe such flames of fleshly lust, who liued in the barren wildernesse with bread and water, what do our holy belligods the Cleargiemen féele (thinke ye:) who so stuffe and stretch out themselues with all kinds of dainty fare, that it is maruell their bellies burst not? Wherefore these things are written, not to Heremites and Monkes (as the Papists dreame) nor to sinners in the world onely: but to the vniuersall Church of Christ, and to all the faithfull: whom Paul exhorteth to walke in the spirit, that they fulfill not the lusts of the flesh: that is to say, not onely to bridle the grosse motions of the flesh, as carnall lust, wrath, impatiency, and such like: but also the spirituall motions, as doubting, blasphemy, idolatry, contempt and hatred of God, &c. The vehement flames of carnall lust in Hierome.

The flesh is to be subdued and killed. *Ephe.* 5. 29.

Paule (as I haue saide) doth not require of the godly, that they should vtterly put off or destroy the flesh: but that they should so bridle it, that it might be subiect to the spirit. In the 5. to the Ephes. he biddeth vs cherish the flesh. For as we may not be cruell to other mens bodies, nor vexe them with vnreasonable labour: euen so we may not be cruell to our owne bodies. Wherefore according to Paules precept, we must cherish our flesh, that it may be able to endure the labours both of the mind and of the body: but yet onely for necessities sake, and not to nourish the lusts thereof. Therefore if the flesh begin to ware wanton, represse it and bridle it by the spirit. If it will not be, marrie a wife, for it is better to marry then to burne. Thus doing thou walkest in the spirit: that is, thou followest Gods word and doest his will.

Verse 17. For the flesh lusteth against the spirit, and the spirit against the flesh.

The godly feele the concupiscence or lust of the flesh.

When Paule sayeth that the flesh lusteth against the spirit, and the spirit against the flesh, hee admonisheth vs that we must feele the concupiscence of the flesh, that is to say, not onely carnall lust, but also pride, wrath, heauinesse, impatience, incredulity, and such like. Notwithstanding he would haue vs so to feele them, that we consent not vnto them, nor accomplish them: that is, that we neither thinke, speake, nor do those things which the flesh prouoketh vs vnto. As, if it moue vs to anger, yet we should be angry in such wise (as we are taught in the fourth Psalme) that we sinne not. As if Paule would thus say: I know that the flesh will prouoke you vnto wrath, enuy, doubting, incredulity and such like: but resist it by the spirit, that ye sinne not. But if ye forsake the guiding of the spirit, and follow the flesh, ye shall fulfill the lusts of the flesh, and ye shall die, as Paul sayth in the 8. to the Rom. So this saying of the Apostle is to be vnderstood, not of fleshly lust onely, but of the whole kingdome of sinne.

Psal. 4. 4.

Verse 17. And these are contrary one to the other, so that ye cannot do the same things that ye would.

The two captaines or leaders (saith he) the flesh and the spirit, are one against another in your bodie, so that ye cannot doe what ye would. And this place witnesseth plainely, that Paul writeth these things to the faithful, that is, to the Churche beleeuing in

Christ

Christ, baptized, iustified, renued, and hauing full forgiuenes of sinnes. Yet notwithstanding he sayth that she hath flesh rebelling against the spirit. After the same manner he speaketh of himselfe in the 7. to the Rom. I (sayth hée) am carnall and sold vnder sinne. And againe: I see another law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne which is in my members. Also: O wretched man that I am, who shall deliuer me from the body of this death? &c. The faithfull haue flesh which resisteth the spirit.

Here, not onely the Schoolemen, but also some of the old Fathers are much troubled, séeking how they may excuse Paule. For it séemeth vnto them absurd and vnséemely to say, that the elect vessell of Christ should haue sinne. But we credite Paules owne words, wherein he plainely confesseth that he is sold vnder sinne, that he is led captiue of sinne, that he hath a law in his members rebelling against him, and that in the flesh he serueth the law of sinne. Here againe they answer, that the Apostle speaketh in the person of the wicked. But the wicked do not complaine of the rebellion of their flesh, of any battell or conflict, or of the captiuity and bondage of sinne: for sinne mightily reigneth in them. This is therefore the very complaint of Paule and of all the faithfull. Wherefore they haue done very wickedly which haue excused Paul and all the faithfull to haue no sin. For by this perswasion (which procédeth of ignorance of the doctrine of faith) they haue robbed ỹ Church of a singular consolation: they haue abolished the forgiuenesse of sinnes, and made Christ of none effect. The godly feele the terrours & captiuity of sinne.

Wherefore when Paule sayth: I see another law in my members, &c. he denieth not that he hath flesh, and the vices of ỹ flesh in him. It is likely therefore that he felt sometimes the motions of carnall lust. But yet (no doubt) these motions were well suppressed in him by the great and grieuous afflictions and tentations both of mind and body, wherewith he was in a manner continually exercised and vexed, as his Epistles do declare: Or if he at any time being merry and strong, felt ths lust of the flesh, wrath, impatiencie or such like: yet he resisted them by the spirit, and suffered not those motions to beare rule in him. Therefore let vs in no wise suffer such comfortable places (whereby Paule describeth the battell of the flesh against the spirit in his owne body) to be corrupted with such foolish gloses. The Schoolemen, the Monkes, and such other, neuer felt any spirituall tentations, & therefore they sought The tentations of Monkes.

onely for the repressing and ouercomming of fleshly lust & lechery, & being proud of that victory which they neuer yet obtained, they thought themselues farre better and more holy then married men. I will not say, that vnder this holy pretence they nourished and maintained al kinds of horrible sinnes, as dissention, pride, hatred, disdaine and despising of their neighbors, trust in their owne righteousnes, presumption, contempt of all godlinesse & of the word of God, infidelitie, blasphemy and such like. Against these sinnes they neuer fought, nay rather they toke them to be no sinnes at all: They put righteousnes in the keeping of their foolish and wicked vowes, and vnrighteousnesse in the neglecting and contemning of the same.

Christ our righteousnesse.

But this must be our ground and anker-hold, that Christ is our onely and perfect righteousnes. If we haue nothing whereunto we may trust, yet these three things (as Paul sayth) Faith, hope and loue do remaine. Therefore we must alwayes beleeue, and alwaies hope: we must alwaies take hold of Christ as the head and fountaine of our righteousnesse. He that beleeueth in him shall not be ashamed. Moreouer, we must labour to be outwardly righteous also: that is to say, not to consent to the flesh, which alwayes entiseth vs to some euill: but to resist it by the spirit. We must not be ouercome with impatience for the vnthankfulnes and contempt of the people, which abuseth the Christian liberty: but through the spirit we must ouercome this and all other temptations. Loke then how much we striue against the flesh by the spirit, so much are we outwardly righteous. Albeit this righteousnes doth not commend vs before God.

Rom. 9. 33.

The outward righteousnes of the faithful.

The godly feeling the corruptions of the flesh, must not despaire.

Let no man therefore despaire if he fele the flesh oftentimes to stirre vp new battels against the spirit, or if he cannot by and by subdue the flesh, and make it obedient vnto the spirit. I also do wish my selfe to haue a more valiant and constant heart, which might be able, not onely boldly to contemne the threatnings of tyrants, the heresies, offences and tumults which Sathan & his souldiers the enemies of the Gospel stirre vp: but also might by and by shake off the veration and anguish of spirit, and briefly, might not feare the sharpnesse of death, but receiue and embrace it as a most friendly guest. But I find another law in my members, rebelling against the law of my mind, &c. Some other do wrastle with inferiour temptations, as pouerty, reproch, impatiency and such like.

Let

Let no man marvell therefore to be dismaied when he feeleth in his body this battell of the flesh against the spirit: but let him plucke vp his hart and comfort himselfe with these words of Paul: The flesh lusteth against the spirit. Also: These are contrary one to another, so that ye do not those things that you would. For by these sentences he comforteth them that be tempted. As if he should say: It is impossible for you to follow the guiding of the spirit in all things without any feeling or hinderance of the flesh: Nay, the flesh wil resist: and so resist and hinder you, that ye cannot do those things which gladly you would. Here it shall be enough if ye resist the flesh and fulfill not the lust thereof: that is to say, if ye follow the spirit and not the flesh, which easily is ouerthrowne by impatiency, coueteth to reuenge, biteth, grudgeth, hateth God, is angry with him, despaireth, &c. Therefore when a man feeleth this battell of the flesh, let him not be discouraged therewith, but let him resist in spirit, and say: I am a sinner, and I feele sinne in me: for I haue not yet put off the flesh, in which sinne dwelleth so long as it liueth. But I will obey the spirit and not the flesh: that is, I will by faith and hope lay hold vpon Christ, and by his word I will raise vp my selfe, and being so raised vp, I will not fulfill the lust of the flesh.

The battell of the flesh and the spirit in the godly.

To walke in the spirit.

It is very profitable for the godly to know this, and to beare it well in minde: for it wonderfully comforteth them when they are tempted. When I was a Monke I thought by and by that I was vtterly cast away, if at any time I felt the lust of the flesh: that is to say, if I felt any euill motion, fleshly lust, wrath, hatred or enuy against any brother. I assayed many workes to helpe to quiet my conscience, but it would not be: For the concupiscence and lust of my flesh did alwayes returne, so that I could not rest, but was continually vexed with these thoughts: This or that sinne thou hast committed: thou art infected with enuy, with impatiency, and such other sinnes: therefore thou art entred into this holy Order in vaine, and all thy good workes are vnprofitable. If then I had rightly vnderstood these sentences of Paule: The flesh lusteth contrary to the spirit, and the spirit contrary to the flesh: And, These two are one against another, so that ye cannot do the things that ye would do, I should not haue so miserably tormented my selfe, but should haue thought and sayd to my selfe as now commonly I do: Martine, thou shalt not vtterly be without

Let all troubled consciences cõfort themselues by this example of Martine Luther, and say as he said.

sinne, for thou hast flesh: thou shalt therefore feele the battell thereof: according to that saying of Paul: The flesh resisteth the spirit. Despaire not therefore, but resist it strongly, and fulfill not the lust thereof. Thus doing thou art not vnder the law.

* Staupitius a godly learned man, of whom he made mention before.

I remember that * Staupitius was wont to say: I haue vowed vnto God aboue a thousand times, that I would become a better man: but I neuer performed that which I vowed. Hereafter I will make no such vow: for I haue now learned by experience, that I am not able to performe it. Vnlesse therefore God be fauourable and mercifull vnto me for Christs sake, and grant vnto me a blessed and a happy houre when I shall depart out of this miserable life, I shall not be able with all my vowes and all my good deedes, to stand before him. This was not onely a true, but also a godly and an holy desperation: and this must they confesse both with mouth and heart, which will be saued. For the godly trust not to their owne righteousnes, but say with Dauid: Enter not into iudgment with thy seruant, for in thy sight shall none that liueth be iustified. Againe: If thou O Lord shouldest straightly marke iniquities, O Lord who shall stand? They looke vnto Christ their Reconciler, who gaue his life for their sinnes. Moreouer, they know that the remnant of sinne which is in their flesh, is not laid to their charge, but freely pardoned. Notwithstanding in the meane while they fight in spirit against the flesh, lest they should fulfill the lusts thereof. And although they feele the flesh to rage and rebell against the spirit, and themselues also to fall sometimes into sinne through infirmity, yet are they not discouraged, nor thinke therefore that their state and kind of life, and the workes which are done according to their calling, displease God: but they raise vp themselues by Faith.

A holy desperation.

Psal. 143. 2.

Psal. 130. 3.

What the godly must doe, when they feele sinne.

The faithfull therefore receiue great consolation by this doctrine of Paul, in that they know themselues to haue part of the flesh, and part of the spirit, but yet so notwithstanding that the spirit ruleth, and the flesh is subdued and kept vnder awe, that righteousnesse reigneth, and sinne serueth. He that knoweth not this doctrine, & thinketh that the faithfull ought to be without all fault, and yet seeth the contrary in himselfe, must needes at the length be swallowed vp by the spirit of heauinesse, and fall into desperation. But who so knoweth this doctrine well and vseth it rightly, to him the things that are euill, turne vnto good. For when the

The conflict and battell of the flesh and the spirit in the children of God.

Rom. 8. 28.

flesh

flesh prouoketh him to sinne, by occasion thereof he is stirred vp & enforced to seeke forgiuenesse of sinnes by Christ, and to embrace the righteousnesse of faith, which else he would not so greatly esteeme, nor seeke for the same with so great desire. Therefore it profiteth vs very much to feele sometimes the wickednesse of our nature and corruption of our flesh, that yet by this meanes we may be waked and stirred vp to faith, and to call vpon Christ. And by this occasion a Christian becommeth a mighty workeman and a wonderfull Creator, which of heauinesse can make ioy, of terrour comfort, of sin righteousnes, & of death life, when he by this meanes repelling and brideling the flesh, maketh it subiect to the spirit. A Christian a marueilous workeman.

Wherefore let not them which feele the lust of the flesh, despaire of their saluation. Let them feele it and all the force thereof, so that they consent not to it. Let the passions of lust, wrath and such other vices shake them, so that they do not ouerthrow them. Let sinne assaile them, so that they do not accomplish it. Yea the more godly a man is, the more doth he feele that battell. And hereof come those lamentable complaints of the faithfull in the Psalmes and in the whole Scripture. Of this battell the Heremites, the Monkes, and the Schoolemen, and all that seeke righteousnesse and saluation by workes, know nothing at all.

But here may some man say: that it is a dangerous matter to teach that a man is not condemned, if by and by he ouercome not the motions and passions of the flesh which he feeleth. For when this doctrine is taught amongst ỹ common people, it maketh them careless, negligent and slouthfull. This is it which I sayd a little before, that if we teach faith, then carnall men neglect and reiect workes: If workes be required, then is faith and consolation of conscience lost. Here no man can be compelled, neither can there be any certaine rule prescribed. But let euery man diligently try himselfe to what passion of the flesh he is most subiect, and when he findeth that, let him not be careless, nor flatter himselfe: but let him watch and wrastle in spirit against it, that if he cannot altogether bridle it, yet at least he do not fulfill the lust thereof.

This battell of the flesh against the spirit, all the children of God haue had and felt: And the selfe same do we also feele and proue. He that searcheth his owne conscience, if he be not an hypocrite, shall well perceiue that to be true in himselfe which Paule here sayth: that the flesh lusteth against the spirit. All the faithfull The children of

God doe feele the rebellion of the flesh against the spirit.

therefore do feele and confesse that their flesh resisteth against the Spirit, and that these two are so contrary the one to the other in themselues, that, do what they can, they are not able to perform that which they would do. Therefore the flesh hindreth vs that we cannot keepe the commandements of God, that we cannot loue our neighbours as our selues, much lesse can we loue God with all our heart: Therefore it is impossible for vs to become righteous by the workes of the law. Indeed there is a good will in vs, and so must there be (for it is the spirit it selfe which resisteth the flesh) which would gladly do good, fulfill the law, loue God and his neighbour, and such like, but the flesh obeyeth not this good will, but resisteth it: and yet God imputeth not vnto vs this sinne: for he is mercifull to those that beleeue, for Christs sake.

But it followeth not therefore that thou shouldest make a light matter of sinne because God doth not impute it. True it is that he doth not impute it: But to whom, and for what cause? To such as repent and lay hold by faith vpon Christ the mercy-seat, for whose sake, as all their sinnes are forgiuen them: euen so the remnants of sinne which are in them, be not imputed vnto them. They make not their sin lesse then it is, but amplifie it and set it out as it is indeed: for they know that it cannot be put away by satisfactions, workes, or righteousnes, but onely by the death of Christ. And yet notwithstanding the greatnesse & enormity of their sinne doth not cause them to despaire, but they assure themselues that the same shall not be imputed vnto them or layd vnto their charge.

To whom God doth not impute sinne.

This I say, lest any man should thinke that after faith is receiued, there is little account to be made of sinne. Sinne is truly sinne whether a man commit it before he hath receiued the knowledge of Christ, or after. And God alwaies hateth sinne: yea all sinne is damnable as touching the fact it selfe. But in that it is not damnable to him that beleeueth, it commeth of Christ, who by his death hath taken away sin. But to him that beleeueth not in Christ, not onely all his sinnes are damnable: but euen his good workes also are sinne, according to that saying: Whatsoeuer is not of faith, is sinne. Therefore the errour of the Schoolemen is most pernicious, which do distinguish sinnes according to the fact, and not according the person. He that beleeueth hath as great sinne as the vnbeleeuer. But to him that beleeueth, it is forgiuen and not imputed, to the vnbeleeuer it is not pardoned, but imputed. To the beleeuer it

Rom 14.23. The errour of the Sophisters or Schoolemen

it is ventall: to the vnbeléeuer it is mortall and damnable: Not for any difference of sinnes, or because the sinne of the beléeuer is lesse, and the sinne of the vnbeléeuer greater: but for the difference of the persons. For the faithfull assureth himselfe by faith that his sinne is forgiuen him, forasmuch as Christ hath giuen himselfe for it. Therefore although he haue sinne in him and daily sinneth, yet he continueth godly: but contrariwise, the vnbeléeuer continueth wicked. And this is the true wisedome and consolation of the godly, that although they haue and commit sinnes, yet they know that for Christs sake they are not imputed vnto them. The wisedome of the godly.

This I say for the comfort of the godly. For they onely féele indéed that they haue and do commit sinnes, that is to say, they féele that they do not loue God so feruently as they should do: that they do not beléeue him so heartily as they would, but rather they oftentimes doubt whether God haue a care of them or no: they are impatient, and are angry with God in aduersitie. Hereof (as I haue said) procéede the sorrowfull complaints of the faithfull in the Scriptures, and specially in the Psalmes. And Paule himselfe complaineth that he is sold vnder sinne. And here he saith, that the flesh resisteth and rebelleth against the spirit. But because they mortifie the déedes of the flesh by the Spirit (as he saith in another place, and also in the end of this chapter: They crucifie the flesh with the desires and lusts thereof) therefore these sinnes do not hurt them nor condemne them. But if they obey the flesh in fulfilling the lusts thereof, then do they lose faith and the holy Ghost. And if they do not abhorre their sinne, and returne vnto Christ (who hath giuen power to his Church, to receiue and raise vp those that be fallen, that so they may recouer faith and the holy Ghost) they die in their sinnes. Wherefore we speake not of them which dreame that they haue faith, and yet continue still in their sinnes. These men haue their iudgement already: They that liue after the flesh shall die. Also: The workes of the flesh are manifest, which are, adultery, fornication, vncleanesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murther, drunkennesse, gluttony and such like; whereof I tell you before, as also I haue told you, that they which do such things, shall not inherite the kingdome of God. The godly only feele sinne. *Rom.7.14.* *Gal.5.2.* *Rom.8.13.* Sentence pronounced against such as obey the lusts of the flesh.

Hereby we may see who be the very Saints indéed. They be not

The true Saints of God.

stockes and stones (as the Monkes and Scholemen dreame) so that they are neuer moued with any thing, neuer feele any lustes or desires of the flesh: but, as Paul saith, their flesh lusteth against the spirit, and therefore they haue sinne, and both can and do sinne. And the two and thirtieth Psalme witnesseth that the faithfull do confesse their vnrighteousnes, & pray that the wickednesse of their sinne may be forgiuen, where it saith: I will confesse against my selfe my wickednes vnto the Lord, & thou forgauest the punishment of my sinne. Therefore shall every one that is godly, make his prayer vnto thee, &c. Moreouer the whole Church, which indeede is holy, prayeth that her sinnes may be forgiuen her, and it beleeueth the forgiuenesse of sinnes. And in the 143. Psalme, Dauid prayeth: O Lord enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified. And in the 130. Psalme: If thou O Lord shouldest straitly marke iniquities, Lord who shall stand in thy presence? But with thee is mercy, &c. Thus do the chiefest Saints and children of God speake and pray: as Dauid, Paul, &c. All the faithfull therefore do speake and pray the same thing, and with the same spirit. The popish Sophisters reade not the Scriptures, or if they reade them, they haue a veile before their eyes: and therefore as they cannot iudge rightly of any thing, so can they not iudge rightly either of sinne, or of holinesse.

Verse 18. If ye be led by the Spirit, ye are not vnder the law.

Paul cannot forget his doctrine of faith, but still repeateth and beateth it into their heads: yea euen when he treateth of good workes. Here some man may obiect: How can it be that we should not be vnder the law: and yet thou notwithstanding, O Paule, teachest vs that we haue flesh which lusteth against the spirit, and fighteth against vs, tormenteth and bringeth vs into bondage? And indeede we feele sinne, and cannot be deliuered from the feeling thereof, though we would neuer so faine. And what is this else, but to be vnder the law? But saith he: Let this nothing trouble you: onely do your endeuour that ye may be led by the Spirit, that is to say: shew your selues willing to follow & obey that will which resisteth the flesh, and doth not accomplish the lusts thereof, (for this is to be led and to be drawne by the Spirit:) then are ye not vnder the law. So Paule speaketh of himselfe, Rom. 7. 15

To be led by the spirit.

my mind I ſerue the law of God, that is to ſay: In ſpirit I am not ſubiect to any ſinne: but yet in my fleſh I ſerue the law of ſinne. The faithfull then are not vnder the law, that is to ſay, in ſpirit: for the law cannot accuſe them, nor pronounce ſentence of death againſt them, although they féele ſinne, and confeſſe themſelues to be ſinners: For the power and ſtrength of the law is taken from it by Chriſt: who was made vnder the law, that he might redeem them which were vnder the law. Gal. 4. 4. Therefore the law cannot accuſe that for ſinne in the faithfull, which is ſinne indéed and committed againſt the law.

So great then is the power and dominion of the ſpirit, that the law cannot accuſe the godly, though they commit that which is ſinne indéed. For Chriſt is our righteouſneſſe, whom we apprehend by faith: he is without all ſinne, and therefore the law cannot accuſe him. As long as we cleaue faſt vnto him, we are led by the ſpirit, and are frée from the law. And ſo the Apoſtle, euen when he teacheth good workes, forgetteth not his doctrine concerning iuſtification: but alwayes ſheweth that it is impoſſible for vs to be iuſtified by workes. For the remnants of ſinne cleaue faſt in our fleſh, and therefore ſo long as our fleſh liueth, it ceaſſeth not to luſt contrary to the ſpirit. Notwithſtanding there commeth no danger vnto vs thereby, becauſe we be frée from the law, ſo that we walke in the ſpirit. What is it to be led by the ſpirit.

And with theſe words: If ye be led by the ſpirit, ye are not vnder the law, thou mayeſt greatly comfort thy ſelfe and other that be grieuouſly tempted. For it oftentimes commeth to paſſe, that a man is ſo vehemently aſſailed with wrath, hatred impatiency, carnall deſire, terrour and anguiſh of ſpirit, or ſome other luſt of the fleſh, that he cannot ſhake them off, though he would neuer ſo faine. What ſhould he do in this caſe? Should he deſpaire? No, God forbid: but let him ſay thus with himſelfe: Thy fleſh fighteth and rageth againſt the ſpirit. Let it rage as long as it liſteth: onely ſée thou that in any caſe thou conſent not to it, to fulfill the luſts thereof, but walke wiſely and follow the leading of the ſpirit. In ſo doing thou art frée from the law. It accuſeth and terrifieth thée (I graunt) but altogether in vaine. In this conflict therefore of the fleſh againſt the ſpirit, there is nothing better, then to haue the word of God before thine eyes, and therein to ſéeke the comfort of the ſpirit. How a troubled mind is to be comforted.

And let not him which suffereth this temptation, be dismayed, in that the diuell can so aggrauate sinne, that during the conflict he thinketh himselfe to be vtterly ouerthrowne, & feeleth nothing else but the wrath of God and desperation. Here in any wise let him not follow his owne feeling and the iudgement of reason, but let him take sure hold of this saying of Paule: If ye be led by the Spirit, that is to wit, if ye raise vp & comfort your selues through faith in Christ, ye be not vnder the law. So shall he haue a strong buckler wherewith he may beate backe all the fiery darts which the wicked fiend assayleth him withall. How much soeuer then the flesh doth boile and rage, yet cannot her motions & rages hurt and condemne him, for as much as he, following the guiding of the spirit, doth not consent vnto the flesh, nor fulfill the lusts thereof. Therefore when the motions of the flesh do rage, the onely remedy is to take to vs the sword of the Spirit, that is to say, the word of saluation, (which is, that God would not the death of a sinner, but that he conuert and liue) and to fight against them: Which if we do, let vs not doubt but we shall obtaine the victory, although so long as the battell endureth, we feele the paine contrary. But set the word out of sight, and there is no counsell nor helpe remaining. Of this that I say, I my selfe haue good experience, I haue suffered many great passions, and the same also very vehement and great. But so soone as I layd hold of any place of Scripture, and stayed my selfe vpon it as vpon my chiefe ankerhold, straightwayes my tentations did vanish away: which without the word it had bin impossible for me to endure any little space, and much lesse to ouercome them.

How the lustes of the flesh must be ouercome.

The great and vehement tentations of Luther.

The summe or effect therefore of all that which Paule hath taught in this disputation or discourse concerning the conflict or battell betweene the flesh and the spirit, is this: that the Saints and the elect of God cannot performe that which the spirit desireth. For the spirit would gladly be altogether pure, but the flesh being ioyned vnto the spirit, will not suffer that. Notwithstanding they be saued by the remission of sinnes, which is in Christ Iesus. Moreouer because they walke in the spirit, and are led by the Spirit, they be not vnder the law, that is to say, the law cannot accuse or terrifie them: yea although it go about neuer so much so to do, yet shall it neuer be able to driue them to desperation.

Not to be vnder the law.

Verse 19 Moreouer the works of the flesh be manifest, which are &c.

This place is not vnlike to this sentence of Christ: By their fruites ye shall know them. Do men gather grapes of thornes, or figs of brambles? So euery good tree bringeth forth good fruite, and an euill tree bringeth forth euill fruit, &c. Paul teacheth the very same thing which Christ taught, that is to wit, that workes and fruits do sufficiently testifie whether the trées be good or euill: whether men follow the guiding of the flesh or of the spirit. As if he should say: Lest some of you might say for himselfe, that he vnderstandeth me not now when I treate of the battell betweene the flesh and the spirit, I will set before your eyes first the workes of the flesh, whereof many are knowne euen to the vngodly: and then also the workes of the spirit. *Mat 7 16.*

And this doth Paule, because there were many hypocrites amongst the *Galathians*, (as there are also at this day among vs) which outwardly pretended to be godly men, and boasted much of the spirit, and as touching the words they vnderstood the true doctrine of the Gospell: but they walked not according to the spirit, but according to the flesh, and performed the workes thereof. Whereby Paule manifestly conuinceth them to be no such holy men indéed as they boasted themselues to be. And lest they should despise this his admonition, he pronounceth against them this dreadfull sentence, that they shall not be inheritours of the kingdome of heauen, to the end that being thus admonished, they might amend. Euery age euen in the faithful, hath his peculiar temptations: as fleshly lusts assaile a man most of all in his youth, in his middle age ambition and vainegloríe, and in his old age couetousnes. There was neuer yet any of the faithfull, whom the flesh hath not often in his life time prouoked to impatiency, anger, vain glory &c. Paule therefore speaking here of the faithfull, sayth, that the flesh lusteth in them against the spirit, &c. therefore they shall neuer be without the desires and battels of the flesh: notwithstanding they do not hurt thē. But of this matter we must thus iudge, that it is one thing to be prouoked of the flesh, and yet not willingly to yéeld to the lusts and desires thereof, but to walke after the leading of the spirit, and to resist the flesh: and another thing to assent vnto the flesh, & without all feare or remorse to performe and

Hypocrites mingled amongst the godly.

Euery age of man hath his peculiar temptations

fulfill the workes thereof and to continue therein, and yet notwithstanding to counterfeit holinesse and to bragge of the spirit. The first he comforteth when he sayth, that they be led by the spirit and be not vnder the law. The other he threatneth with everlasting destruction.

Notwithstanding sometimes it happeneth that the Saints also fall and performe the lustes of the flesh: as Dauid fell horribly into adultery. Also he was the cause of the slaughter of many men when he caused Vrias to be slaine in the forefront of the battell: and thereby also he gaue occasion to the enemies to glory and triumph ouer the people of God, to worship their Idols, and to blaspheme the God of Israel. Peter also fell most grieuously and horribly when he denied Christ. But although these sinnes were great and hainous, yet were they not committed vpon any contempt of God or of a wilfull and obstinate minde, but through infirmity and weakenesse. Againe, when they were admonished, they did not obstinately continue in their sinnes, but repented. Such he willeth afterwards in the 6. chapter to be receiued, instructed, and restored, saying: If a man be fallen by occasion into any sinne, ye which are spirituall restore such a one with the spirit of meekenesse, considering thy selfe lest thou also be tempted. To those therefore which sinne and fall through infirmity, pardon is not denied, so that they rise againe and continue not in their sinne: for of all things continuance in sin is the worst. But if they repent not, but stil obstinately continue in their wickednesse, and performe the desires of the flesh, it is a certaine token that there is *deceite in their spirit.

*That is, a secret contempt of God, whereof Dauid speaketh. *Psal.* 10.4.

No man therefore shall be without lusts and desires so long as he liueth in the flesh, and therefore no man shall be free from tentations. Notwithstanding some are tempted one more and some another, according to the difference of the persons. One man is assailed with more vehement and grieuous motions, as with bitternes and anguish of spirit, blasphemy, distrust and desperation: another with more grosse tentations, as with fleshly lusts, wrath, enuy, couetousnesse and such like. But in this case Paule requireth vs that we walke in the spirit and resist the flesh. But who so obeyeth the flesh, and continueth without the feare of God or remorse of conscience in accomplishing the desires and lusts thereof: let him know that he pertaineth not vnto Christ: And although he bragge

Some are exercised with greater tentations, and some with lesse.

of the name of a Christian neuer so much, yet doth he but deceiue him selfe. For they which are of Christ, do crucify their flesh with the affections and lusts thereof.

Who be rightly called Saincts, and be so indeede.

This place, (as I haue also forewarned you by the way) containeth in it a singular consolation: for it teacheth vs that the Saincts and most holy men in this world liue not without concupiscence & temptations of the flesh, nor yet without sins. It warneth vs therfore to take héed that we do not as some did, of whom Gerson writeth, which laboured to attaine to such perfection, that they might be without all féeling of temptations or sinnes: that is to say, very stocks and stones.

The like imagination the Monks and Scholemen had of their Saincts, as though they had bene very senseleese blockes and without all affections. The virgine Mary felt great griefe and sorrow of spirit when she missed her sonne, Luke 2. Dauid in the Psalmes complaineth that he is almost swallowed vp with excessiue sorrow for the greatnes of his temptations and sinnes. Paul also complaineth that he hath battels without, and terrours within: and that in his flesh he serueth the law of sinne. He sayth that he is carefull for all the Churches: & that God shewed great mercy towardes him, in that he deliuered Epaphroditus being at the point of death, to life againe, lest he should haue had sorrow vpon sorrow. Therefore the Saincts of the Papists are like to the Stoicks, who imagined such wise men, as in all the world were neuer yet to be found. And by this folish and diuellish perswasion which proceedeth of the ignorance of this doctrine of Paule, the Scholemen brought both themselues and others without number, into horrible desperation.

2. Cor. 7. 5.

2. Cor. 11. 38.

Whom the Stoickes counted wise men.

When I was a Monke I did oftentimes most heartily wish, that I might once be so happy, as to see the conuersation and life of some Saint or holy man. But in the meane time I imagined such a Saint as liued in the wildernes, abstaining from meat and drink, and liuing onely with rootes of herbes and cold water: and this opinion of those monstrous Saincts, I had learned not only out of the bookes of the Sophisters and Scholemen, but also out of the bookes of the Fathers. For thus writeth Hierome in a certaine place: As touching meates and drinks I say nothing, for

as much as it is excesse, that euen such as are weake and feeble should vse cold water, or eate any sodden thing, &c. But now in the light of the Gospell we plainly see who they are whom Christ and his Apostles call Saints: Not they which liue a sole and a single life, or straitly obserue dayes, meates, apparel & such other things, or in outward appearance do other great and monstrous workes, (as we reade of many in the lines of the Fathers): but they which being called by the sound of the gospel and baptized, do beleeue that they be iustified and cleansed by the death of Christ. So Paul euery where, writing to the Christians, calleth them holy, the children & heires of God, &c. Whosoeuer then do beleeue in Christ, whether they be men or women, bond or free, are all Saints: not by their owne workes, but by the workes God, which they receiue by Faith: as his word, his Sacraments, the passion of Christ, his death, resurrection, victory, the sending of the holy Ghost. To conclude, they are Saints through such a holines as they freely receiue, not through such a holinesse as they themselues haue gotten by their owne industry, good workes and merites.

Who they be which Christ and his Apostles call Saints.

Who be true Saints.

So the Ministers of the word, the Magistrates of common weales, parents, children, maisters, seruants, &c are true Saints, if first and before all things they assure themselues that Christ is their wisedome, righteousnes, sanctification and redemption: Secondly, if euery one do his duty in his vocation according to the rule of Gods word, and obey not the flesh, but represse the lusts and desires thereof by the spirit. Now, whereas all be not of like strength to resist temptations, but many infirmities and offences are seene in the most part of men: this nothing hinderth their holines, so that their sinnes proceede not of an obstinate wilfulnes but onely of frailty and infirmity. For (as I haue sayd before) the godly doe feele the desires and lusts of the flesh, but they resist them, to the end that they accomplish them not. Also if they at any time vnaduisedly fall into sinne, yet notwithstanding they obtaine forgiuenesse thereof, if by faith in Christ they be raised vp againe: who would not that we should driue away, but seeke out and bring home the straying and lost sheepe, &c. Therefore God forbid that I should straightway iudge those which are weake in Faith and maners, to be prophane or vnholy, if I see that they loue and reuerence the word of God, to come to the Supper of the Lord, &c. For these God hath receiued, & counteth them righteous through

The weakenes of faith.

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the remission of sinnes: to him they stand or fall, &c.

Wherefore with great reioycing I giue thankes to God, for that he hath abundantly and aboue measure granted that vnto me, which I so earnestly desired of him when I was a Monke: For he hath giuen vnto me the grace to see, not one but many Saints, yea an infinite number of the true Saints: not such as the Sophisters haue deuised, but such as Christ him selfe and his Apostles do describe. Of the which number I assure my selfe to be one. For I am baptized, and I do beléeue that Christ is my Lord, by his death hath redéemed and deliuered me from al my sinnes, and hath giuen to me eternall righteousnes and holines. And let him be holden accursed, who so euer shall not giue this honour vnto Christ, to beléeue that by his death, his word, &c. he is iustified and sanctified.

Wherefore reiect this foolish and wicked opinion concerning the name of Saints (which in the time of Popery and ignorance we thought to pertaine onely to the Saints which are in heauen, and in earth to the Heremites and Monks which did certaine great and strange workes): let vs now learne by the holy Scripture, that al they which faithfully beléeue in Christ are saints. The world hath in great admiration the holines of Benedict, Gregory, Bernard, Francis and such like, because it heareth that they haue done in outward appearance and in the iudgement of the world, certaine great and excellent workes. Doubtlesse Hillarie, Cyrill, Athanasius, Ambrose, Augustine and others were Saints also, which liued not so strait and seuere a life as they did, but were conuersant amongst men, and did eate common meates, drunke wine, and vsed cleanly and comely apparel, so that in a maner there was no difference betwéene them & other honest men as touching the common custome, and the vse of things necessary for this life; & yet were they to be preferred farre aboue the other. These men taught the doctrine and faith of Christ sincerely and purely, without any superstition: they resisted heretickes, they purged the Church from innumerable errours: their company and familiarity was comfortable to many & specially to those which were afflicted and heauy hearted, whom they raysed vp and comforted by the word of God. For they did not withdraw themselues from the company of men, but they executed their offices euen where most resort of people was. Contrariwise, the other not onely taught many things contrary to the Faith, but also were them selues the

All the faithfull be Saints.

authors and first inuentours of many superstitions, errours, abhominable ceremonies and wicked worshippings. Therefore except at the houre of death they layed hold of Christ, and reposed their whole trust in his death and victory, their strait and painefull life availed them nothing at all.

A holy life.

These things do sufficiently declare who be the true Saints indéede, & which is to be called a holy life: Not the life of those which lurke in caues and dennes, which make their bodies leane with fasting, which weare haire, and do other like things with this perswasion & trust, that they shall haue some singular reward in heauen aboue all other Christians: but of those which be baptized and beleue in Christ, which put of the old man with his workes, but not at once: For concupiscence and lust remaineth in them so long as they liue: the féeling whereof doth hurt them nothing at all, if they suffer it not to reigne in them, but subdue it to the spirit.

I beleeue that there is a holy Church.

This doctrine bringeth great consolation to godly minds, that when they féele these darts of the flesh, wherewith Sathan assaileth the spirit, they should not despaire: As it happeneth to many in the Papacy, which thought that they ought to féele no concupiscence of the flesh, whereas notwithstanding Hierome, Gregory, Benedict, Bernard, and others (whom the Monkes set before them, as a perfect example of chastity and of all Christian vertues) could neuer come so farre as to féele no concupiscence or lust of the flesh. Yea they felt it and that very strongly. Which thing they acknowledge and plainly confesse in diuers places of their bookes.

Therefore we rightly confesse in the articles of our beléefe, that we beléeue there is an holy Church. For it is inuisible, dwelling in spirit in a place that none can attaine vnto, & therefore her holines can not be séene: For God doth so hide her and couer her with infirmities, with sinnes, with errors, with diuerse formes of the crosse & offences, that according to the iudgement of reason it is no where to be séene. They that are ignorant of this, when they sée the infirmities and sinnes of those which are baptized, which haue the word and beléeue it: are by and by offended, and iudge them not to pertaine to the Church. And in the meane while they dreame that the Heremites, the Monks and such other shauelings are the Church: which honour God with their lips, and worship him in vaine, because they follow not the word of God, but the doctrines and commandements of men, and teach others to do the same. And because they

they doe certaine superstitious and monstrous workes, which carnall reason magnifieth and highly esteemeth: therefore they iudge them onely to be Saincts and to be the Church: And in so doing they change and torne this article of the Faith cleane contrary: I beléeue that there is a holy Church, &c. and in the stéed of this word [I beléeue] they put in [I sée]. These kinds of righteousnes and holines of mans owne deuising, are nothing else but spirituall sorceries wherewith the eyes and minds of men are blinded, and led from the knowledge of true holinesse.

I do not see but I beleeue.

Hipocritical holinesse.

But thus teach we, that the Church hath no spot nor wrinkle, but is holy, and yet through faith onely in Christ Iesus: againe, that she is holy in life & conuersation by abstaining from the lusts of the flesh, and exercise of spirituall workes: but yet not in such sort that she is deliuered from all euill desires, or purged from all wicked opinions and errours. For the Church alwayes confesseth her sinnes, and prayeth that her faults may be pardoned. Also she beléeueth the forgiuenes of sinnes. The Saincts therefore do sinne, fall, and also erre: but yet through ignorance. For they would not willingly deny Christ, forsake the Gospell, &c. therefore they haue remission of sins. And if through ignorance they erre also in doctrine, yet is this pardoned: for in the end they acknowledge their error, and rest onely vpon the truth, & the grace of God offered in Christ, as Hierome, Gregory, Bernard and others did. Let Christians then endeuour to auoid the workes of the flesh: but the desires or lusts of the flesh they cannot auoyd.

The church is holy.

The Church prayeth that her sinnes may be forgiuen.

It is very profitable therefore for them to féele the vncleane lusts of the flesh, lest they should be puffed vp with some vaine and wicked opinion of the righteousnesse of their owne workes, as though they were accepted before God for the same. The Monkes being puffed vp with this opinion of their owne righteousnesse, thought themselues to be so holy, that they sold their righteousnes and holines to others, although they were conuinced by the testimony of their owne hearts, that they were vncleane. So pernicious and pestilent a poyson it is for a man to trust in his owne righteousnes, and to thinke himselfe to be cleane. But the godly, because they féele the vncleannes of their owne hearts, therefore they cannot trust to their owne righteousnes. This féeling so maketh them to stoupe, and so humbleth them, that they cannot trust to their owne good workes, but are constrained to flie vnto Christ

To feele the vncleannes of the flesh is profitable

their Mercy seate and onely succour: who hath not a corrupt and sinfull, but a most pure and holy flesh, which he hath giuen for
Ioh. 6.51. the life of the world: in him they find a sound and perfect righteousnes. Thus they continue in humility: not counterfeit and Pharisaicall, but true and vnfeined, because of the vncleannes which yet remaineth in their flesh: for the which if God would straitly iudge them, they should be found guilty of eternall death. But because they lift not vp themselues proudly against God, but with a broken and a contrite heart humbly acknowledging their sinnes, and resting wholy vpon the benefite of the mediator Christ, they come forth into the presence of God, & pray that for his sake their sinnes may be forgiuen them: God spreadeth ouer them an infinit heauen of grace, and doth not impute vnto them their sinnes for Christs sake.

This I say to the end that we may take héed of the pernicious erours of the Papists touching the holinesse of of life, wherein our minds were so wrapped, that without great difficulty we could not winde our selues out of them. Wherefore do you endeuour with diligence, that ye may discerne and rightly iudge betweene true righteousnes and holines, and that which is hypocriticall: then shall ye behold the kingdome of Christ with other eies than carnal reason doth, that is, with spirituall eyes, and certainly iudge those to be true Saints indéede which are baptized and beléeue in Christ, and afterwards in the same Faith whereby they are iustified and their sinnes both past and present are forgiuen, do abstaine from the desires of the flesh. But from these desires they are not throughly cleansed: for the flesh lusteth against the spirit. Notwithstanding these vncleane and rebellious lusts do still remaine in them, to this end that they may be humbled, and being so humbled, they may féele the swéetenesse of the grace, and benefite of Christ. So these remnants of vncleane lusts and sinnes do nothing at all hinder, but greatly further the godly: for the more they féele their infirmities and sinnes, so much the more they flie vnto Christ the throne of grace, and more heartily craue his ayde and succour: to wit, that he will couer them with his righteousnes, that he wil increase their Faith, that he will endue them with his holy Spirit, by whose gracious leading and guiding they may ouercome the lusts of the flesh, that they rule and reigne not ouer them, but may be subiect vnto them. Thus true Christians do con-

To the godly those things which are euill, turne vnto good.

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tinually wraſtle with ſinne, and yet notwithſtanding in wraſtling they are not ouercome, but obtaine the victory.

This haue I ſayd, that ye may vnderſtand, not by mens dreames, but by the word of God, who be true Saints indéede. Wils ſée then how greatly Chriſtian doctrine helpeth to the raiſing vp and comforting of weake conſciences: which treateth not of coules, ſhauings, ſhearings, fraternities and ſuch like toyes, but of high and weighty matters, as how we may ouercome the fleſh, ſinne, death and the Diuell. This doctrine, as it is vnknowne to all Iuſticiaries and ſuch as truſt to their owne workes, ſo it is impoſſible for them to inſtruct or bring into the right way one poore conſcience wandring and going aſtray: or to paciſie and comfort the ſame when it is in heauines, terrour, or deſperation.

Chriſtis doctrine rayſeth vp and comforteth weake and troubled conſciences.

Verſe 19. The workes of the fleſh are manifeſt, which are adultery fornication, vncleanneſſe, wantonnes, idolatry, witchcraft, &c.

S Paule doth not recite all the works of the fleſh, but vſeth a certaine number for a number vncertaine. Firſt he reckeneth vp the kinds of luſts, as adultery, fornication, vncleannes, wantonneſſe, &c. Now, not onely carnall luſt is a worke of the fleſh, as the Papiſts dreamed, who called marriage alſo a worke of the fleſh, (ſo chaſt and holy are theſe men) whereof God him ſelfe is the author, which alſo they themſelues reckened among their Sacraments: but he numbreth alſo amongſt the workes of the fleſh (as I haue ſayd before) idolatry, witchcraft, hatred, and ſuch other, which hereafter follow. Wherefore this place alone doeth ſufficiently ſhew what Paule meaneth by the fleſh. Theſe words are ſo well knowne that they néede no interpretation.

What Paule meaneth by fleſh.

Idolatry.

All the higheſt religions, the holines and moſt feruent deuotions of thoſe which do reiect Chriſt the Mediatour, and worſhip God without his word and commandement, are nothing elſe but plaine idolatry. As in Popery it was counted a moſt holy and ſpirituall act, when the Monks being ſhut vp in their ſelles did muſe and meditate of God or of his works, & when they being inflamed with moſt earneſt deuotions, kneéled downe, prayed, & were ſo raviſhed w̄ the contemplatiō of heauenly things, ỹ they wept for ioy.

There was no thinking of women or of any other creature, but only of God the creator, and of his wonderfull workes: and yet this most spiritual worke (as reason esteemeth it) is, according to Paule, a worke of the flesh and plaine idolatry. Wherefore all such religion whereby God is worshipped without his word and commandement is idolatry. And the more holy and spirituall it seemeth to be in outward shew, so much the more dangerous and pernicious it is. For it turneth men away from faith in Christ, & causeth them to trust to their owne strength, works and righteousnes. And such is the religion of the Anabaptists at this day: albeit they dayly more and more bewray themselues to be possessed with the diuell, and to be seditious and bloudy men.

Idolatry or idol seruice.

Therefore the fasting, the wearing of haire, holy works, strait Rule, and whole life of the Carthusians, or Charterhouse Monks, whose order notwithstanding is of all other the straitest & sharpest, be very workes of the flesh, yea plaine idolatry. For they imagine themselues to be Saincts, and to be saued, not by Christ (whom they feare as a seuere and cruell iudge) but by obseruing of their Rules and orders. In déede they thinke of God, of Christ and of heauenly things, but after their owne reason & not after the word of God: to wit, that their apparell, their manner of liuing, and their whole conuersation is holy & pleaseth Christ: whom not onely they hope to pacifie by this straitnes of life, but also to be rewarded of him for their good déedes and righteousnes. Therefore their most spirituall thoughts (as they dreame of them) are not onely most fleshly, but also most wicked: For they would wipe away their sins, and obtaine grace and life euerlasting, by the trust and affiance they haue in their owne righteousnes, reiecting and despising the word, faith and Christ. All the worshippings and seruices of God therfore, and all religions without Christ are idolatry and idol seruice. In Christ alone the Father is wel pleased: who so heareth him and doth that which he hath commanded, the same is beloued because of the Beloued. He commandeth vs to beleeue his word and to be baptized, &c. and not to deuise any new worshipping or seruice of God.

Carthusians or Charterhouse Mõks.

The false & true worshipping of God.

I haue sayd before that the workes of the flesh be manifest: as adultery, fornication, and such like, be manifestly knowne to all men. But idolatry hath such a goodly shew and is so spirituall, that it is knowne but to very few, that is, to the faithful, to be a worke

Idolatry is vnknown to the world.

of

of the flesh. For the Monke when he liueth chastly, fasteth, prayeth or sayth Masse, is so farre from thinking himselfe to be an Idolater, or that he fulfilleth any worke of the flesh, that he is assuredly perswaded that he is led and gouerned by the Spirit, that he walketh according to the spirit, that he thinketh, speaketh and doth nothing else but meere spirituall things, and that he doth such seruice vnto God as is most acceptable vnto him. No man can at this day perswade ỹ Papists that their Masse is a great blasphemy against God, and idolatry, yea and that so horrible as neuer was any in the Church since the Apostles time. For they are blind and obstinate, and therefore they iudge so peruersly of God & of Gods matters, thinking idolatry to be true seruice of God, and contrariwise faith to be idolatry. But we which beléeue in Christ & know his mind, are able to iudge and to discerne all things, and cannot truly and before God be iudged of any man.

The Masse horrible idolatry and blasphemy against Christ.

Hereby it is plaine that Paule calleth flesh whatsoeuer is in man, comprehending all the three powers of the soule, that is, the will that lusteth, the will that is enclined to anger, and the vnderstanding. The workes of the will that lusteth, are adultery, fornication, vncleannes and such like. The workes of the will inclined to wrath, are quarellings, contentions, murder, & such other. The works of vnderstanding or reason, are errours, false religions, superstitions, idolatry, heresies, that is to say, sects and such like. It is very necessary for vs to know these things: for this word [flesh] is so darkened in the whole kingdome of the Pope, that they haue taken the worke of the flesh to be nothing else but the accomplishing of the fleshly lust or the act of lecherie: therefore it was not possible for them to vnderstand Paule. But here we may plainely sée that Paule reckeneth idolatry and heresie amongst the workes of the flesh, which two (as before we haue sayd) reason esteémeth to be most high and excellent vertues, wisedome, religion, holinesse and righteousnesse. Paul, Coloss. 2. calleth it the religion of Angels. But although it séeme to be neuer so holy and spirituall, yet it is nothing else but a worke of the flesh, an abomination and idolatry against the Gospell, against faith, and against the true seruice of God. This do the faithfull sée, for they haue spirituall eyes: but the Iusticiaries iudge the contrary. For a Monke cannot be perswaded that his vowes be workes of the flesh. So the Turke beléeueth nothing lesse then that his Alcoran, his wa-

Flesh.

The workes of the flesh as the Papists define them.

Reason esteemeth idolatry and heresie for most excellent vertues.

things and other ceremonies which he obserueth, be workes of the flesh.

Witchcraft.

Of witchcraft I haue spoken before in the 3. chapter. This vice was very common in these our dayes before the light and truth of the Gospell was reuealed. When I was a child there were many witches and sorcerers which bewitched both cattell and men, but specially children, and did great harme also otherwise. But now in the light of the Gospell these things be not so commonly heard of, for the Gospell thrusteth the diuell out of his seat with all his illusions. But now he bewitcheth men much more horribly, namely with spirituall sorcery and witchcraft.

Witchcraft. Paul reckeneth witchcraft among the workes of the flesh, which notwithstanding, as all men know, is not a worke of fleshly lust or lechery, but a kind of idolatry. For witchcraft couenanteth with the diuell: superstition or idolatry couenanteth with God, albeit not with the true God, but with a counterfeit God. Wherefore idolatry is indéede a spirituall witchcraft. For as witches do enchant cattell and men: so idolaters, that is to say, all Iusticiaries or iustifiers of themselues, go about to bewitch God, and to make him such a one as they do imagine. Now, they imagine him to be such a one as will iustifie them, not of his méere grace & mercy, and through faith in Christ, but in respect of their will worshipping and works of their owne chosing, and in recompence thereof will giue them righteousnes and life euerlasting. But whiles they go about to bewitch God, they bewitch themselues. For if they continue in this wicked opinion which they conceiue of God, they shall die in their idolatry and be damned. The workes of the flesh are well knowne for the most part, therefore they shall not need any further declaration.

Idolatry.

Iusticiaries or iustifiers of themselues.

Sects.

By the name of sects Paul meaneth here, not those diuisions & contentions which rise somtimes in the gouernment of houshold or of common weales for worldly and earthly matters; but those which rise in the Church about doctrine, faith and workes. Heresies, that is to say, sects, haue alwayes bene in the Church, as we haue sayd before in diuerse places. Notwithstanding the Pope is

an Archheretike and the head of all heretickes: for he hath filled the world as it were with an huge floud of infinite sects and errours. What concord and vnity was there in so great diuersitie of the monkes and other religious orders? No one sort or sect of them could agree with another: for they measured their holinesse by the straitnesse of their orders. Hereof it cometh that the Carthusian will nedes be counted holier then the Franciscane, and so likewise the rest. Wherefore there is no vnity of the spirit, nor concord of minds, but great discord in the Papistical Church. There is no cõformity in their doctrine, faith, religion or seruing of God, but all things are cleane contrary. Contrariwise, amongst the Christians the word, faith, religion, sacraments, seruice, Christ, God, heart, soule, mind, and vnderstanding, are all one and common to all: and as touching outward conuersation, the diuersity of states, degrees and conditions of life, hindereth the spirituall concord and vnity nothing at all, as before I haue sayd. And they which haue this vnity of the spirit, can certainely iudge of all sects, which otherwise no man vnderstandeth: As indeed no Diuine in the papacy vnderstood, that Paule in this place condemneth all the worshippings, religions, continency, honest conuersation and holy life in outward appearance, of all the Papistes, Sectaries and Schismatikes: but they all thought that he speaketh of the grosse idolatry and heresies of the Gentiles and Turks, which manifestly blaspheme the name of Christ.

The Pope an Archheretick.

No vnity or concord in the Papish Church.

Drunkennesse, Gluttony.

Paule doth not say, that to eate and drinke be works of the flesh, but to be drunken and to surfeit, which of all other vices are most common at this day. Who so are giuen to this beastly dissolutenesse and excesse, let them know that they are not spirituall, howmuch soeuer they boast themselues so to be, but they follow the flesh and performe the filthy works thereof. Therefore is this horrible sentence pronounced against them, that they shall not be inheritours of the kingdome of God. Paul would therefore that Christians should flie drunkennesse & surfeiting, liuing soberly & moderatly without all excesse, lest by pampering the flesh they should be prouoked to wantonnesse: As indeede after surfeiting and belly cheare, the flesh is wont to ware wantõ, & to be inflamed with outragious lust. But it is not sufficient only to restraine this outragi-

Drunkards and surfeiters.

ous wantonnes and lust of the flesh which followeth drunkennes and surfeiting or any maner of excesse, but also the flesh when it is most sober and in his best temperance, must be subdued and repressed, lest it fulfill his lusts and desires. For it oftentimes commeth to passe, that euen they which are most sober, are tempted most of all: As Hierome writeth of himselfe: My face, sayth he, was pale with fasting, and my mind was inflamed with fleshly desires in my cold body, and although my flesh was halfe dead already, yet the flames of vncleane lust boiled within me. Hereof I my selfe also had experience when I was a Monke. The heate therefore of vncleane lusts is not quenched by fasting onely, but we must be aided also by the spirit, that is, by ỹ meditation of Gods word, faith and prayer. Indéed fasting represseth the grosse assaults of fleshly lust: but the desires of the flesh are ouercome by no abstinence from meates and drinkes, but onely by the meditation of the word of God and inuocation of Christ.

The most sober and temperate are many times most assailed with tentations.

How the burning heate of lusts may be quenched.

Verse 21. And such like.

For it is vnpossible to reckon vp all the workes of the flesh.

Verse 21. Whereof I tell you, as I haue also told you before, that they which do such things, shall not inherite the kingdome of God.

This is a very hard and a terrible saying, but yet very necessary against false Christians and carelesse hypocrites, which brag of the Gospell, of faith and of the spirit, and yet in all security they performe the workes of the flesh. But chiefly the heretickes being puffed vp with opinions of spirituall matters (as they dreame) are possessed of the Diuell, and altogether carnall: therefore they performe and fulfill the desires of the flesh, euen with all the powers of the soule. Therefore most necessary it was that so horrible and terrible a sentence should be pronounced by the Apostle against such careles contemners and obstinate hypocrites (namely that all they which do such workes of the flesh as Paule hath recited, shall not inherite the kingdome of God) that yet some of them being terrified by this seuere sentence, may begin to fight against the workes of the flesh by the spirit, that they accomplish not the same.

An horrible sentence pronounced by Paul.

Verse 22.

Verse 22. But the fruites of the ſpirit are loue, ioy, peace, long ſuffering, ſweetnes, goodnes, faithfulnes, gentlenes or meeknes, temperance.

The Apoſtle ſayth not, the wꝛkes of the ſpirit, as he ſayd the wꝛkes of the fleſh, but he adoꝛneth theſe Chꝛiſtian vertues with a moꝛe honoꝛable name, calling them the fruites of the ſpirit. Foꝛ they bꝛing with them moſt excellent fruites and commodities: foꝛ they that haue them giue gloꝛy to God, and with the ſame do allure and pꝛouoke others to embꝛace the doctrine and Faith of Chꝛiſt. The fruites of the ſpirit.

Loue.

It had bene enough to haue ſayd [Loue] and no moꝛe: foꝛ loue ertendeth it ſelfe vnto all the fruites of the ſpirit. And in the 1. Cor. 13, Paule attributeth to loue all the fruites which are done in the ſpirit, when he ſayth: Loue is patient, curteous, &c. Notwithſtanding he would ſet it here by it ſelfe amongſt the reſt of the fruites of the ſpirit, and in the firſt place, thereby to admoniſh the Chꝛiſtians, that befoꝛe all things they ſhould loue one another, giuing honour one to another, euery man eſteeming better of another then of him ſelfe, and ſeruing one another, becauſe they haue Chꝛiſt and the holy Ghoſt dwelling in them, & becauſe of the wꝛod, baptiſme, and other gifts of God which Chꝛiſtians haue. *Rom. 10. 12.*

Ioy.

This is the voyce of the Bꝛidegꝛome and of the Bꝛide, that is to ſay, ſweet cogitations of Chꝛiſt, wholſome exhoꝛtatiõs, pleaſant ongs oꝛ Pſalmes, pꝛaiſes and thankeſgiuing, whereby the god- y do inſtruct, ſtirre vp and refreſh themſelues. Therefoꝛe God loeth not heauines and doubtfulnes of ſpirit: he hateth vncomfoꝛtale doctrine, heauy and ſoꝛowfull cogitations, & loueth chearfull earts. Foꝛ therfoꝛe hath he ſent his Son, not to oppꝛeſſe vs with auines and ſoꝛow, but to cheare vp our ſoules in him. Foꝛ this uſe the Pꝛophets, the Apoſtles, and Chꝛiſt him ſelfe do exhoꝛt , yea they command vs to reioyce and be glad, *Zach. 9.* Reioyce ou daughter of Sion, be ioyfull thou daughter of Ieruſalem, behold thy King commeth to thee. And in the Pſalmes it is ten ſayd: Be ioyfull in the Lord. Paule ſayth: Reioyce in the ord alwayes, &c. And Chꝛiſt ſayeth: Reioyce becauſe your The Scripture exhoꝛtethvs to reioyce in God. The ioy of the ſpirit.

names are written in heauen. Where this ioy of the spirit is, there the heart inwardly reioyceth through faith in Christ, with full assurance that he is our Sauiour and our Bishop, & outwardly it expresseth this ioy with words and gestures. Also the faithfull reioyce when they see that the Gospell spreadeth abroad, that many be wonne to the faith, and that the kingdome of Christ is enlarged.

Peace.

Both towards God and men, that Christians may be peaceable and quiet: not contentious, nor hating one another, but one bearing an others burden through long suffering or perseuerance: without the which peace cannot continue, and therefore Paule putteth it next after peace.

Long suffering or perseuerance.

Long suffering or perseuerance.

Whereby a man doth not onely beare aduersities, iniuries, reproches & such like, but also with pacience waiteth for the amendment of those which haue done him any wrong. When the diuell cannot by force ouercome those which are tempted, then seeketh he to ouercome them by long continuance. For he knoweth that we be earthen vessels which can not long endure and hold out many knockes and violent strokes: therefore with long continuance of temptations he ouercommeth many. To vanquish these his continuall assaults we must vse long suffering, which patiently looketh not onely for the amendment of those which do vs wrong, but also for the end of those temptations which the diuell raiseth vp against vs.

Gentleneſſe.

Which is when a man is gentle and tractable in his conuersation and in his whole life. For such as wil be true followers of the Gospell, must not be sharpe and bitter, but gentle, milde, curteous & faire spoken: which should encourage others to delight in their company: which can winke at other mens faults, or at least compound them to the best: which will be well contented to yéeld and giue place to other, contented to beare with those which are froward and intractable, as the very heathen sayd: Thou must know the manners of thy friend, but thou must not hate them. Such a man

was our Sauiour Christ, as euery where is to be séene in the Gospell. It is written of Peter that he wept so often as he remembred the swéete mildnes of Christ which he vsed in his daily conuersation. It is an excellent vertue and most necessary in euery kind of life.

The gentlenes & mildnes of Christ *Ex libro Clementis ad Iacobum fratrem Domini.*

Goodnesse.

Which is, when a man willingly helpeth others in their necessitie by giuing, lending, and such other meanes.

Faith.

When Paul here reckeneth faith amongst the fruites of the spirit, it is manifest that he speaketh not of faith which is in Christ, but of the fidelity and humanity of one man towardes an other. Hereupon he saith in the 13. chapter of the first to the Corinthians, that charity beléeueth all things. Therefore he that hath this faith is not suspicious, but mild, and taketh all thing to the best. And although he be deceiued and findeth himselfe to be mocked, yet such is his pacience & softnes, that he letteth it passe: Briefly he is ready to beléeue al men, but he trusteth not al. On the contrary, where this vertue is lacking, there men are suspicious, froward, wayward, dogged, and so neither will beléeue any thing, nor giue pace to any body. They can suffer nothing. Whatsoeuer a man sayth or doth neuer so well, they cauill and slander it, so that who so serueth not their humor, can neuer please them. Therefore it is impossible for them to kéepe charity, friendship, concord and peace with men. But if these vertues be taken away, what is this life, but biting and deuouring one of another? Faith therefore in this place is, when one man giueth credite to another in things pertaining to this present life. For what maner of life should we leade in this world, if one man should not credite an other?

Meekenesse.

Which is when a man is not lightly moued or prouoked to anger. There be infinite occasions in this life which prouoke men to anger, but the godly ouercome them by méekenesse.

Temperance, chastity or continency.

This is a sobriety or modesty in the whole life of man, which

vertue Paul setteth against the workes of the flesh. He would therefore that Christians should liue soberly & chastly, that they should be no adulterers, no fornicators, no wantons: and if they cannot liue chastly, he would haue them to marry: Also that they should not be contentious or quarrellers, that they should not be giuen to dronkennes or surfeiting, but that they should abstaine from all these things. Chastity or continency containeth all these. Hierome expounded it of virginity onely, as though they that be married could not be chast: or as though the Apostle did write these things onely to virgins. In the first and second chapter to Titus, he warneth all Bishops, yong women, and married folks, both man and wife, to be chaste and pure.

Chastity.

Verse 23. Against such there is no law.

In deede there is a law, but not against such: As he sayth also in an other place: The law is not giuen to the righteous man. For the righteous liueth in such wise, that he hath no neede of any law, to admonish or to constraine him: but without constraint of the law, he willingly doth those things which the law requireth. Therefore the law cannot accuse or condemne those that beleue in Christ. In deede the law troubleth & terrifieth our consciences. But Christ apprehended by Faith, vanquisheth it with all his terrours and threatnings. To them therefore the law is vtterly abolished, and hath no power to accuse them: For they do that of their owne accord, which the law requireth. They haue receiued the holy Ghost by faith, who will not suffer them to be idle. Although the flesh resist, yet do they walke after the spirit. So a Christian accomplisheth the law inwardly by faith (for Christ is the perfection of the law vnto righteousnes, to al that do beléeue:) outwardly by workes and by remission of sinnes. But those which performe the workes & desires of the flesh, the law doth accuse and condemne both ciuilly and spiritually.

The law is abolished to the beleuers in Christ.

Verse 24. For they that are Christs, haue crucified the flesh with the affections and lusts thereof.

This whole place concerning workes, sheweth that the true beléeuers are no hypocrites. Therefore let no man deceiue himself. For whosoeuer (sayth he) pertaine vnto Christ, haue crucified the flesh with all the vices and lusts thereof. For the Saints, in [illegible]

much as they haue not yet vtterly put off the corrupt and sinfull flesh, are inclined to sinne, and do neither feare nor loue God so perfectly as they ought to do. Also they be prouoked to anger, to enuy, to impaciency, to vncleane lustes, and such like motions, which notwithstanding they accomplish not: for (as Paule here sayth) they crucifie the flesh with all the affections & lusts thereof. Which thing they do, not onely when they represse the wantonnes of the flesh with fasting and other exercises, but also (as Paule said before) when they walke according to the spirit: that is, when they being admonished by the threatnings of God, whereby he sheweth that he will seuerely punish sinne, are afraid to commit sinne: Also when they being armed with the word of God, with faith, and with prayer, do not obey the lustes of the flesh.

What it is to crucifie the flesh.

When they resist the flesh after this maner, they naile it to the crosse with the lustes and desires thereof, so that although the flesh be yet aliue, yet can it not performe that which it would do, for as much as it is bound both hand and foote, and fast nailed to the crosse. The faithfull then so long as they liue here do crucifie the flesh, that is to say, they féele the lustes thereof, but they obey them not. For they being furnished with the armour of God, that is, with Faith, Hope and the sword of the Spirit, do resist the flesh, & with these spirituall nailes they fasten the same vnto the crosse, so that it is constrained to be subiect to the spirit. Afterwards whē they dy, they put it off wholy: and when they shal rise againe from death to life, they shall haue a pure and vncorrupt flesh without all affections and lustes.

The armour of God.

THE SIXT CHAPTER.

* If we liue in the spirit, let vs also walke in the spirit.

* After the common diuision, this is the fiue & twentie vers of the former chapter.

THE Apostle reckened before amongst the workes of the flesh heresies and enuie, and pronounced sentence against those which are enuious, and which are authors of Sectes that they should not inherite the kingdome of God. And now, as if he had forgotten that which he said a little before, he againe reproueth those which prouoke and enuy one another. Why doth he so? Was it not suffi-

cient to haue done it one: In déede he doth it of purpose: for he taketh occasion here to inueigh against that execrable vice of vaine glory, which was the cause of the troubles that were in all the Churches of *Galatia*, and hath bene alwayes most pernicious and hurtfull to the whole Church of Christ. Therefore in his Epistle to Titus he would not that a proude man should be ordained a Bishoppe. For pride (as Augustine truely sayeth) is the mother of all heresies, or rather the headspring of all sinne and confusion: Which thing all histories as well holy as prophane doe witnesse.

Vaine glory a detestable vice & most pernicious to the Church of God. *Tit.1.7.*

How great a mischiefe vaine glory is.

Now, vaine glorie or arrogancy hath alwaies bene a common poyson in the world, which the very Heathen Poets and Historiographers haue alwayes vehemently reproued. There is no village wherin there is not some one or other to be found, that would be counted wiser, and be more estéemed then all the rest. But they are chiefly infected with this disease which stand vpon their reputation for learning and wisdome. In this case no man will yéeld to another, according to this saying: *Ye shall not lightly finde a man that will yeeld vnto others the praise of wit and skill: For it is a goodly thing to see men point at one, and say: This is he.* But it is not so hurtfull in priuate persons, no nor in any kinde of Magistrate, as it is in them that haue any charge in the Church. Albeit in ciuill gouernment (specially if it be in great personages) it is not onely a cause of troubles and ruines of common weales, but also of the troubles and alteration of kingdoms and Empires: Which thing the histories both of the Scripture and prophane writers do witnesse.

Ouid. Horat.

But when this poyson créepeth into the Church or spirituall kingdome, it cannot be expressed how hurtful it is. For there is no contention as touching learning, wit, beauty, riches, kingdomes, Empires and such like: but as touching saluation or damnation, eternall life, or eternall death. Therefore Paul earnestly exhorteth the ministers of the word to flie this vice, saying: If we liue in the spirit, &c. As if he should say: If it be true that we liue in the spirite, let vs also procéede and walke in the spirit. For where the spirit is, it renueth men, and worketh in them new motions: that is to say, where as they were before vaine glorious, wrathfull and enuious, it maketh them now humble, gentle and patient. Such men séeke not their owne glorie, but the glorie of God; they do not

not prouoke one another, or enuy one another, but giue place one to another, and in giuing honour preuent one another. Contrariwise they that be desirours of glory, and enuy one another, may boast that they haue the spirit and liue after the spirit: but they deceiue themselues, they follow the flesh and do the works thereof, and they haue their iudgement already, that they shall not inherite the kingdome of God.

Now, as nothing is more dangerous to the Church then this execrable vice, so is there nothing more common: For when God sendeth forth labourers into the harueſt, by & by Sathan rayseth vp his ministers also, who wil in no case be counted inferiour to those that are rightly called. Here straitwaies riseth dissention. The wicked wil not yéeld one haires breadth to the godly: For they dreame that they far passe them in wit, in learning, in godlines, in spirit and other vertues. Much lesse ought the godly to yeeld to the wicked, lest the doctrine of faith come in danger. Moreouer, such is the nature of the ministers of Sathan, that they can make a godly shew that they are very charitable, humble, louers of concord, and are indued with other fruits of the spirit: also they protest that they séeke nothing else but the glory of God, and the saluation of mens soules: and yet are they ful of vaine glory, doing all things for none other end but to get praise & estimation among men. To be short, they think that gaine is godlines, & that the ministery of the word is deliuered vnto them that they may get fame & estimation thereby. Wherefore they cannot but be authors of dissention and sects.

Vaine glory a common vice in the Church.

The nature of false teachers.

1. *Tim.* 6. 5.

Forasmuch as the vaine glory of the false Apostles was the cause that the Churches of *Galatia* were troubled and forsoke Paule, therefore in this Chapter specially his purpose was to suppresse that execrable vice: yea this mischiefe gaue the Apostle occasion to write this whole Epistle. And if he had not so done, all his trauaile bestowed in preaching of the Gospell among the Galathians had bene spent in vaine. For in his absence the false Apostles, which were men in outward shew of great authority, reigned in *Galatia*: who besides that they would séeme to séeke the glory of Christ and the saluation of the *Galathians*, pretended also that they had bene conuersant with the Apostles, and that they followed their footsteps, saying that Paule had not séene Christ in the flesh, nor had bene conuersant with the rest of the Apostles, and therefore they made no account of him, but reiected his

The authority of the false Apostles.

The false Apostles despised Paul.

doctrine, and boasted their owne to be true and sincere. Thus they troubled the Galathians and raised Sects among them, so that they prouoked and enuied one another: which was a sure token, that neither the teachers nor hearers liued and walked after the spirit, but followed the flesh and fulfilled the workes thereof: and so consequenly lost the true doctrine, faith, Christ, & all the gifts of the holy Ghost and were now become worse than the Heathen.

Notwithstanding he doth not onely inuey against the false Apostles which in his time troubled the Churches of *Galatia*, but also he foresaw in spirit, that there should be an infinite number of such euen to the worlds end, which being infected with this pernicious vice, would thrust themselues into the Church, boasting of the spirit and heauenly doctrine, and vnder this pretence should quite ouerthrow the true doctrine and Faith. Many such haue we also séene in these our dayes, who haue thrust themselues into the kingdome of the spirit: that is to say, into the ministery of the word, and by this hypocrisie they haue purchased vnto themselues fame and estimation that they were great doctors and pillars of the Gospell and such as liued in the spirit, and walked according to the same. But because their glory consisted in mens mouthes and not in God, therefore it could not be firme and stable, but according to Paules prophesie, it turned to their owne confusion, and their end was destruction. For the wicked shall not stand in iudgement, but shall be taken away like chaffe, and scattered abroade with the winde.

The end of vaine glorious teachers

Phil. 3. 19. *Psal.* 1. 4.

The same iudgement remaineth for all such as in preaching the Gospell séeke their own profite and not the glory of Iesus Christ. For the Gospell is not deliuered vnto vs that we should thereby séeke our owne praise and glory, or that the people should honour and magnifie vs which are the Ministers thereof: but to the end that the benefite and glory of Christ might be preached and published, and that the Father might be glorified in his mercy offered vnto vs in Christ his sonne, whom he deliuered for vs all, and with him hath giuen vs all things. Wherefore the Gospell is a doctrine wherein we ought to séeke nothing lesse then our owne glory. It setteth forth vnto vs heauenly and eternall things: which are not our owne, which we haue neither done nor deserued: but it offereth the same vnto vs, to vs (I say) which are vnworthy, and that through the méere goodnes and grace of God. Why should we then

What we ought to seeke in the Gospell.

séeke

ſéke praiſe and glory thereby: He therefore that ſéketh his owne glory in the Goſpell, ſpeaketh of himſelfe: And he that ſpeaketh of himſelfe is a lyer and there is vnrighteouſnes in him. Contrariwiſe he that ſéketh the glory of him that ſent him is true, and there is no vnrighteouſnes in him. Iohn.7.

Paule therefore giueth earneſt charge to all the miniſters of the word, ſaying: If we liue in the ſpirit, let vs walke in the ſpirit, that is to ſay: Let vs abide in the doctrine of the truth which hath béen taught vnto vs in brotherly loue and ſpirituall concord: let vs preach Chriſt and the glory of God in ſimplicity of heart, and let vs confeſſe that we haue receiued all things of him: let vs not thinke more of our ſelues then of others: let vs raiſe vp no Sects. For this is not to walke rightly, but rather to range out of the way, and to ſet vp a new and a peruerſe way of walking. What it is to walke in the ſpirit.

Hereby we may vnderſtand that God of his ſpeciall grace maketh the teachers of the Goſpel ſubiect to the croſſe and to all kinds of afflictions for the ſaluation of them ſelues and of the people: for otherwiſe they could by no meanes repreſſe and beate downe this beaſt which is called vaine glory. For if no perſecution, no croſſe or reproach followed the doctrine of the Goſpell, but onely praiſe, reputation and glory amongſt men: then would al the profeſſors thereof be infected and periſh through the poiſon of vaine glory. Hierome ſayth that he had ſéene many which could ſuffer great inconueniences in their body and goods, but none that could deſpiſe their owne prayſes. For it is almoſt impoſſible for a man not to be puffed vp when he heareth any thing ſpoken in the praiſe of his own vertues. Paul notwithſtanding that he had the ſpirit of Chriſt, ſayth that there was giuen vnto him the meſſenger of ſathan to buffette him, becauſe he ſhould not be exalted out of meaſure through the greatnes of his reuelations. Therefore Auguſtine ſayth very well: If a Miniſter of the word be prayſed, he is in danger. If a brother deſpiſe or diſpraiſe him, he is alſo in danger. He that heareth a Preacher of the word, ought to reuerence him for the words ſake: but if he be proud thereof, he is in danger. Contrariwiſe if he be deſpiſed, he is out of danger: but ſo is not he which deſpiſeth him. Why God layeth the croſſe vpon the preachers of the Goſpell.

Wherefore we muſt honour our great benéfite, that is, of the Preaching of the word & receiuing of the Sacraments. We muſt alſo reuerence one another, according to that ſaying: In giuing Rom 14.16. Rom.12.10.

When men be prayed, the flesh waxeth proud.

honour one to another, &c. But whereſoeuer this is done, by and by the fleſh is tickled with vaine glory & waxeth proud. For there is none (no not among the godly) which would not rather be prayſed than diſprayſed, except perhaps ſome be ſo wel eſtabliſhed in this behalfe, that he will be moued neither with prayſes nor reprooches. As that woman ſayd of Dauid. 2. Sam. 14. My Lord the King is like an Angell of God, which will neither be moued with bleſſing

1.Cor.6. 8. nor curſing. Likewiſe Paule ſayth: by honour and diſhonor, by euill report and good report, &c. Such men as be neither puffed vp with prayſe, nor throwen downe with diſprayſe, but endeuour ſimply to ſet forth the benefit and glory of Chriſt, and to ſeeke the

Who walke in order, & who do not. ſaluation of ſoules do walke orderly. Contrariwiſe they which ware proud in hearing of their owne prayſes, not ſeeking the glory of Chriſt but their owne: alſo they which being moued with reproches and ſlaunders do forſake the miniſtery of the word, walke not orderly.

Wherefore let euery one ſee that he walke orderly, and ſpecially ſuch as boaſt of the ſpirit. If thou be prayſed, know that it is not thou that is prayſed, but Chriſt, to whom all prayſe and honour is due. For in that thou teacheſt the word purely and liueſt godly, theſe are not thine owne gifts, but the gifts of God: therefore thou art not prayſed, but God in thee. When thou doeſt acknowledge this, thou wilt walke orderly, and not be puft vp with vaineglory

1.Cor.4.7. (for what haſt thou that thou haſt not receiued?) but wilt confeſſe that thou haſt receiued the ſame of God, & wilt not be moued with iniuries, reproches, or perſecution to forſake thy calling.

God therefore of his ſpeciall grace at this daie rouereth our glory with infamy, reproch, mortall hatred, cruell perſecution, rayling and curſing of the whole world: alſo with the contempt and

Priuy & ope enemies of the Goſpell. ingratitude euen of thoſe among whom we liue, as well the common ſort as alſo the Citizens, Gentlemen and Noblemen (whoſe enimity, hatred and perſecution againſt the Goſpell, like as it is priuy and inward, ſo is it more dangerous than the cruelty and outragious dealings of our open enemies) that we ſhould not ware proud of the gifts of God in vs. This milſtone muſt be hanged about our neck, that we be not infected with that peſtilent poiſon of vaine glory. Some there be of our ſide which loue and reuerence vs for the miniſtery of the word: but where there is one that reuerenceth vs, there be on the other ſide an hundreth that hate and

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persecute vs. These spitefull dealings therefore, and these persecutions of our enemies, this great contempt & ingratitude, this cruell & priuy hatred of them among whom we liue, are such pleasant sights and make vs so merrie, that we easily forget vaine glory.

Wherefore reioycing in the Lord who is our glory, we remaine in order. Those gifts which we haue, we acknowledge to be the gifts of God and not our owne, giuen for the edifying of the bodie of Christ: Therefore we be not proud of them. For we know that more is required of them to whom much is cõmitted, than of them which haue receiued but litle. Moreouer, we know that there is no respect of persons before God. Therefore a poore artificer faithfully vsing the gift which God hath giuen him, pleaseth God no lesse then a Preacher of the word: for he serueth God in the same faith & with the same spirit. Wherefore we ought no lesse to regard the meanest Christians, than they regard vs. And by this meanes shall we continue frée from the poison of vaineglory, and walke in the spirit.

We must not be proud of our spirituall gifts. *Luke* 18.48. *Ephe.*4.12. *Act.* 10.34.

Contrariwise the fantasticall spirits, which séeke their owne glorie, the fauour of men, the peace of the world, the ease of the flesh, and not the glory of Christ, nor yet the health of mens soules (although they protest that they séeke nothing else,) cannot chuse but discouer themselues in commending their owne doctrine and industry, & dispraysing other mens, and all to get them a name and praise. These vaineglorious spirits do not reioyce and glory in the Lord: but then do they glorie, then are they stout and hardy, when they are magnified of the people. Whose hearts they winne by wonderfull sleights and subtilties: for in their words, gestures & writings they can counterfeit & dissemble all things. But when they are not praised and commended of the people, then they be the most fearefull men in the world: for they hate and shunne the crosse of Christ and persecution. On the contrary, when they are praysed and magnified (as I said) none are so stout, no Hector, no Achilles so bold and hardie as they.

Vaineglorious spirits.

Such a slie and craftie beast therefore is flesh, that for no other cause it forsaketh his function, corrupteth true doctrine, & breaketh the concord of the Church, than onely vpon this cursed vaine glorie. Therfore it is not without cause that Paul so sharply inueieth against it both here & in other places, as before in the 4. chap. They are (sayth hée) iealous ouer you amisse: yea, they would exclude you

from me, that ye ſhould altogether loue them: that is to ſay, they would diſcredite me that they them ſelues might be famous. They ſéeke not Chriſts glory and your ſaluation, but their owne glory, my reproch, and your bondage.

Verſe 26. Let vs not be deſirous of vaine glorie.

Which is to glory, not in God (as I haue ſayd) but in lyes, in the opinion, liking and eſtimation of the people. Here is no right foundation of true glory, but a falſe foundation, and therefore impoſſible long to ſtand. He that prayſeth a man as he is a man, is a lyer: for there is nothing prayſe worthy in him, but all things are worthy of condemnation. Therefore as touching our perſon, this is our glory, that all men haue ſinned, and are guilty of euerlaſting death before God. But the caſe is otherwiſe when our miniſtery is praiſed. Wherefore we muſt not only wiſh, but alſo to the vttermoſt of our power endeuour that men may magnifie it and haue it in due reuerence: for this ſhall turne to ther ſaluation, Paule warneth the Romanes that they offend no man: to the end, ſayth he, that our commodity be not euill ſpoken of: And in another place: that our miniſtery be not reprehended. Therefore when our miniſtery is prayſed, we be not praiſed for our owne perſons ſake, but (as the Pſalme ſayth) we are praiſed in God and in his holy name.

The praiſe of the perſon and of the miniſtery.

Rom. 14. 16.

2. *Cor.* 6. 3.

Verſe 26. Prouoking one another, and enuying one another.

Here he deſcribeth the effect and fruite of vaine glory. He that teacheth any errour, or is an author of any new doctrine, cannot but prouoke others: and when they do not approue and receiue his doctrine, by & by he beginneth to hate them moſt bitterly. We ſée at this day with what deadly hatred the Sectaries are inflamed againſt vs, becauſe we will not giue place to them and approue their errours. We did not firſt prouoke them, nor ſpread abroad any wicked opinion in the world: but rebuking certaine abuſes in the Church, and faithfully teaching the article of Juſtification, haue walked in good order. But they forſaking this article, haue taught many things contrary to the word of God. Here, becauſe we would not loſe the truth of the Goſpell, we haue ſet our ſelues againſt them, and haue condemned their errours: which thing, becauſe they could not abide, they did not onely prouoke vs firſt

The effect & fruite of Vaineglory.

first without cause, but also do stil most spitefully hate vs, and that vpon no other occasion but onely vpon vaineglory: for they would gladly deface vs that they alone might rule and reigne: For they imagine that it is a great glory to professe the Gospell, whereas in deed there is no greater ignominie in the sight of the world.

Chap. 6. 1. Brethren if a man be ouertaken by any fault, yee which are spirituall restore such a one with the spirit of meekenesse.

He that diligently weigheth the words of the Apostle, may plainely perceiue that he speaketh not of errors & offences against doctrine, but of farre lesser sinnes, into the which a man falleth not wilfully and of set purpose, but of infirmity. And hereof it cometh that he vseth so gentle and fatherly words, not calling it errour or sinne, but a fault. Againe to the intent to diminish, and as it were to excuse the sinne, and to remoue the whole fault from man, he addeth: If any man be ouertaken, that is to say, be beguiled of the diuell or of the flesh. Yea and this terme or name of Man helpeth something also to diminish and qualifie the matter. As if he should say: What is so proper vnto man as to fall, to be deceiued, and to erre? So saith Moses in Leuit. They are wont to sinne like men. Wherefore this is a sentence full of heauenly comfort: Which once in a terrible conflict deliuered me from death. For as much then as the Saints in this life do not onely liue in the flesh, but now and then also through the enticement of the diuell, fulfill the lusts of the flesh, that is to say, fall into impatiency, enuy, wrath, errour, doubting, distrust and such like: for Sathan alwayes assaileth both, that is, as well the purity of doctrine, which he laboureth to take away by sects and dissentions, as also the soundnes of life, which he corrupteth with daily offences. Therefore Paul teacheth how such men that are fallen should be dealt withall, namely that they which are strong, should rayse vp & restore them againe with the spirit of meekenesse.

What offences are to be forgiuen.

Leuit. 6. 2.

Sathan lieth in waite both against purity of doctrine and life.

These things it behoueth them specially to know which are in the ministery of the word, lest whilest they go about to touch all things to the quicke, they forget the fatherly and motherly affection which Paule here requireth of those that haue charge of soules. And of this precept he hath set forth an example, 2. Cor. 2.

How Pastors ought to deale with them that are fallen.

where he saith that it was sufficient that he which was excommunicate was rebuked of many, and that they ought now to forgiue him & comfort him, lest he should be swallowed vp with ouermuch sorrow. Wherefore I beseech you (saith he) vse charitie towards him. Therefore the Pastors and Ministers must indeede sharply rebuke those which are fallen, but when they see that they are sorrowfull for their offences, then let them begin to raise them vp againe, to comfort them, and to diminish and qualifie their faults as much as they can, but yet through mercie onely, which they must set against sinne, lest they that be falne be swallowed vp with ouermuch heauinesse. As the holy Ghost is precise in maintaining and defending the doctrine of Faith, so is he milde and pitifull in forbearing and qualifying mens sins, if they which haue committed them be sorrowfull for the same.

The Pope & his Bishops are tormentors of mens consciences.

But as for the Popes Synagogue, like as in all other matters it hath both taught and done cleane contrary to the commandement and example of Paule, euen so hath it done in this thing also. The Pope with all his Bishops haue bene very tyrants and butchers of mens cõsciences. For they haue burdened them from time to time with new traditions, and for euery light matter haue boyled them with their excommunications: and that they might the more easily obey their vaine terrours, they annexed thereunto these sentences of Pope Gregorie: It is the part and property of good mindes to be afraid of a fault where no fault is. And againe: Vniust censures must be feared, yea though they be vniust and wrongfull. By these sayings (which were brought into the Church by the diuel) they stablished their excommunication and this maiesty of the Papacy which is so terrible to the whole world. There is no néede of such humilitie and goodnesse of mindes, to be afraid of a fault where none is. O thou Romish Sathan, who gaue thée this power to terrifie and condemne mens consciences that were terrified enough before with thy vniust & wrongfull sentences? Thou oughtest rather to haue raysed them vp, to haue deliuered them from false feares, and to haue brought them from lies and errours to the truth. This thou omittest, and according to thy title and name, to wit, the man of sinne and child of perdition, thou imaginest a fault where no fault is. This is indeede the craft & deceit of Antichrist, whereby he hath most mightily established his excommunication and tyranny. For whosoeuer despised his vniust sentences, was

Sayings of Pope Gregory.

2. *Thess.* 2. 3. By what meanes the Pope establisheth his tyranny and power.

counted very obstinate and wicked: As some Princes did, howbeit against their consciences: for in those times of darkenes they did not vnderstand that the Popes curses were vaine.

Let them therefore to whom the charge of mens consciences is committed, learne by this commandement of Paule how they ought to handle those that haue offended. Brethren (sayth he) if any man be ouertaken with sinne, do not trouble him or make him more sorrowfull: be not bitter vnto him, do not reiect or condemne him, but amend him and rayse him vp againe: and by the spirit of lenitie and mildnes restore that which is in him decayed by the deceit of the diuell or by the weaknes of the flesh. For the kingdome whereunto ye are called is a kingdome not of terrour or heauines, but of boldnes, ioy and gladnesse. Therefore if ye see any brother cast downe and afflicted by occasion of sinne which he hath committed, run vnto him, & reaching out your hand raise him vp againe, comfort him with swéete words, and embrace him with motherly armes. As for those that be hard hearted and obstinate, which without feare continue carelesly in their sinnes, rebuke them sharply. But on the other side (as I sayd) they that be ouertaken with any sinne, and are heauy and sorrowfull for their fault which they haue committed, must be raised vp and admonished by you that are spirituall, and that in the spirit of méekneſſe, and not in the zeale of seuere iustice: as some haue done, who when they should haue refreshed thirsty consciences with some swéete consolation, gaue them gall & vineger to drinke, as the Iewes did vnto Christ hanging vpon the crosse. Ezechiel sayth of the shépeheards of Israell, that they ruled the flocke of God with cruelty and rigour: but a brother ought to comfort his brother that is fallen, with a louing and a méeke spirit. Againe, let him that is fallen heare the word of him that raiseth him vp, & beléeue it. For God would not haue those that are bruised to be cast away, but to be raised vp, as the Psalme saith. For God hath bestowed more for them then we haue done, that is to say, the life & bloud of his owne Son. Wherefore we ought also to receiue, to aide & comfort such with all mildnes and gentlenesse.

How they that are falle ought to be intreated

The spirit of meekneſſe.

Ezech. 34.4.

Verse 1. Considering thy selfe lest thou also be tempted.

This is a very necessary admonition to beate downe the sharpe dealing of such Pastors as shew no pity in raising vp and restoring

againe them which are fallen. There is no sinne (saith Augustine) which any man hath done, but another man may do the same. We stand on a slippery ground: therefore if we ware proud and leane off our duty, there is nothing so easie vnto vs as to fall. It was well said therefore of one in the booke called The liues of the Fathers, when it was told him that one of his brethren was fallē into whoredome: He fell yesterday (sayth he,) and I may fall to day. Paule therefore addeth this earnest admonition that the Pastors should not be rigorous and vnmercifull towards the offenders, or measure their owne holines by other mens sinnes: but that they should beare a motherly affection towards them, and thinke thus with them selues: This man is fallen: it may be that I also shall fall more dangerously and more shamefully then he did. And if they which be so ready to iudge and condemne other, would well consider their owne sinnes, they shall find the sinnes of others which are fallen to be but motes, & their owne sinnes to be great beames.

Ex libro de vitis patrum.

Mat.7.3.

1.Cor.10.12. Let him therefore that standeth take héede lest he fall. If David which was so holy a man, full of faith and the Spirit of God, which had such notable promises of God, which also did so many and great things for the Lord, did fal so grieuously, and being now stricken in yeares was ouerthrowne with youthfull lust after so many and diuerse temptations wherwith God had exercised him: why should we presume of our owne constancy? And God by such examples doth shew vnto vs, first our owne weaknesse, that we should not ware proud, but stand in feare: Then he sheweth vnto vs his iudgement, that he can beare nothing lesse then pride, either against himselfe or against our brethren. Paule therefore sayth not without cause: Considering thy selfe, lest thou also be tempted. They that be exercised with temptations do know how necessary this commandement is. On the other side, they which be not tryed therewith, do not vnderstand Paule, and therefore are not touched with any pity toward them that are fallen: as was to be séene in Popery, where nothing else reigned but tyrannie and cruelty.

Verse 2. Beare ye one anothers burden, and so fulfill the law of Christ.

This is a gentle commandement: to the which he ioyneth a great commendation. The law of Christ is the law of loue. Christ after he had redéemed vs, renued vs, & made vs his Church, gaue vs

vs no other law but the law of mutuall loue, Iohn 13. A new commandement giue I vnto you, that ye loue together, &c. And to loue, is not (as the Popish Sophisters dreame) to wish well one to another: but one to beare anothers burden, that is, to beare those things which be grieuous vnto thée, and which thou wouldest not willingly beare. Therefore Christians must haue strong shoulders and mighty bones, that they may beare flesh, that is, the weaknes of their brethren: for Paul sayth that they haue burdens and troubles. Loue therefore is mild, curteous, patient, not in retelning but in giuing. For it is constrained to winke at many things and to beare them. Faithfull teachers do see in the Church many errours and offences which they are compelled to beare. In the common weale, subiects are neuer so obedient to the lawes of the Magistrates as they should be: Therefore vnlesse the Magistrate can winke and dissemble in time and place, he shal neuer be mèet to rule the common wealth. In houshould affaires there be many things done, which displease the maister of the house. But if we can beare and wink at our owne vices and offences which we daily commit: let vs also beare other mens faults, according to this saying: Beare one anothers burden, &c. Againe: Thou shalt loue thy neighbour as thy selfe. Loue. 1. Cor. 13. Rom 13.9.

Séeing then there be vices in euery state of life and in all men, therefore Paul setteth forth the law of Christ vnto the faithfull, whereby he exhorteth them to beare one anothers burden. They which do not so, do plainely witnesse that they vnderstand not one iote of the law of Christ, which is the law of loue: (which as Paul sayth 1. Cor. 13.) beléeueth all things, hopeth all things, and beareth all the burdens of the brethren: yet alwaies holding notwithstanding the first commandement, wherein they that offend, do not trangresse the law of Christ, that is to say, the law of charity, they do not hurt nor offend their neighbour, but Christ and his kingdome which he hath purchased with his owne blond. This kingdome is not maintained by the law of charity, but by the word of God, by faith and by the holy Ghost. This commandement of bearing one anothers burden, belongeth not to them which deny Christ, and not onely do not acknowledge their sinne, but also defend it: neither doth it belong vnto those which continue all in their sinnes (who also do partly deny Christ:) but such must forsaken lest we become partakers of their euill workes. On Whose burdens are to be borne. 1. Tim. 5.22.

the contrary, they which willingly heare the worde of God and beléeue, and yet notwithstanding against their wil do fall into sinne, and after they be admonished, do not onely receiue such admonition gladly, but also they detest their sinne, and indeuour to amende: I say are they which be ouertaken with sin, and haue the burdens that Paul commandeth vs to beare. In this case let vs not be rigorous and merciless: but after the example of Christ, who beareth and forbeareth such, let vs beare and forbeare them also: for if he punish not such (which thing notwithstanding he might iustly do) much lesse ought we so to do.

Verse 3. For if any man thinke himselfe to be somewhat, when indeed he is nothing, he deceiueth himselfe.

The authors of sects, painted out in their right colours.

Here againe he reprehendeth the authors of sects, and painteth them out in their right colours: to wit, that they be hard hearted, merciless and without compassion, such as despise the weake, and will not vouchsafe to beare their burdens, but require all things straitly and precisely (like wayward husbands and seuere Schoolemasters) whom nothing can please but what they themselues do: who also wil be alwayes thy bitter enemies vnlesse thou commend whatsoeuer they say or do, and in all things frame thy selfe according to their appetite. Of all men therefore they are the proudest, and dare take vpon them all things. And this is that Paul saith here: they thinke themselues to be somewhat, that is to say, that they haue the holy Ghost, that they vnderstand all the mysteries of the Scriptures, that they cannot erre, &c.

Wherefore Paul addeth very well, that they are nothing: but that they deceiue themselues with the foolish perswasions of their owne wisedome and holines. They vnderstand nothing therefore either of Christ or of the law of Christ: For if they did, they would say: Brother, thou art infected with such a vice, and I am infected with another: God hath forgiuen me ten thousand talents, and I will forgiue thée an hundred pence. But when they will require all things so exactly and with such perfection, and will in no wise beare the burdens of the weake, they offend many with this their sharpnes and seuerity, who begin to despise, hate and shunne them, and séeke not comfort or counsell at their hands, nor regard what or how they teach: Whereas contrariwise Pastors ought so to behaue themselues towards those ouer whom they haue taken

Mat. 18. 24. 28.

charge,

charge, that they might loue and reuerence them, not for their person, but for their office and Christian vertues, which especially ought to shine in them.

Paul therefore in this place hath rightly painted out such seuere and mercilesse Saints, when he sayth: They thinke themselfe to be somewhat, that is to say, being puffed vp with their owne foolish opinions and vaine dreames, they haue a marueilous perswasion of their owne knowledge and holinesse, and yet in very déede they are nothing, and do but deceiue themselues. For it is a manifest beguiling when a man perswadeth himselfe that he is somewhat, when indéede he is nothing. Such men are well described in the third of the Apocalyps in these words: Thou sayest: I am rich and increased with goods, and haue need of nothing, and knowest not how thou art wretched & miserable, and poore, & blind, and naked.

Deceiuers of themselues.

Verse 4. But let euery man trie his owne worke, and then he shall haue reioycing in himselfe onely, and not in another.

He goeth forward in painting out of those proud and vaineglorious fellowes. For the desire of vaineglory is an odious and cursed vice, it is the occasion of all euils, and troubleth both common weales and consciences. And specially in spirituall matters it is such an euill as is incurable. And albeit that this place may be vnderstood of the workes of this life or ciuill conuersation, yet principally the Apostle speaketh of the worke of the ministery, and inueieth against those vaineglorious heads, which with their fantastical opinions do trouble well instructed consciences.

Vaine glory.

And this is the propertie of those which are infected with this poyson of vainegloy, that they haue no regard whether their workes, that is to say, their ministery be pure, simple and faithful, or not: but this they onely séeke, that they may haue the praise of the people. So the false apostles, when they say that Paule preached the Gospell purely to the Galathians, and that they could not bring any better doctrine, they began to find fault at those things which he had godly and faithfully taught, and to prefer their owne doctrine before the doctrine of Paule, and by this subtilty they won the fauour of the Galathians, and brought Paule into hatred among them. Therfore the proud and vaineglorious do ioyne these thrée vices together. First they are grédy of glory. Secondly they

Vaine glorious heads.

Three vices of the vaine glo-

vious linked together.

are marueilous witty and wily in finding fault with other mens doings & sayings, thereby to purchase the loue, the well liking and praise of the people. And thirdly when they haue once gotten a name (though it be by other mens trauell,) they become so stout and full of stomacke that they dare venture vpon all things. Therefore they are pernicious and pestilent fellowes, whom I hate euen with my very heart: for they seke their owne, and not that which is of Iesus Christ, &c.

Phil. 2. 21.

Against such Paul speaketh here. As if he should say: Such vaine glorious spirits do their worke, that is to say, they teach the Gospell to this end that they may winne praise and estimation among men, that is, that they may be counted excellent doctors, with whom Paule and others might not be compared. And when they haue gotten this estimation, then begin they to reprehend the sayings and doings of other men, and highly commend their owne: and by this subtilty they bewitch the minds of the people, who because they haue itching eares are not only delighted with new opinions, but also reioice to see those teachers which they had afore, to be abased and defaced by these new vpstarts and glorious heads, and all because they are come to a fulnes and loathing of the word.

The people delited with noueltie.

Thus it ought not to be (saith he:) but let euery man be faithfull in his office: let him not seke his owne glory, nor depend vpon the praise and commendation of the people, but let his onely care be to do his worke truly, that is, let him teach the Gospell purely. And if his worke be sincere and sound, let him assure himselfe that he shall lacke no praise either before God or among the godly. In the meane space if he be not commended of the vnthankfull world, let this nothing moue him: For he knoweth that ỹ end of his ministery is, not that he, but that Christ should be glorified therby. Therefore being furnished with the armour of righteousnes on the right hand and on the left, let him say: I began not to teach the Gospel to the end that the world should magnifie me, and therefore I will not shrinke from that which I haue begun if the world hate, slander, or persecute me. He that is such a one, teacheth the word and attendeth vpon his office faithfully, without any worldly respect, that is, without regard of glory or gaine, without the strength, wisedome or authority of any man. He leaneth not to the praise of other men, for he hath it in himselfe.

He shal lack no praise that preacheth the Gospell purely.

The end of the Ministery of the word.

When

Wherefore he that truly and faithfully executeth his office, careth not what the world speake of him: he careth not whether the world praise or dispraise him, but he hath praise in himselfe, which is the testimony of his conscience, and praise or glory in God. He may therefore say with Paule: This is our reioysing, this is our praise and glory, euen the testimony of our conscience, that in simplicity and sincerity before God and not in fleshly wisedom, but in the grace of God we haue had our conuersation in the world. This glory is vncorrupt & stedfast: for it dependeth not on other mens iudgements, but of our owne conscience, which beareth vs witnes that we haue taught the word purely, ministred the Sacraments rightly, and haue done all things well, and therefore it can not be defaced or taken from vs.

To haue praise in himselfe.

The other glory which these proud spirits do séeke, is vncertaine & most perillous, for that they haue it not in themselues, but it consisteth in the mouth and opinion of the people: Therefore can they not haue the testimony of their owne conscience, that they haue done all things with simplicity and sincerity for the aduancing of the glory of God only and the saluation of soules. For this is it which they séeke that they may be counted famous through the worke and labour of their preaching, and be prayed of men. They haue therefore a glory, a trust and a testimony, but before men, not in themselues nor before God. The godly do not desire glory after this maner. If Paul had had this praise before men, and not in himselfe, he should haue bene compelled to despaire, when he saw many cities, countries, and all Asia fall from him: when he saw so many offences or slanders, and so many heresies to follow his preaching. Christ when he was alone, that is, when he was not onely sought for by the Iewes to be put to death, but also was forsaken of his disciples, was not yet alone, but the Father was with him, for he had glory and reioycing in himselfe.

What is the glory of heretikes.

The glory of the godly

Ioh. 16. 32.

So at this day if our trust, our glory and reioycing did depend vpon the iudgement and fauour of men, we should die with very anguish and sorrow of heart. For so farre off is it that the Papists, Sectaries and the whole world do iudge vs worthy of any reuerence or praise, that they hate and persecute vs most bitterly: yea they would gladly ouerthrow our ministery and rote out our doctrine for euer. We haue therefore nothing before men but reproch: but we reioyce and we glory in the Lord, and therefore we

Philip. 4. 4. The world dishonoreth

the godly Ministers of the word.

attend vpon our office chéerefully and faithfully, which we know is acceptable to him. Thus doing we care not whether our worke do please or displease the diuell: whether the world loue vs or hate vs. For we knowing our worke to be well done, and hauing a good conscience before God, go forward by honour and dishonour, by euil report and good report, &c. This, sayth Paul, is to haue reioycing or glory in thy selfe.

2. Cor. 6. 8.

The Gospel is the word of the crosse and offence. 1. Cor. 1. 18.

And this admonition is very necessary against that execrable vice of vaineglory. The Gospel is a doctrine which both of it selfe, and also by the malice of the diuell bringeth with it the crosse and persecution. Therefore Paule is wont to call it the word of the crosse and of offence. It hath not alwayes stedfast and constant disciples. Many there be that to day make profession thereof and embrace it, which to morrow being offended with the crosse, will fall from it and deny it. They therefore that teach the Gospell to the end that they may obtaine the fauour and praise of men, must néeds perish, and their glory be turned vnto shame, when the people ceasse to reuerence and magnifie them. Wherefore let all Pastors and Ministers of the word learne to haue glory & reioycing in them selues, and not in the mouth of other men. If there be any that praise them, as the godly are wont to do, (By euill report and good report, sayth Paule) yet let them receiue this glory but as a shadow of true glory: and let them thinke the substance of glory to be indéede the testimony of their owne conscience. He that doth so, proueth his owne worke, that is, he regardeth not his owne glory, but his onely care is to do his office faithfully, that is to say, to teach the Gospell purely, and to shew the true vse of the Sacraments. When he thus proueth his owne worke, he hath glory and reioycing in himselfe, which no man can take from him: for he hath it surely planted and grounded in his owne heart, and not in other mens mouthes: whom sathan can very easily turne away and can make that mouth and tongue now full of cursing, which a little before was full of blessing.

The disciples of the Gospell.

What it is for a man to proue his owne work.

Therefore (saith Paul) if ye be desirous of glory, séeke it where it should be sought, not in the mouth of other men, but in your owne heart: which ye then do when ye execute your office truely and faithfully. So shall it come to passe that besides the glory which ye haue in your selues, ye shall haue praise and commendation also before men. But if ye glory in other men and not in your selues

this

that shame and confusion which ye haue in your selues, shal not be without reproch & confusion also before men. This haue we seene in certaine fantasticall spirits in these our dayes, which proued not their worke: that is, they did not onely seeke to preach the Gospell purely and simply, but misused it to gaine praise among men, contrary to the second commandement. Therefore after their inward confusion, there followed also an outward confusion and shame among men, according to that saying: The Lord will not hold him guiltlesse that taketh his name in vaine. And againe: They which despise me, shall be despised. *Exod.20.7. 1.Sam.2.30.*

Contrariwise, if we seeke first the glory of God by the Ministery of the word, then surely our glory will follow, according to that saying: Him that honoureth me I will glorifie. To conclude, let euery man proue his worke: that is, let him do his endeuour that his Ministery may be found faithfull: for this aboue all things is required in the Ministers of the word 1. Corinth. 4. As if he should say: Let euery man indeuour purely and faithfully to teach the word, and let him haue an eye to nothing else but the glory of God and the saluation of soules: then shall his worke be faithfull and sound: then shall he haue glory and reioycing in his owne conscience, so that he may boldly say: This my doctrine and Ministery pleaseth God. And this is indéede an excellent glory.

This sentence may also be well applied to those workes which are done of the faithfull in euery state of life. As if a Magistrate, an housholder, a seruant, a schoolemaster, a scholler, abide in his vocation and do his duty therein faithfully, not troubling himselfe with those workes which pertaine not to his vocation, he may glory and reioyce in himselfe: for he may say, I haue done the works of my vocation appointed vnto me by God, with such faithfulnes and diligence as I was able. Therefore I know that this worke being done in faith and obedience to God, pleaseth God. If other speake euill of it, I passe litle thereof. For there be alwayes some which despise and slander the doctrine and life of the godly: but God hath threatned to destroy all lying lippes and slanderous tongues. Therefore whilest such men do grædily seeke after vaineglory, and with lies and slanders goe about to deface the godly, it happeth to them as Paule sayeth: Whose glorie is their shame. And in another place: Their foolishnes shall be knowne to all men. By whom? Euen by God the righteous iudge, who as he *The worke of euery mans calling.* *Phil.3.19. 2.Tim.3.9.*

will vtter their false accusations and slanders, so will he reueale the righteousnesse of the godly like the noone day, as it is saide, Ptal. 37.

This clause: in himselfe (to touch this also by the way) must so be vnderstood that God be not excluded: That is, that euery man may know, in what godly state of life so euer he be, that his worke is a diuine worke: for it is the worke of his vocation hauing the commandement of God.

Verse 5. For euery man shall beare his owne burden.

This is as it were the reason or confirmation of the former sentence, lest any man should leane to other mens iudgement in praising and commending of him. As if he said: It is extreme madnes for thée to séeke glory in another and not in thy selfe: for in the agony of death and the last iudgement it shall not profite thée that other men haue praised thée: for other men shall not beare thy burden, but thou shalt stand before the iudgement seate of Christ, and shalt beare thy burden alone. There thy praisers shal nothing helpe thée. For when we die these praises shall ceasse. And in that day when the Lord shall iudge the secrets of all hearts, the witnes of thine owne conscience shall stand either with thée or against thée: Against thée if thou glory in other men: with thée if thou haue it in thy selfe, that is to say, if thy conscience beare thée witnesse that thou hast done thy duty in the ministery of the word or otherwise according to thy calling sincerely and faithfully, hauing respect to the glory of God only and the saluation of soules. And these words, Euery man shall beare his owne iudgement, are very behoouement, and ought so to terrifie vs that we should not be desirous of vaineglory.

In death & in the day of iudgement other mens praises profit not.

Rom. 2. 15.

And this moreouer is to be noted, that we are not here in the matter of iustification, where nothing auaileth but mere grace & forgiuenesse of sinnes, which is receiued by faith alone: where all our workes also, yea euen our best works, and such as are done according to Gods calling, haue néede of forgiuenesse of sinnes. But this is another case. He treateth not here of the remission of sinnes, but compareth true workes and hypocriticall workes together. These things therefore ought thus to be taken, that although the work or ministery of a godly Pastor is not so perfect but y he hath néede of forgiuenesse of sinnes, yet in it selfe it is good and perfect,

A comparison betwene good works

in comparison of the ministery of the vaineglorious man. So our ministery is good and sound, because we seke thereby the glory of God and the saluation of soules. But the ministery of the fantasticall heads is not so, for they seke their owne praise. Albeit therefore that no workes can quiet the conscience before God: yet is it necessary that we should perswade our selues that we haue done our worke vprightly, truly, and according to Gods calling, that is, that we haue not corrupted the word of God, but haue taught it purely and faithfully. This testimony of conscience we haue nede of: that we haue done our duty vprightly in our function and calling, and led our life accordingly. So farre ought we then to glory as touching our workes, as we know them to be commanded of God, & that they please him. For euery one in the last iudgement shal beare his owne burden, and therefore other mens praises shal there nothing helpe or profite him. and hypocrit call workes.

Hitherto he hath spoken against that most pestilēt vice of vaine glory, for the suppressing whereof no man is so strong, but that he hath nede of continual prayer. For what man almost euen among the godly is not delighted with his owne praises? Onely the holy Ghost can preserue vs that we be not infected with this vice. Vaine glory.

Verse 6. Let him that is taught in the word, make him that teacheth him partaker of all his goods.

Here he preacheth to the disciples or hearers of the word, commanding them to bestow all good things vpon those which haue taught and instructed them in the word. I haue sometime maruelled why the Apostles commanded the Churches so diligently to nourish their teachers. For in Popery I saw that all men gaue abundantly to the building and maintaining of godly temples, to the increasing of the reuenues and liuings of those which were appointed to their idolatrous seruice. Hereof it came that the estimation and riches of the Bishops and the rest of the Cleargie did so increase, that euery where they had in possession the best & most fruitefull grounds. Therefore thought I that Paule had commanded this in vaine, seeing that all maner of good things were not onely abundantly giuen to the Cleargie, but also they ouerflowed in wealth and riches. Wherefore I thought that men ought rather to be exhorted to withold their handes from giuing, then encouraged to giue any more: for I saw that by this effectiue li- A commandement for the nourishing of the ministers of the word of God.

berality of men, the couetousnes of the Cleargie did increase. But now I know the cause why they had such abundance of all good things heretofore, and now the Pastours and Ministers of the word do want.

The ministers of Satan haue plenty, but the Ministers of Christ do want.

Before time, when nothing else was taught but errours and wicked doctrine, they had such plenty of all things, that of Peters patrimony (which denied that he had either siluer or gold,) and of spirituall goodes (as they called them) the Pope was become an Emperour, the Cardinals and Bishops were made Kings and Princes of the world. But now since the Gospell hath bene preached and published, the professours thereof be as rich as sometime Christ and his Apostles were. We finde then by experience, how well this commandement of nourishing and maintaining the Pastours and Ministers of Gods word is obserued, which Paul here and in other places so diligently repeateth and beateth into the heads of his hearers. There is now no Citie, which is knowen to vs, that nourisheth and maintaineth her Pastors and Preachers: but they are al entertained with those goods which were giuen, not vnto Christ, to whom no man giueth any thing, (for when he was borne he was layd in a manger in stead of a bed, because there was no roome for him in the Inne: afterwards being conuersant among men, he had not whereon to lay his head: and briefly being spoyled of his garments & hanging naked vpon the crosse betweene two theeues, he dyed most miserably:) but to the Pope for the maintenance of his abhominations, and because he oppressing the Gospell, taught the doctrines and traditions of men, and set vp idolatry.

Luke 2.7.

Mat. 8.20.

Mat. 27.38.

And as oft as I reade the exhortation of Paul, whereby he perswadeth the Churches that they should eyther nourish their Pastours, or giue somewhat to the relieue of the poore Saints in Iewrie, I do greatly maruell and am ashamed that so great an Apostle should be constrained to vse so many wordes for the obtaining of this benefite of the Congregations. Writing to the Corinthians he treateth of this matter in two whole Chapters. I would be loth to defame Wittenburge, which indeede is nothing to Corinth, as he defamed the Corinthians in begging so carefully for the relieue and succour of the poore. But this is the lot of the Gospell when it is preached, that not onely no man is willing to giue any thing for the finding of Ministers & maintaining of scholers, but

2. Cor. 8. & 9.

but men begin to ſpoyle, to robbe and to ſteale, & with diuers crafty meanes one to beguile another. To be briefe, men ſéeme ſuddenly to grow out of kind, and to be tranſformed into cruell beaſts. Contrariwiſe when the doctrine of Diuels was preached, then men were prodigall and offred all things willingly to thoſe that deceiued them. The Prophets do reproue the ſame ſinne in the Iewes, which were loth to giue any thing to the godly Prieſts & Leuites, but gaue all things plentifully to the wicked. 1.Tim.4.2.

Now therefore we begin to vnderſtand how neceſſary this commandement of Paule is as touching the maintenance of the Miniſters of the Church. For ſathan can abide nothing leſſe then the light of the Goſpell. Therefore when he ſéeth that it beginneth to ſhine, then doth he rage and goeth about with all maine & might to quench it. And this he attempteth two manner of wayes. Firſt, by lying ſpirits and force of tyrants: and then by pouerty and famine. But becauſe he could not hitherto oppreſſe the Goſpell in this countrey (praiſed be God) by heretickes and tyrants: therefore he attempteth to bring it to paſſe the other way, that is, by withdrawing the liuings of the Miniſters of the word, to the end that they being oppreſſed with pouerty and neceſſity, ſhould forſake the Miniſtery, and ſo the miſerable people being deſtitute of the word of God, ſhould become in time as ſauage & wilde beaſts. And ſathan helpeth forwards this horrible enormitie by vngodly Magiſtrats in the Cities, and alſo by noble men and gentlemen in the countrey, who take away the Church goods whereby the Miniſters of the Goſpell ſhould liue, and turne them to wicked vſes. Theſe goods (ſayth the Prophet Michah) were gathered of the hire of an harlot, and therefore to an harlottes hyre they ſhall returne. Sathan oppreſſeth the Goſpell two wayes. *Micha.1.7.*

Moreouer, ſathan turneth men particularly alſo from the Goſpell by ouermuch fulnes. For when the Goſpell is diligently and dayly preached, many being glutted therewith begin to loth it, and by litle and litle become negligent and vntoward to all godly exerciſes. Againe, there is no man that will now bring vp his children in good learning, and much leſſe in the ſtudy of the holy Scripture, but they employ them wholly to gainful arts or occupations. All theſe are ſathans practiſes, to no other ends but that he may oppreſſe the Goſpell in this our countrey with any violence of tyrants, or ſubtill deuices of heretickes. Fulnes of Gods word bringeth lothing.

It is not without cause therefore that Paule warneth the hearers of the Gospell to make their pastours and teachers partakers with them in all good things. If we (saith he to the Corinthians) haue sowne to you spirituall things, is it a great matter if we reape your worldly things? The hearers therefore ought to minister carnall things to them of whom they haue receiued spirituall things. But both husbandmen, Citizens and Gentlemen doe at this day abuse our doctrine, that vnder the colour therof they may enrich themselues. Heretofore when the Pope reigned there was no man which paid not somwhat yearely to the priests for masses, diriges, trentals and such trash. The begging Friers had also their part. The merchandises of Rome likewise and dayly offerings caried away somewhat. From these and from an infinite number of such exactions our countreymen are now deliuered by the Gospell. But so farre off is it that they are thankful vnto God for this liberty, ỳ of prodigal giuers they are now become starke theues and robbers, and will not bestow one farthing on the Gospell or the ministers thereof, nor giue any thing for the releefe and succour of the poore Saints: which is a certaine token that they haue lost both the word and faith, and that they haue no spirituall godnesse in them. For it is impossible that such as are godly indeede, should suffer their Pastors to liue in necessitie and penurie. But forasmuch as they laugh and reioyce when their pastours suffer any aduersitie, and withhold their liuing or giue it not with such faithfulnesse as they ought: it is a plaine token that they are worse then the heathen.

2. Cor. 9. 11.

The world lodeth the ministers of sathan with all worldly good things.

The punishment of vnthankfulnes.

But they shall feele ere it be long what calamities will follow this vnthankfulnesse. For they shall lose both temporall and spirituall things. For this sinne must néeds be grieuously punished. And certainly I thinke that the Churches in Galatia, Corinth, and other places were so troubled by the false Apostles for no other cause, but for that they little regarded their true pastors and preachers. For it is good reason that he which refuseth to giue a peny to God who offereth vnto him all good things and life euerlasting, should giue a péece of gold to the diuell, the author of all euils and death euerlasting. Who so will not serue God in a little, and that to his owne inestimable benefite, let him serue the diuell in much to his extreme and vtter confusion. Now therefore since the light of the Gospell beginneth to shine, we sée what the diuell is,

and

and what the world is.

In that he sayth: in all his goods, it is not so to be taken that all men are bound to giue all that they haue to their Ministers, but that they should maintaine them liberally, and giue them that whereby they may be well able to liue. In all good things.

Verse.7. Be not deceiued, for God is not mocked.

The Apostle prosecuteth this place of the nourishing and maintaining of Ministers so earnestly, that to his former reprehension and exhortation he addeth now also a threatning, saying: God is not mocked. And here he toucheth to the quicke the peruersnesse of our countreymen, which proudly despise our ministerie. For they thinke it to be but a sport and a game: and therefore they go about (especially the Gentlemen) to make their Pastors subiect vnto them like seruants and slaues. And if we had not so godly a Prince, and one that loueth the truth, they had ere this time driuen vs out of the country. When the Pastors ask their duty or complaine that they suffer penury, they cry out: the Priests be couetous, they would haue plenty, no man is able to satisfie their vnsatiable couetousnesse: if they were true Gospellers they should haue nothing of their owne, but as poore men ought to follow poore Christ, and so suffer all aduersities, &c. Gentlemen, citizens and husbandmē despisers of Gods Ministers.

Paul horribly threatneth here such tyrants and such mockers of God, who so carelesly and proudly do scorne the miserable Preachers, and yet will seeme to be Gospellers, and not to be mockers of God, but to worship him very deuoutly. Be not deceiued (saith he,) God is not mocked, that is to say, he doth not suffer himselfe to be mocked in his Ministers. For he sayth: He that despiseth you, despiseth me. Also he sayth vnto Samuel: They haue not cast thee away but me. Therefore, O ye mockers, although God deferre his punishment for a season, yet when he seeth time he will find you out, and will punish this contempt of his word and bitter hatred which ye beare against his ministers. Therefore ye deceiue not God but your selues, and ye shall not laugh at God, but he will laugh at you, Psal. 2. But our proud gentlemen, citizens and common people are nothing at all moued with these dreadfull threatnings. Neuertheless they shall feele when death approcheth, whether they haue mocked themselues or vs; nay rather not vs, but God himselfe, as as Paule sayth here. In the meane time because *Luke* 10. 16. 1. *Sam.* 7. 8.

they proudly despise our admonitions with an intollerable pride, we speake these things to our comfort, to the end we may know that it is better to suffer wrong then to do wrang: for pacience is euer innocent and harmeles. Moreouer, God wil not suffer his ministers to starue for hunger, but euen whē the rich men suffer scarsity and hunger, he will fēd them, and in the day of famine they shall haue enough,

Psal. 34.10.
Psal. 37.19.

Verse 7. For whatsouer a man soweth, that shall he reape.

All these things tend to this purpose that Ministers should be nourished and maintained. For my part I do not gladly interprete such sentences: for they seeme to commend vs, and so they do in deede. Moreouer, if a man stand much in repeating such things to his hearers, it hath some shew of couetousnesse. Notwithstanding men must be admonished hereof, that they may know that they ought to yeld vnto their Pastors both reuerence and a necessary liuing. Our Sauiour Christ teacheth the same thing in the 10. of Luke: Eating & drinking such things as they haue: for the labourer is worthy of his reward. And Paul sayth in another place: Do ye not know that they which sacrifice in the Temple, liue of the sacrifices? & that they which serue at the altar, are partakers of the altar? Euen so hath the Lord ordained that they which preach the Gospel should liue of the Gospell.

Reuerence and necessary liuing due to the ministers of the word.

1. *Cor.* 9.13. 14.

It is good that we also which are in the ministery, should know these things, lest for our labour we might with euill conscience receiue the stipend which is giuen vnto vs of the Popes goods. And although such goods were heaped together by meere fraud and deceit, yet notwithstanding God spoyling the Egyptians, that is to say, the Papists of their goods, turneth them here amongst vs, to a good and holy vse: not when noblemen and gentlemen spoyle them and abuse them, but when they which set forth Gods glory, and bring vp youth vertuously, are maintained therewith. Let vs know then that we may with good conscience (since God hath ordained and commanded that they which preach the Gospell should liue of the Gospell) vse those things that are giuen vs of the Church goods for the necessary sustentation of our life, to the end we may attend vpon our office the better. Let no man therefore make any scruple hereof, as though it were not lawfull for him to vse such goods.

Exod. 13.22.

Vers.

Verse 8. For he that soweth in the flesh, shall of the flesh reape corruption: but he that soweth in the spirit, shall of the spirit reape euerlasting life.

He addeth a similitude and an allegory. And this generall sentence of sowing he applieth to the particular matter of nourishing and maintaing the Ministers of the word, saying: He that soweth in the spirit, that is to say, he that cherisheth the teachers of Gods word, doth a spirituall worke, and shall reape euerlasting life. Here riseth a question, whether we deserue eternal life by good workes? for so Paul séemeth to auouch in this place. As touching such sentences which speake of works and the reward of them, we haue treated very largely before in the 5. chapter. And very necessary it is, after the example of Paule, to exhort the faithfull to good works, that is to say, to exercise their faith by good workes. For if they follow not faith, it is a manifest token that their faith is no true faith. Therefore the Apostle saith: He that soweth in the flesh (some vnderstand it, in his owne flesh) that is to say, he that giueth nothing to the Ministers of Gods word, but onely feédeth and careth for himselfe (which is the counsell of the flesh) that man shall of the flesh reape corruption, not onely in this present life, but also in the life to come. For the goods of the wicked shall waste away, and they themselues also at length shall shamefully perish. The Apostle would faine stirre vp his hearers to be liberall and beneficiall towards their Pastors and Preachers. But what a misery is it, that the peruersenes and ingratitude of men should be so great, that the Churches should néede this admonition?

What it is to sow in the spirit.

The Encratites abused this place for the confirmation of their wicked opinion against mariage, expounding it after this maner: He that soweth in the flesh shall reape corruption: that is to say, he that marieth a wife shall be damned: Ergo a wife is a damnable thing, and mariage is euill, forasmuch as there is in it a sowing in the flesh. These beasts were so destitute of all iudgement, that they perceiued not whereabout the Apostle went. I speake this to the end ye may sée how easily the diuell by his ministers can turne away the hearts of the simple from the truth. Germany shall shortly haue an infinite nomber of such beastes, yea and already hath very many: For on the one side it persecuteth and killeth the

The heretikes called Encratites: whose error the Papists haue reuiued as touching marrimony, and therefore they may truly be called new Encratites.

godly Ministers, and on the other side it neglecteth and despiseth them, and suffereth them to liue in great penury. Let vs arme our selues against these and such like errors, and let vs learne to know the true meaning of the Scriptures. For Paule speaketh not here of matrimony, but of nourishing the Ministers of the Church, which euery man that is endued but with the common iudgement of reason may perceiue. And although this nourishment is but a corporall thing, yet notwithstanding he calleth it a sowing in the spirit. Contrariwise, when men greedily scrape together what they can, and seeke onely their owne gaine, he calleth it a sowing in the flesh. He pronounceth those which sow in the spirit, to be blessed both in this life and in the life to come: and the other which sow in the flesh, to be accursed both in this life and in the life to come.

Verse 9. And let vs not be wearie of doing good, for in in due time we shall reape without wearinesse.

The Apostle intending to close vp his Epistle, passeth from the particular to the generall, and exhorteth generally to all good workes. As if he should say: let vs be liberall and bountifull, not onely towards the Ministers of the word, but also towards all other men, and that without wearines. For it is an easie matter for a man to do good once or twice: but to continue, and not to be discouraged through the ingratitude & peruersenes of those to whom he hath done good, that is very hard. Therefore he doth not only exhort vs to do good, but also not to be weary in doing good. And to perswade vs the more easily thereunto, he addeth: For in due time we shall reape without wearinesse. As if he sayd: waite and looke for the perpetuall haruest that is to come, & then shall no ingratitude or peruerse dealing of men be able to plucke you away from well doing: For in the haruest time ye shall receiue most plentifull increase and fruite of the seed. Thus with most sweete words he exhorteth the faithfull to be doing of good workes.

We must do good without wearinesse.

Verse 10. Therefore while we haue time, let vs do good vnto all men, but specially to those that be of the household of Faith.

This is the knitting vp of his exhortation for the liberall maintaining and nourishing of the Ministers of the word, and giuing

of

of almes to all such as haue nede. As if he had sayd: Let vs do good while it is day, for when night commeth we can no longer worke. *John 9.4.* Indeede men worke many things when the light of the truth is taken away, but all in vaine: for they walke in darknes and wot not *Iohn 12.35.* whither they go, and therefore all their life, works, sufferings and death are in vaine. And by these words he toucheth the Galathians. As if he should say: Except ye continue in the sound doctrine which ye haue receiued of me, your working of much good, your suffering of many troubles, and such other things profit you nothing: as he sayd before in the third chapter: Haue ye suffered so many things in vaine? And by a new kind of speech he termeth those the houshold of Faith which are ioyned with vs in the fellowship of Faith, among whom the Ministers of the word are the chiefest, and then all the rest of the faithfull. The houshold of Faith.

Verse 11. Behold what a letter I haue written vnto you with mine owne hand.

He closeth vp his Epistle with an exhortation to the faithfull, and with a sharp rebuke or inuective against the false apostles: Behold (sayth he) what a letter I haue written vnto you with mine own hand. This he sayth to moue them, and to shew his motherly affection towards them. As if he should say: I neuer wrote so long an Epistle with mine owne hand to any other Church as I haue done vnto you. For as for his other Epistles, as he spake other wrote them, and afterwards he subscribed his salutation and name with his owne hand, as it is to be seene in the end of his Epistles. And in these words (as I suppose) he hath respect to the length of the Epistle. Other some take it otherwise. The mother ly affection of Paule.

Verse 12. As many as desire to please in the flesh, compell you to be circumcised. onely because they would not suffer the persecution of the crosse of Christ.

Before he cursed the false Apostles. Now as it were repeating the same thing againe, but with other words, he accuseth them very sharply, to the end he may feare and turne away the Galathians from their doctrine, notwithstanding the great authority which they seemed to haue. The teachers which ye haue (sayth he) are such as first regard not the glory of Christ and the saluation of your soules, but onely seeke their owne glory: secondly, they flie Enormities in the false Apostles.

the crosse: thirdly, they vnderstand not those things which they teach.

These false teachers being accused of the Apostle for their such execrable enormities, were worthy to be auoyded of all men. But yet all the Galathians obeyed not this warning of Paul. And Paul doth the false apostles no wrong when he so vehemently inueigheth against them: but he iustly condemneth them by his Apostolike authority. In like maner when we call the Pope Antichrist, his Bishops and his shauelings a cursed generation, we slander them not, but by Gods authority we iudge them to be accursed, according to that which is sayd in the first chapter: If we or an Angell from heauen preach otherwise then we haue preached vnto you, accursed be he: For they hate, persecute and ouerthrow the doctrin of Christ.

Your teachers (sayth he) are vaine heads, and not regarding the glory of Christ and your saluation, they seeke onely their owne glory. Againe, because they are afraid of the crosse, they preach circumcision and the righteousnesse of the flesh, lest they should prouoke the Iewes to hate and persecute them. Wherefore, although ye heare them neuer so gladly and neuer so long: yet shall ye heare but such as make their belly their God, seeke their owne glory, and shunne the crosse. And here is to be noted a certaine vehemency in this word compell. For circumcision is nothing of it selfe: but to be compelled to circumcision, and when a man hath receiued it, to put righteousnes and holinesse therein, and if it be not receiued to make it a sinne, that is an iniurie vnto Christ. Of this matter I haue spoken largely enough heretofore.

Phil. 3. 19.

Verse 13. For they themselues that are circumcised do not keepe the law: but they would haue you circumcised, that they might glory in your flesh.

Is not Paul here worthy to be called an heretike? For he sayth, that not onely the false apostles, but all the nation of the Iewes which were circumcised, keepe not the law, but rather that they which were circumcised, in fulfilling the law fulfill it not. This is against Moses, who sayth, that to be circumcised is to keepe the law, and not to be circumcised, is to make the couenant voyde. Gen. 17. And the Iewes were circumcised for none other cause but to keepe the law, which commanded that euery male child should

Gen. 17. 10. 14.

Gen. 17. 12.

be circumcised the eight day. Hereof we haue before intreated at large, and therefore we nede not now to repeate the same againe. Now, these things serue to the condemning of the false Apostles, that the Galathians may be feared from hearing of them. As if he should say: Behold, I set before your eyes what maner of teachers ye haue. First they are vaineglorious men, which seke nothing but their owne profit, and care for nothing but their owne belly. *Phil.2.21.* Secondly, they flie the crosse: and finally they teach no truth or certainty, but all their saying and doings are counterfeit and full of hypocrisie. Wherefore although they kepe the law outwardly: yet in keping it they kepe it not. For without the holy Ghost, the law cannot be kept. But the holy Ghost cannot be receiued without Christ: and where the holy Ghost dwelleth not, there dwelleth an vncleane spirit, that is to say, despising God, and seking his owne gaine and glory. Therefore all that he doth as touching the law, is mere hypocrisie and double sinne. For an vncleane heart doth not fulfill the law, but onely maketh an outward shew thereof, and so is it more confirmed in his wickednes and hypocrisie. The law is not accomplished with outward workes.

And this sentence is diligently to be marked, that they which are circumcised kepe not the law: that is to say, that they which are circumcised are not circumcised. It may also be applied vnto other works. He that worketh, prayeth, or suffereth without Christ, worketh, prayeth and suffereth in vaine: for all that is not of faith is sinne. It profiteth a man therefore nothing at all to be outwardly circumcised, to fast, to pray, or to do any other worke, if he be within a despiser of grace, of forgiuenes of sinnes, of faith, of Christ, &c. and be puffed vp with the opinion and presumption of his owne righteousnesse: which are horrible sinnes against the first table: and afterward there follow also other sinnes against the second table, as disobedience, whoredome, furiousnesse, wrath, hatred, and such other. Therefore he sayth very well, that they which be circumcised kep not the law, but only pretend that they kepe it. But this counterfeiting, or rather hypocrisie is double wickednes afore God. *Rom.14.23.* Works done without faith are sins

What meane the false apostles when they would haue you to be circumcised? Not that ye might become righteous: although they so beare you in hand, but that they may glory in your flesh. Now, who would not detest this most pestilent vice of ambition and desire of glory, which is sought with so great perill of mens soules? The perill that followeth ambitiō & vainglory

They are (sayth he) deceitfull, shameless and vaine spirits, which serue their owne belly, and hate the crosse. Againe (which is worst of all) they compell you to be circumcised according to the law, that they may thereby abuse your flesh to their owne glory, and in the meane season they bring your soules into danger of euerlasting destruction. For what gaine ye else before God but damnation? and what else before men, but that the false apostles may glory that they are your teachers, and ye their disciples? and yet they teach you that which they themselues do not. Thus doth he sharply reproue the false apostles.

These words, That they may glory in your flesh, are very effectuall. As if he should say: they haue not the word of the spirit: therefore it is impossible for you to receiue the spirit by their preaching. They do but onely* exercise your flesh, making you fleshly iusticiaries or iustifiers of your selues. Outwardly they obserue dayes, times, sacrifices and such other things according to the law, which are altogether carnall, whereby ye reape nothing else but vnprofitable labour and damnation. And on the other side, this they gaine thereby, that they boast that they are your teachers, and haue called you back from the doctrine of Paul the hereticke, vnto their mother the Synagogue. So at this day the Papists bragge, that they call backe those to the bosome of their mother the holy Church, whom they deceiue and seduce. Contrariwise we glory not in your flesh, but we glory as touching your spirit, because ye haue receiued the Spirit by our preaching, Gal. 3. 2.

* That is, they do but keepe your flesh in a seruile and slauish exercise.

Verse 14. But God forbid that I should glory but in the crosse of our Lord Iesus Christ.

The Apostle closeth vp the matter with an indignation, and with great vehemency of spirit he casteth out these words: But God forbid, &c. As if he should say: This carnall glory and ambition of the false apostles is so dangerous a poyson, that I wish it were buried in hell, for it is the cause of the destruction of many. But let them glory in the flesh that list, and let them perish with their cursed glory. As for me, I desire no other glory, but that whereby I glory and reioyce in the crosse of Christ. After the same manner speaketh he also, Rom. 5. We glory in our afflictions. Also in the 2. Corinth. 12: I will glory in mine afflictions. Here Paule

The glory of the Christians.

sheweth

sheweth what is the glory and reioycing of the Christians, namely to glory and to be proud in tribulations, reproches, infirmities &c.

The world iudgeth of the Christians, not onely that they are wretched and miserable men, but also most cruelly, and yet (as it thinketh) with a true zeale hateth, persecuteth, condemneth, and killeth them as most pernicious plagues of the spiritual & worldly kingdome, that is to say, like heretikes & rebels. But because they do not suffer these things for murther, theft, & such other wickednesse, but for the loue of Christ whose benefit and glory they sette forth, therfore they glory in tribulations and in the crosse of Christ, and are glad with the Apostles that they are counted worthy to suffer rebuke for the name of Christ. So must we glory at this day when the Pope and the whole world most cruelly persecute vs, condemne vs, and kill vs, because we suffer these things, not for our euill déedes, as théeues, murderers, &c. but for Christs sake, our Lord and Sauiour, whose Gospell we truly preach. *Act.5.41.*

Now, our glory is increased and confirmed principally by these two things: First because we are certaine that our doctrine is sound and perfect: Secondly, because our crosse and suffering is the suffering of Christ. Therefore when the world persecuteth and killeth vs, we haue no cause to complaine or lament, but we ought rather to reioyce and be glad. Indéede the world iudgeth vs to be vnhappy and accursed: but on the other side, Christ, who is greater then the world, & for whom we suffer, pronounceth vs to be blessed, and willeth vs to reioyce. Blessed are ye (sayth he) when men reuile you and persecute you, and falsely say all manner of euill against you for my sake. Reioyce and be glad. Our glory then is another manner of glory then the glory of the world is, which reioyceth not in tribulation, reproch, persecution & death, &c. but glorieth altogether in power, in riches, peace, honour, wisedome and his owne righteousnesse. But mourning and confusion is the end of this glory. *The faithfull suffer for Christ.* *Mat.5.11.12.* *The glory of of the world*

Moreouer, the crosse of Christ doth not signifie that péece of wood which Christ did beare vpon his shoulders, and to the which he was afterward nailed, but generally it signifieth all the afflictions of the faithfull, whose sufferings are Christs sufferings. 2. Cor. 1. The sufferings of Christ abound in vs. Againe: Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodyes sake, which is the Church, &c. The crosse of Christ therfore generally signifieth all the afflictions *The crosse of Christ.* *Colos.1.24.* *The afflictions of the godly are*

the afflictiõs of Christ. Act 9.4. Zach. 2.8.

of the Church which it suffereth for Christ: which he himselfe witnesseth when he sayth, Saule, Saule, why persecutest thou me? Saule did no violence to Christ, but to his Church. But he that toucheth it, toucheth the apple of his eye. There is a more lively

The feeling of the head is most sensible.

feeling in the head then in the other members of the body. And this we know by experience: for the litle toe or the least part of mans body being hurt, the head forthwith sheweth it selfe by the countenance to feele the griefe thereof. So Christ our head maketh all our afflictions his owne, and suffereth also when we suffer which are his body.

It is profitable for vs to know these things, lest we should be swallowed vp with sorrow, or fall to despaire when we see that our aduersaries do cruelly persecute, excommunicate and kill vs. But let vs thinke with our selues, after the example of Paule, that we

The crosse of the godly is sweete. 2. Cor. 1.5.

must glory in the crosse which we beare, not for our owne sinnes, but for Christs sake. If we consider onely in our selues the sufferings which we endure, they are not onely grieuous but intollerable: but when we may say: Thy sufferings O Christ abound in vs; or as is sayd in the Psalme 44. For thy sake we are killed all the day, then these sufferings are not onely easie, but also sweete, accor-

Mat. 11.30.

ding to that saying: My burden is easie, and my yoke is sweet.

Now, it is well knowne that we at this day do suffer the hatred and persecution of our aduersaries for none other cause, but for that we preach Christ faithfully and purely. If we would deny him, and approue their pernicious errours and wicked religion, they would not onely ceasse to hate and persecute vs, but would also offer vnto vs honour, riches, and many goodly things. Because therefore we suffer these things, for Christs sake, we may

To glory in the crosse of Christ. 2. Cor. 7.5.

truly reioyce and glory with Paule in the crosse of our Lord Iesus Christ: that is to say, not in riches, in power, in the fauour of men, &c. but in afflictions, weakneſſe, sorrow, fightings in the bodie, terrours in the spirit, persecutions, and all other euils. Wherefore we trust it will shortly come to passe, that Christ will

1. Sam 22.22 Zach 2.8.

say the same to vs that Dauid sayd to Abiathar the Priest: I am the cause of all your deaths. Againe: He that toucheth you, toucheth the apple of mine eye. As if he had sayd: He that hurteth you hurteth me. For if ye did not preach my word and confesse me, ye

Ioh. 15.19.

should not suffer these things. So saith he also in John: If ye were of the world, the world would loue his owne: but because I haue

chosen

choſen you out of the world, therefore the world hateth you. But theſe things are treated of afore.

Verſe 14. By whom the world is crucified to me, and I vnto the world.

This is Paules manner of ſpeaking: The world is crucified to me, that is, I iudge the world to be damned. And I am crucified to the world, that is, the world againe iudgeth me to be damned. Thus we crucifie and condemne one another. I abhorre all the doctrine, righteouſneſſe and workes of the world as the poyſon of the diuell. The world againe deteſteth my doctrine and dœdes, and iudgeth me to be ſeditious, a pernicious, a peſtilent fellow, and an heretike. So at this day the world is crucified to vs, and we vnto the world. We curſe and condemne all mans traditions concerning Maſſe, Orders, Vowes, will-worſhippings, workes, and all the abhominations of the Pope & other heretikes, as the dirt of the diuel. They againe do perſecute and kil vs as deſtroyers of religion, and troublers of the publike peace. To be crucified to the world.

The Monks dreamed that ỹ world was crucified to them, when they entred into their Monaſteries: but by this meanes Chriſt is crucified and not the world, yea the world is deliuered from crucifying, and is the more quickened by that opinion of holineſſe and truſt which they had in their owne righteouſnes that entred into religion. Moſt fooliſhly & wickedly therefore was this ſentence of the Apoſtles wreſted to ỹ entring into Monaſteries. He ſpeaketh here of an high matter and of great importance: that is to ſay, that euery faithfull man iudgeth that to be the wiſedome, righteouſnes and power of God, which the world condemneth as the greateſt folly, wickednes and weaknes. And contrariwiſe, that which the world iudgeth to be the higheſt religion and ſeruice of God, the faithfull do know to be nothing elſe but execrable & horrible blaſphemy againſt God. So the godly condemne the world, and againe the world condemneth the the godly. But the godly haue the right iudgement on their ſide: for the ſpirituall man iudgeth all things. The contrarie iudgement of the faithfull and of the world as concerning true doctrine. 1. *Cor.* 2.13.

Wherefore the iudgement of the world touching religion and righteouſnes before God, is contrary to the iudgement of the godly, as God and the diuell are contrary the one to the other. For as God is crucified to the diuell and the diuell to God: that is to ſay, as God condemneth the doctrine and workes of the

1.Iohn 3.8. diuell (for the Sonne of God appeared, as Iohn sayth, to destroy the workes of the diuell:) and contrariwise the diuell condemneth and ouerthroweth the word and the workes of God, for he is a murtherer and a father of lyes: so the world condemneth the doctrine and life of the godly, calling them most pernicious heretickes and troublers of the publike peace. And againe the faithfull call the world the sonne of the diuell, which rightly followeth his fathers steppes, that is to say, which is as great a murtherer and lier as his father is. This is Paules meaning when he saith: whereby the world is crucified vnto me, and I vnto the world. Now, the world doth not onely signifie in the Scriptures vngodly and wicked men, but the very best, the wisest and holiest men that are of the world.

Ioh.8.44. The world cõdemneth the life and doctrine of the godly.

And here by the way he couertly toucheth the false Apostles. As if he should say: I vtterly hate and detest all glory which is without the crosse of Christ, as a cursed thing: for the world with all the glory thereof is crucified to me and I to the world. Wherefore accursed be all they which glory in their flesh and not in the crosse of Christ. Paul therefore witnesseth by these words that he hateth the world with a perfect hatred of the holy Ghost: and againe, the world hateth him with a perfect hatred of a wicked spirit. As if he should say: It is impossible that there should be any agreement betweene me and the world. What shall I then doe? Shall I giue place and teach those things which please the world? No: but with a stout courage I will set my selfe against it, and will as well despise and crucifie it, as it despiseth and crucifieth me.

Psal.139.22.

To conclude, Paule here teacheth how we should fight against Sathan, (which not onely tormenteth our bodies with sundry afflictions, but also woundeth our hearts continually with his fiery dartes, that by this continuance, when he can no otherwise preuaile, he may ouerthrow our faith, & bring vs from the truth and from Christ,) namely that like as we see Paul himselfe to haue stoutly despised the world, so we also should despise the diuell the Prince thereof, with all his force, deceits and hellish furies, and so trusting to the ayde & helpe of Christ, should triumph against him after this manner: O Satan, the more thou hurtest and goest about to hurt me, the more proud and stout I am against thee, and laugh thee to scorne. The more thou terrifiest me, and seekest to bring me to desperation, so much the more confidence and boldnesse I take,

and

and glory in the midſt of thy furies & malice: not by mine owne power, but by the power of my Lord and Sauiour Chriſt, whoſe ſtrength is made perfect in my weaknes. Therefore when I am weak then am I ſtrong. On the contrary, when he ſeeth his threatnings and terrors to be feared, he reioyceth, and then he terrifieth more and more ſuch as are terrified already. 2.Cor.12.9.

Verſe 15. For in Chriſt Ieſu, neither circumciſion auaileth any thing, nor vncircumciſion, but a new creature.

This is a wonderfull kind of ſpeech which Paule here vſeth when he ſayth: Neither circumciſion nor vncircumciſion preuaileth any thing. It may ſeeme that he ſhould rather haue ſayd: either circumciſion or vncircumciſion auaileth ſomewhat, ſeeing theſe are two contrary things. But now he denieth that either the one or the other do any thing auaile. As if he ſhould haue ſaid: Ye muſt mount vp higher: for circumciſion and vncircumciſon are things of no ſuch importance, that they are able to obtaine righteouſnes before God. True it is that they are contrary the one to the other: but this is nothing as touching Chriſtian righteouſnes, which is not earthly but heauenly, and therefore it conſiſteth not in corporal things. Therefore, whether thou be circumciſed or vncircumciſed, it is all one thing: for in Chriſt Ieſu neither the one nor the other auaileth any thing at all. Chriſtian righteouſneſſe.

The Ieweſ were greatly offended when they heard that circumciſion auailed nothing. They eaſily granted that vncircumciſion auailed nothing: but they could not abide to heare that ſo much ſhold be ſaid of circumciſion, for they fought euen vnto blood for the defence of the law and circumciſion. The Papiſts alſo at this day vehemently contend for the maintenance of their traditions as touching the eating of fleſh, ſingle life, holy dayes and ſuch other: & they excommunicate and curſe vs which teach that in Chriſt Ieſu theſe things do nothing auaile. But Paule ſayth that we muſt haue another thing which is much more excellent and precious, whereby we may obtaine righteouſnes before God. In Chriſt Ieſu (ſaith he) neither circumciſion nor vncircumciſion, neither ſingle life nor mariage, neither meate nor faſting doe any whit auaile. Meate maketh vs not acceptable before God. We are neither the better by abſtayning, nor the worſe by eating. All theſe things, yea the whole world with all the lawes & righteouſ-

neſſe thereof auaile nothing to Juſtification.

Reaſon and the wiſedome of the fleſh doth not vnderſtand this: 1.Cor.2.14. For it perceiueth not thoſe things which are of the Spirit of God. Therefore it will nedes haue righteouſneſſe to ſtand in outward things. But we are taught out of the word of God, that there is nothing vnder the Sun which auaileth vnto righteouſnes before God, but Chriſt onely, (or as Paule ſayth here) a new creature. Politike lawes, mens traditions, ceremonies of the church, yea & the law of Moſes, are ſuch things as are without Chriſt: therefore they auaile not vnto righteouſneſſe before God. We may vſe them as things both good and neceſſary, but in their place & time. But if we talke of the matter of iuſtification, they auaile nothing, but hurt very much.

Without Chriſt there is no ſaluation.

And by theſe two things: Circumciſion and vncircumciſion, Paule reiecteth all other things whatſoeuer, and denyeth that they auaile any thing in Chriſt Jeſu, that is, in the cauſe of faith and ſaluation. For he taketh here a part for the whole, that is, by vncircumciſion he vnderſtandeth all the Gentiles, by circumciſion all the Jewes, with all their force and all their glory. As if he ſayd: whatſoeuer the Gentiles can do with all their wiſedome, righteouſnes, lawes, power, kingdomes, empires, it auaileth nothing in Chriſt Jeſus. Alſo whatſoeuer the Jewes are able to do, with their Moſes, their law, their circumciſion, their worſhippings, their temple, their kingdome and prieſthod, it nothing auaileth. Wherfore in Chriſt Jeſu or in the matter of Juſtification we muſt not diſpute of the lawes either of the Gentiles or of the Jewes, but we muſt ſimply pronounce that neither circumciſion nor vncircumciſion auaileth any thing.

Vncircumciſion ſignifieth all the Gentiles, Circumciſion, all the Iewes.

Are the lawes then of no effect? Not ſo. They be good and profitable: albeit in their place and time, that is, in corporall & ciuill things, which without lawes cannot be guided. Moreouer we vſe alſo in the churches certaine ceremonies and lawes: not that the keeping of them auaileth vnto righteouſneſſe, but for good order, example, quietnes and concord, according to that ſaying: Let all things be done comely and orderly. But if lawes be ſo ſet forth and vrged as though the keeping of them did iuſtifie a man, or the breaking thereof did condemne him, they ought to be taken away and to be abolished: for then Chriſt loſeth his office and his glory, who onely iuſtifieth vs, and giueth vnto vs the holy Ghoſt. The

Lawes be good. The vſe of ceremonies and lawes.

1.Cor. 14.

Apoſtle

Apostle therefore by these words plainely affirmeth, that neither circumcision nor vncircumcision auaileth any thing, but the new creature, &c. Now, since that neither the lawes of the Gentiles nor of the Iewes auaile any thing, the Pope hath done most wickedly, in that he hath constrained men to keepe his lawes with the opinion of righteousnesse.

Now, a new creature whereby the image of God is renewed, is not made by any colour or counterfeiting of good works, (for in Christ Iesu neither circumcisiõ auaileth any thing, nor vncircumcision) but by Christ, by whom it is created after the image of God in righteousnesse and true holinesse. When workes are done, they bring in deede a new shew and outward appearance wherewith the world and the flesh are delighted, but not a new creature: for the heart remaineth wicked as it was before, full of the contempt of God and infidelity. Therefore a new creature is the worke of the holy Ghost, which cleanseth our heart by faith, and worketh the feare of God, loue, chastity and other Christian vertues, and giueth power to bridle the flesh and to reiect the righteousnes & wisedome of the world. Here is no colouring or new outward shew but a thing done indeed. Here is created another sense and another iudgement, that is to say, altogether spiritual, which abhorreth those things that before it greatly estéemed. The Monkish life & order did so bewitch vs in time past, that we thought there was no other way to saluation. But now we iudge of it far otherwise. We are now ashamed of those things which we adored as most heauenly and holy, before we were regenerate into this new creature.

Eph.4.24. A new creature.

Act.15.9.

Wherefore the changing of garments and other outward things, is not a new creature (as the Monkes dreame:) but it is the renewing of the mind by the holy Ghost, after the which followeth a change of the members and senses of the whole body. For when the hart hath conceiued a new light, a new iudgement, and new motions through the Gospell, it cometh to passe that the outward senses are also renewed: for the eares desire to heare the word of God, and not the traditions and dreams of men. The mouth and tongue do not vaunt of their owne workes, righteousnes and rules: but they set forth the mercy of God onely offered vnto vs in Christ. These changes consist not in words, but are effectuall, and bring a new spirit, a new will, new senses and new operations of the flesh, so that the eyes, eares, mouth and tongue

The renuing of the members of the body follow the renuing of the mind.

do not onely ſée, heare and ſpeake otherwiſe then they did before, but the mind alſo approueth, loueth and followeth another thing then it did before. For before being blinded with Popiſh errours and darknes, it imagined God to be a Merchant, who would ſell vnto vs his grace for our workes and merites. But now in the light of ỹ Goſpell it aſſureth vs that we are counted righteous by faith only in Chriſt. Therefore it now reiecteth all wilworks, and accompliſheth the works of charity and of our vocation commanded by God. It praiſeth and magnifieth God: it reioyceth and glorieth in the onely truſt and confidence of Gods mercy through Ieſus Chriſt. If it muſt ſuffer any trouble or affliction, it endureth the ſame chéerefully and gladly, although the fleſh repine & grudge thereat. This Paul calleth a new creature.

The Papiſts imagined God to be a merchant, and to ſell his grace for workes and merits.

Verſe 16. And to as many as walke according to this rule, peace be vnto them and mercy.

This he addeth as a concluſion. This is the onely and true rule wherein we ought to walke, namely the new creature, which is neither circumciſion nor vncircumciſion, but the new man created vnto the image of God in righteouſnes and true holines, which inwardly is righteous in the ſpirit, and outwardly is holy & cleane in the fleſh. The Monkes haue a righteouſnes and holineſſe, but it is hypocritical and wicked, becauſe they hope not to be iuſtified by onely faith in Chriſt, but by the kéeping of their rule. Moreouer, although outwardly they counterfeit an holines, & refraine their eyes, hands, tongue and other members from euill: yet they haue an vncleane heart, full of filthy luſt, enuy, wrath, lechery, idolatry, contempt and hatred of God, blaſphemy againſt Chriſt, &c. for they are moſt ſpitefull and cruell enemies of the truth. Wherefore the rule and religion of the Monkes is moſt wicked, and accurſed of God.

A right rule.

Ephe. 4. 24.

The righteouſnes of Monkes.

But this rule whereof Paule ſpeaketh in this place, is bleſſed, by the which we liue in the faith of Chriſt, and are made new creatures, that is to ſay, righteous and holy indéede by the holy Ghoſt, without any colouring or counterfeiting. To them which walke after this rule belongeth peace, that is, the fauour of God, forgiueneſſe of ſinnes, quietneſſe of conſcience, and mercy: that is to ſay, helpe in afflictions, and pardon of the remnants of ſinne which remaine in our fleſh. Yea although they which walke after this

Peace. Mercy.

this rule be ouertaken with any sinne, yet for that they are the children of grace and peace, mercy vpholdeth them, so that their sinne and fall shall not be layd to their charge.

Verse 16. And vpon the Israel of God.

Here he toucheth the false apostles and Iewes, which gloried of their fathers, bragged that they were the people of God, that they had the law, &c. As if he sayd: They are the Israel of God, which with faithfull Abraham beléeue the promises of God offered already in Christ, whether they be Iewes or Gentiles, and not they which are begotten of Abraham, Isaac and Iacob, after the flesh. This matter is largely handled before in the third chapter.

Verse 17. From henceforth let no man put me to businesse:

He concludeth his Epistle with a certaine indignation. As if he sayd: I haue faithfully taught the Gospell as I haue receiued it by the reuelation of Iesus Christ: who so will not follow it, let him follow what he will, so that hereafter he trouble me no more. At a word, this is my censure, that Christ which I haue preached is the onely high Priest and Sauiour of the world. Therefore either let the world walke according to this rule, of which I haue spoken here and throughout all this Epistle, or else let it perish for euer.

Verse 17. For I beare in my body the markes of the Lord Iesus.

This is the true meaning of this place: The markes that be in my body do shew well enough whose seruant I am. If I sought to please men, requiring circumcision and the keeping of the law as necessary to saluation, and reioycing in your flesh as the false apostles do, I néeded not to beare these markes in my bodie. But because I am the seruant of Iesus Christ, and walk after a true rule: that is, I openly teach and confesse that no man can obtaine the fauour of God, righteousnesse and saluation but by Christ alone, therefore it behoueth me to beare the badges of Christ my Lord: which be not marks of mine owne procuring, but are laid vpon me against my will by the world and the diuell, for none other cause but for that I preach Iesus to be Christ.

The stripes and sufferings therefore which he did beare in his body, he calleth markes: as also the anguish and terrour of spirit,

he calleth the fierie darts of the diuell. Of these sufferings he maketh mention euery where in his Epistles: As Luke also doth in the Acts. I thinke (sayth he) that God hath set forth vs the last Apostles as men appointed to death: For we are made a gazing stocke vnto the world, and to the Angels, and to men. Againe: Vnto this howre we both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place, and labour working with our own hands: We are reuiled, we are persecuted, we are euil spoken of, we are made as the filth of the world, the offcouring of all things. Also in another place: In much patience, in afflictions, in necessities, in distresses, in stripes, in prisonments, in tumults, in labours, by watchings, by fastings, &c. And againe: In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I forty stripes saue one, I was thrise beaten with rods, I was once stoned, I suffered thrice shipwracke night and day haue I bene in the deepe sea. In iourneyings I was often, in perils of waters, in perils of robbers, in perils of mine own nation, in perils among the Gentiles, in perils in the city, in perils in the wildernesse, in perils in the sea, in perils among false brethren, &c.

1.Cor.4.9.
1.Cor.4.11. 12.13.
1.Cor.6.4.5.6
2.Cor.11.23. 24.25 26.

The markes which we beare at this day.

These be the true markes and imprinted signes, of which the Apostle speaketh in this place: the which we also at this day by the grace of God beare in our bodies for Christs cause. For the world persecuteth & killeth vs, false brethren deadly hate vs, Sathan inwardly in our heart with his fiery darts terrifieth vs, and for none other cause, but for that we teach Christ to be our righteousnes and life. These markes we chose not of any deuotion, neither do we gladly suffer them: but because the world and the diuell do lay them vpon vs for Christs cause, we are compelled to suffer them, and we reioyce in spirit with Paule (which is alwayes willing, glorieth and reioyceth) that we beare them in our body: for they are a seale and most sure testimony of true doctrine and faith. These things Paul spake (as I shewed afore) with a certaine displeasure and indignation.

Verse 18. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

This is his last farewell. He endeth the Epistle with the same words wherewith he beganne. As if he sayd: I haue taught you

Christ

Chriſt purely. I haue intreated you, I haue chidden you, and I haue let paſſe nothing which I thought profitable for you. I can ſay no more, but that I heartily pray that our Lord Jeſus Chriſt would bleſſe and increaſe my labour, and gouerne you with his holy Spirit for euer.

Thus haue ye the expoſition of Paules Epiſtle to the Galatians. The Lord Jeſus Chriſt, our iuſtifier and Sauiour, who gaue vnto me the grace and power to expound this Epiſtle, and to you likewiſe to heare it, preſerue and ſtabliſh both you and me, (which I moſt heartily deſire,) that we dayly growing more and more in the knowledge of his grace & faith vnfeined, may be found vnblameable and without fault in the day of our redemption. To whom with the Father and the holy Ghoſt be glory world without end. Amen.

1. *TIMOTHY*, 1.

Vnto the King euerlaſting, immortall, inuiſible, vnto
God onely wiſe be honour and glory
for euer and euer. Amen.